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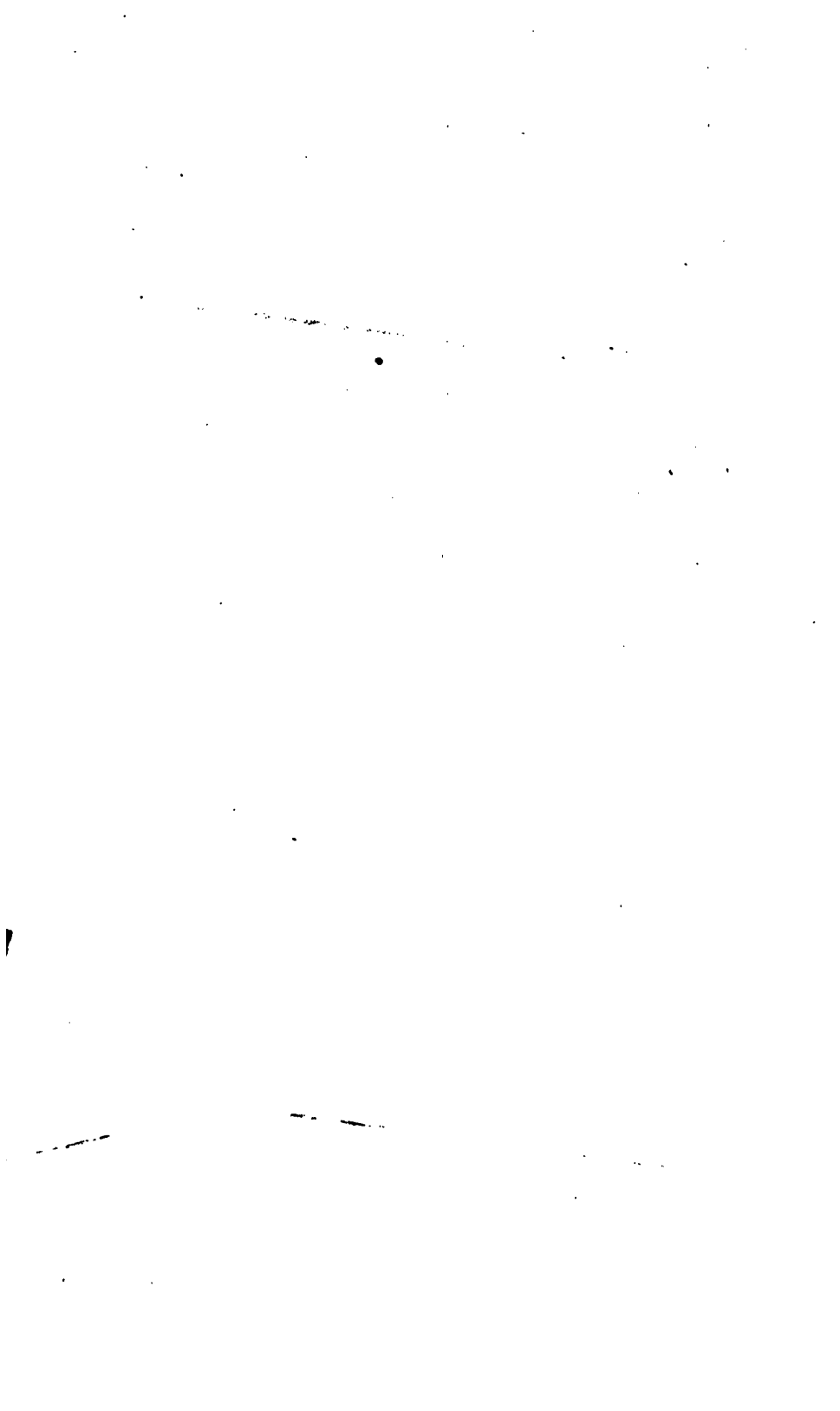
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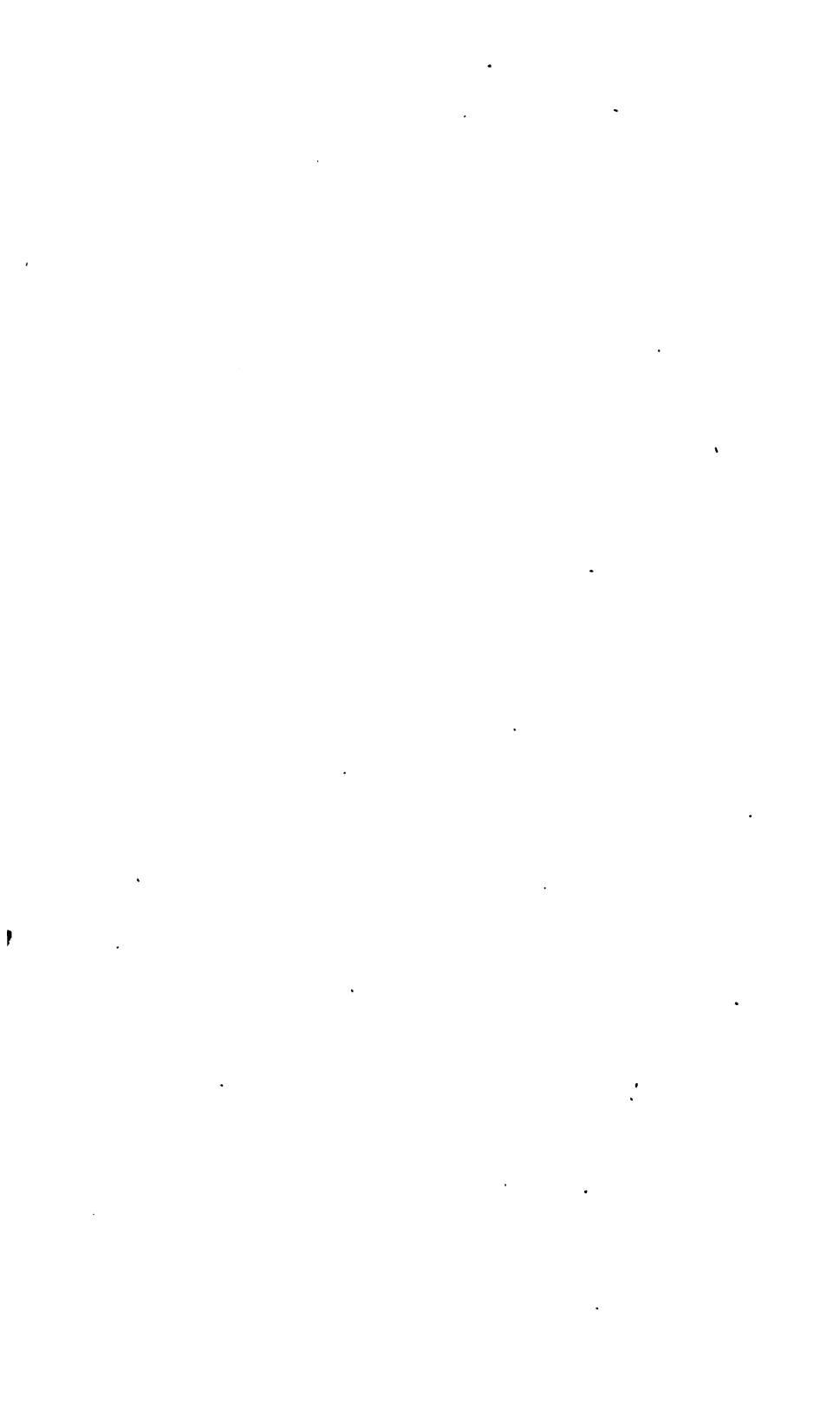
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THE BULWARK

OR

Reformation Journal.

IN DEFENCE OF

THE TRUE INTERESTS OF MAN AND OF SOCIETY, ESPECIALLY
IN REFERENCE TO THE RELIGIOUS, SOCIAL, AND
POLITICAL BEARINGS OF POPERY.

WITH WOODCUT ILLUSTRATIONS.

VOL. XXI.—1871, 72.



ACTS XVII. 11.



LONDON:

SEELEYS, JACKSON, & HALLIDAY, AND J. NISBET & CO.

EDINBURGH AND GLASGOW: JOHN MENZIES & CO.

LIVERPOOL: G. PHILIP AND SON. DUBLIN: G. HERBERT.

AND SOLD AT 66 PATERNOSTER ROW, LONDON, AND BY ALL BOOKSELLERS.

MDCCCLXXII.

PLV 1363.2.52.

21-2.

PRINTED BY BALLANTYNE AND COMPANY
EDINBURGH AND LONDON

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THE BULWARK;

OR

REFORMATION JOURNAL.

OUR TWENTY-FIRST VOLUME.

AS having conducted this Journal now for twenty years, and being about to commence the twenty-first volume, whilst deeply thankful to God for His gracious forbearance, and for the tokens of success which have undoubtedly attended our labours, we must say the retrospect is both painful and instructive. We were not wrong in 1851 in believing that Rome makes her plans with sufficient foresight, and that, having marked out Great Britain as the most desirable prey in the world, she would leave no means untried to secure it. We did not err in supposing that what was called the Papal Aggression was only the first stroke in a great battle then commenced; that the setting up of the Hierarchy was only a means towards an end; and that Rome was prepared to brave the temporary alarm and indignation produced, however strong, in the confident hope that the excitement would gradually cool, and leave her by and by in peace to fill up her programme. Those who had most experience were persuaded, moreover, that the excitement of 1851 was too great to last, and that the mass of uninformed Protestants were like the children who are alarmed at the rattle of the thunder, but do not dread the fatal lightning-bolt. The result has unfortunately proved that these anticipations have been only too fully realised. Popery has been making steady progress in Great Britain ever since. Scorning the Ecclesiastical Titles Bill, which our feeble and irresolute statesmen have been too weak to enforce, and are now in a cowardly and inconsistent way repealing, she has been strengthening herself on every hand by numerous and important perversions; by rearing chapels and schools, with monastic and other institutions in London, and in other influential centres of population; by getting Maynooth endowed in perpetuity; by securing glebes for her Irish priests; by getting her emissaries introduced into our army and navy, into our prisons and poorhouses, and other spheres of public influence: no session of Parliament now apparently passing without some concession to her importunate and clamorous demands. Both classes of politicians

seem now competing for her support and subserviently promoting her interests. Meantime Protestant Churches have become of late comparatively silent; and even Protestant societies have become in many cases feeble or defunct.

All this is bad enough, and seems to forebode sad consequences to our land. This is especially the case, inasmuch as it seems all to be connected with a large measure of judicial blindness. Many obstinately shut their eyes to the startling progress of Popery towards that dangerous supremacy which she undoubtedly covets, and some imagine that we are moving on towards universal liberty. In the meantime, all the stern lessons of the Continent, in regard to the dreadful results of Popery, seem lost upon multitudes, and our country seems determined to nurse and embrace the very system which has plunged the nations of the Continent in revolution at the very time when the direful effects of its operations are written on the page of current history as with a sunbeam.

This state of things is, no doubt, sufficiently depressing and disheartening, but we must not give way to this; and there are some brighter hues in the picture, after all, to which we can turn with satisfaction and thanksgiving. Besides the great fact that "the Lord reigneth," there are many truly zealous and enlightened Protestants and Protestant ministers in all parts of the kingdom—many who, by untiring efforts and earnest prayers, are seeking to enlighten their countrymen in regard to their dangers and duties. At no period since the Reformation, moreover, was more done in the way of giving systematic instruction to the rising generation in the distinctive principles of Protestantism and Popery. Thousands of the young of both sexes have been thus trained, by the enlightened and untiring efforts of the Scottish Reformation Society, to know why they call themselves Protestants, and why the nation, more than three centuries ago, justly and wisely broke off from the thralldom of the Roman Antichrist, and ought sternly to maintain her freedom. Hundreds of thousands of copies of Foxe's "Book of Martyrs" have also recently been published and circulated, as well as other valuable Protestant books. We would earnestly urge the continuance of all such efforts on the part of those who are really alive to the importance of the crisis. The torpor of the nation will probably soon be broken by startling events in Providence. We always write and act under the cheering impression that the doom of Popery is sealed. We know that all nations and individuals who take part in her sins shall share in her plagues. The distinctive position of every true Protestant consists in a steadfast protest against Rome as the special

enemy of Christ, and in proportion to the energy with which that protest is maintained may we expect a blessing from Him who will, in His own time, consume the Man of Sin with the spirit of His mouth, and with the blightness of His coming.

CONFESSION AND ABSOLUTION.

THE interest with which the following polemical conversation will be read will be much enhanced, when we inform our readers that the layman is a native of Achill, who, by God's blessing on the Protestant mission in that island, was delivered, some twenty years ago, from the errors and superstitions which a large party in the English Church are now labouring to propagate. Our Achill Protestant writes :—

The "Ten Days' Mission," got up by the High Church party, was vigorously going on in Plymouth and Devonport; and having heard so much about it, the thought struck me to go to St Stephen's Church, Devonport, and to judge for myself as to the doctrines which were taught, and the proceedings which were carried on there.

When I arrived at the church I saw a dim light, and the doors all closed.

I knocked at one of them, and was admitted by a gentleman whose appearance, attire, teaching, and practice, cannot soon be forgotten by me.

When I entered I found the church empty, and I begged to be excused, saying, "I came thinking that they had an evening service at that hour." The gentleman referred to courteously replied, "We have no service to-night; but if there is anything troubling your conscience, I am here to hear you, and give all the help and comfort I can."

Such a statement from one who appeared to be a minister of the Church of England astonished me not a little. Lest I should misunderstand his meaning, I asked him, "Am I right in coming to the conclusion, that you are here to-night to hear private confession?" He answered in the affirmative.

I then said, "Well, to be candid with you, I am a member of the Church of England, and I never could see anything in her teaching to warrant me to confess to a man, or that man could forgive sins."

He then said, "Come up with me, and I will show you that such is her teaching, and that therefore I am fully justified in the course which I pursue."

This offer I immediately accepted, and before we commenced our debate, he said, "Let us ask God's guidance on this momentous subject," and then he offered up a short prayer.

As preliminary to our controversy, I asked him to produce the Bible and Prayer Book, which he did.

I then asked him to advance any *command* of Christ on His apostles *authorising* him to hear private confession.

In reply to this he said, "As you are a member of the Church, of course you will accept any statement from the Prayer Book on this matter."

I said, "Certainly, provided that that statement, and the meaning you may attach to it, can be borne out by the Scripture."

He then took up the Prayer Book, and from it he read the three following paragraphs. The first was taken from one of the exhortations in the Communion service, in which we read, "If there be any of you who cannot quiet his own conscience, let him come to me and open his grief, that he may receive the benefit of absolution, together with ghostly counsel and advice." The second statement he read from the Visitation of the Sick, "I absolve thee from all thy sins;" and the third from the Ordination of Priests, when the bishop says, "Receive the Holy Ghost for the office and work of a priest; whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained," and then quoted John xx. 23, and added, "You see that I have proved what you asked, and that I have power to forgive sins."

I then asked him in what *sense* he took these statements, and the verse in John's Gospel, or what kind of power he believed was conferred upon him?

He said, "I take them in *their literal sense*, and I believe that *I have absolute power*."

I answered, the apostles never *exercised* or *claimed* such power, and it is not *expressed* in these statements, but we read that a certain power is bestowed upon you, and I think that what has been laid down for us in the Prayer Book we are right to accept, provided always that it be according to the Holy Scriptures.

He then asked what part of the Prayer Book did I refer to, which did not coincide with his views.

I said, "We read in the opening of the morning service, 'Almighty God, who hath given power and commandment to His ministers, to *declare* and *pronounce* to His people, being penitent, the absolution and remission of their sins.' Now this power is clearly expressed to be declaratory and not absolute, and therefore, in my humble opinion, I think the Prayer Book is plain on that point and explains itself."

This he evaded, and then took me to history, saying, "the Church was the best authority on these mysterious matters, and we find that she always practised confession and absolution according to the view which I hold."

With this remark I did not agree, because we can't find in sacred history or profane, that the early Church believed or taught auricular confession; on the contrary, we find that the confession was general and public, and that the form of absolution was up to a certain time, "May Christ absolve thee." He admitted that this assertion was right, but observed that many scandals arose from open general confession, and that the Church, in order to avoid such, thought it more wholesome and prudent to alter it from open to private confession.

I then said, "It was then she commenced to depart from Scripture teaching, for neither Christ nor any of His apostles practised or taught it. If you can prove it from their writings, I will have no objection to confess to you."

At this time he remained silent for a few moments, and then recovered his memory and said, "I will give you an example;" and then read Acts xix. 18, "Many that believed came, and confessed, and shewed their deeds."

I said, "Surely, sir, it is not possible that you bring forward this in favour of private confession?"

He replied, "Yes." I said, "If you do, then you make St Paul to teach a contradictory doctrine, and act most inconsistently."

He said, "That is not my desire. How can you make that out?"

I said, "Let us read chapter xiii. 38, 39, on this point; here we find St Paul preaching the forgiveness of sins through Christ alone, and in his letter to the Christians at Rome, we find that he destroys the doctrine of private confession. 'As I live, saith the Lord, every knee shall bow to ME, and every tongue shall CONFESS TO GOD.' Surely, sir, this is not teaching confession to *man*; and another apostle is equally clear and strong on this subject. St John, in his First Epistle, writes:—'If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, HE is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'"

I added, "I trust, sir, you will bear with me when I say, that you are arrogating the Almighty's prerogatives in this matter, for His Word tells us that He alone can absolve us. 'I, even I, am He that blotteth out your sins for mine own sake, and will not remember them.' So that we are really, fully, freely, and eternally pardoned without going to man." After making these few simple remarks,

He said, "I am glad you know your Bible so well, and if you have no objection to come to-morrow night here I will speak to a brother clergyman who has examined more minutely into these things."

I said, "that I should consider it a favour to have the benefit of his investigations, for if I am wrong in my belief, I shall feel thankful to any one that will set me right."

He then told me to meet him again to-morrow evening at 6 P.M., and we then bade each other "Good night."

On the following evening I went, in accordance with my promise, accompanied by two brethren. When we reached the church we found the doors all closed. I knocked at one of them, and after some delay it was opened by the same rev. gentleman whom I met last night.

He apologised for keeping us out so long, stating that he could not come any sooner, as he was hearing the confessions of some gentlemen.

He then requested us to be seated, stating that the other priest "who was to meet me had not yet come." I was not long sitting until the other rev. gentleman made his appearance; he was very friendly and courteous, and seemingly young. He asked me, "Was I the man who was here last night?" I said "that I was, and that I considered that the other gentleman did not prove private confession from the Bible or Prayer Book; I suppose he told you the ground we travelled."

He answered in the affirmative. I then asked him for Scriptural authority for this doctrine of auricular confession and priestly absolution.

The first proof he advanced was, "Adam sinned, and required confession, in order to be pardoned for the sin committed."

The second he gave me was, "All Jews made a private confession in offering their sacrifices."

The third proof brought forward was, "David confessed to Nathan."

The fourth proof was, "The ten lepers healed by our Saviour, were sent to the priest to be pardoned;" and then said, "These are my Scriptural examples warranting me to enforce the duty of private confession, and to grant absolution." I replied, "That, in my humble opinion, there was

not a shadow of proof or authority in any of the texts quoted by him," and in proceeding to refute his statements,

I asked him, "Did he believe that it was right to confess to any but those in priest's orders?" He promptly replied, "Certainly not." I then remarked that I should go through the same passages advanced by him, and show that they condemned his teaching, instead of proving it. I said that I admitted the fact of Adam's guilt; but I denied that he made a private confession, "for he had no man to confess to; he had only God or the wicked one."

"To whom then did he confess?" To this he made no reply.

I then took his second proof, "That all Jews made a private confession in offering sacrifices."

This, I remarked, is not stated in the Bible, therefore I deny it; but what is stated is, that they did make an open general confession, the "*priests*" as well as the laity, over the head of an animal.

Referring to the third proof advanced by him, "David confessed to Nathan," I asked him, was Nathan a priest or a prophet? he said, "the latter."

"Then you told me first that it is not right to confess to any but those in priest's orders. According to that, David must have done wrong in confessing to Nathan, who in your sense of the word 'priest,' was nothing but a layman. But, sir," I added, "I deny that David confessed to him at all. His was an open confession of the sins committed against God; hear his own testimony on this matter—'Against thee, thee only, have I sinned.'"

The fourth passage brought forward by him was the case of the ten lepers healed by our Saviour.

In answering this weak argument I said, that I was greatly surprised at a gentleman professing to teach the religion of Christ, quoting certain portions of Holy Scripture in support of a doctrine and a practice which have no warrant of Holy Writ. We should all, I added, guard against handling the Word of God deceitfully, or wresting the Scriptures to our own destruction, "and as for the case of the ten lepers proving private confession, sir, I can't see a shadow of any proof in it to favour you. If private confession was essential to salvation, or taught by Christ, we cannot in this instance see that Christ practised or taught it. The fact of sending them to the priest to show themselves proves nothing for you. The inspired writer does not say that it was to hear their confession or give them the benefit of absolution, as claimed by you, for Christ could have done so Himself without sending them to the poor priest, who He knew had not the power to forgive sins. But they were sent in accordance with ceremonial rites of the Jewish law—the priest had to examine them like a physician before they could be admitted into visible communion again." I then quoted Matthew xviii. 15-20, to prove open general confession, and that the Church has the power to absolve the guilty party on profession of repentances.

To which he replied, "The word 'Church' in that passage means the clergy."

This I denied, and I said, "Sir, I trust that you believe the Thirty-nine Articles, to which you subscribed at your ordination."

"The 19th Article does not bear out your meaning of the word 'Church.' It states that the church is a congregation of faithful men in

which the pure Word of God is preached, and the Sacraments administered according to Christ's institution ; and I respectfully call upon you to give a single passage from any of the apostles' writings, in which the word 'Church' means the clergy." This, of course, he could not do.

One of my friends then asked him a question concerning the words "priest," "sacrifice." This led us to the subject of the "real presence," which was debated between us three for more than an hour.

The line of argument which he took was the same which I have often heard from a Romish priest.

Before we left the church, nearly twenty young females had come in, and remained till they made confession and received absolution.

Knowing, as the writer does from bitter experience, the evil influence of those doctrines in keeping souls from Christ in whom alone is salvation, it was painful to him to hear them advocated by one who was bound by the most solemn engagements to expose their falsehood, and warn simple souls of their danger.—*The Irish Church Advocate.*

THE LOYALTY OF MAYNOOTH.

LET ENGLISHMEN READ, MARK, AND LEARN.

(To the Editor of the Bulwark.)

THE statute which gave birth to the College of Maynooth was the 35th George III., cap. 21 ; it received the Royal Assent on the 5th June 1795.

A sum of eight thousand pounds was voted for its establishment, and during the years 1796, 1797, and 1798, sums equal in amount to £24,249, 2s. 1½d. were paid over by the Treasury, under the authority of Parliament, to the trustees of the College.

In 1798 a rebellion of a very formidable character disorganised Ireland. The College had been established "for the better education of persons professing the Popish, or Roman Catholic religion." It was naturally expected that the teaching and the preaching of the priesthood, educated in this College and at the cost of the nation, might have exercised a peaceful and a loyal influence upon the population of Ireland. Alas ! having "sown to the wind," the country "reaped the whirlwind."

I feel no hesitation in expressing my conviction, that *fifteen*, if not *nineteen*, in every *twenty* of the members of the present House of Commons, and I believe I might say the like proportion of those by whom those members have been sent to St Stephen's, are ignorant of the fact that one of the latest convulsive efforts of Ireland's last Parliament was, by a refusal of the annual grant of six thousand pounds, virtually to overthrow this Babel of its own rearing ; though, phoenix-like, we still see this College—and we feel it, too, like a nightmare—an *incubus* upon the social system of Britain and its dependencies.

In the Library of Dublin Castle, in 1852, I transcribed the information on this subject, which I shall now proceed to submit : "Facts are stubborn things."

Let it, however, be kept in mind, that, at the formation of this College, amongst other trustees were the Lord Chancellor of Ireland, the Chief Justice of the King's Bench, the Chief Baron of the Exchequer, and the

Chief Justice of the Common Pleas. Three of those functionaries are now (1869) Roman Catholics!

In the journals of the House of Peers, and under date the 15th April 1799 (a date of ominous import in the present serious crisis of national history), the following is recorded :—

"Hodie secunda vice lecta Bella, entitled an Act to authorise the issuing and payment of the sum of £6,615, 4s. 2d., for defraying the charge of the full establishment of the Roman Catholic seminary, for one year, to the 25th of March 1800." "A motion made, that the said Bill be committed to a Committee of the whole House on the 1st of August next." "A debate arising thereupon, and the question being put, the House divided, and the Earl of Athlone reported, that the *Contents* below the bar were TWENTY-FIVE, and the *Not Content* in the House was ONE. It was resolved in the affirmative."

I copied the debate which ensued from two sources—from the columns of the *Dublin Evening Post*, a journal of uniform liberal opinions; and also from *Faulkner's Dublin Journal*, which represented, to some extent, opposite political views, and I believe this latter paper was the Government organ of the day.

In the *Dublin Evening Post* it is stated that "the Lord Chancellor entered at some length into observations upon the seminary of Maynooth."

Let it be kept in mind that the Lord Chancellor was himself one of the trustees of this College at this time.

"He considered it inadequate to the purposes for which it was established, and, therefore, not entitled to the bounty which it claimed from Parliament. The school was merely calculated for the education of youth of the middle class; the consequence of which was, the parents of those of a higher distinction would not send their children there."

"His Lordship noticed several abuses which had taken place in forming this Establishment, one of which was the appointing of a collector at a large salary, for whom there was no business. He entered into an examination of the conduct of the Roman Catholic clergy of this seminary, in the course of which he depicted, in very severe terms, the seditious of Dr Hussey, who, instead of being a minister of the gospel and a preacher of peace, had been the author of a diabolical pamphlet, that went to commit Catholics" (Roman) "against Protestants, and to excite rebellion in the country."

Dr Hussey, let it be remembered, was the first President of this College, and likewise a trustee of the Institution.

The Lord Chancellor proceeded to say, "When the persons in the management of this College come forward to ask a boon from Parliament, they should show themselves deserving of it, and that they were useful to the State; but this they could not do. Had they shown themselves active among the lower classes during the late disturbances, in rescuing those unhappy people from fatal delusions, and in extinguishing the flame of rebellion? They had not: though they might have prevented much mischief, had they done their duty? Some Roman Catholic clergymen were to be found at the head of the rebels, encouraging and deluding them to outrage; and others were silent observers of crimes, sanctioning them by not timely expressing their abhorrence of the enormities, and exhorting their flocks against the treasons of the day. His Lordship, after

many pointed remarks upon the institution of the Maynooth College, as being a useless expense to the public, moved that the Bill should be committed for the first of August."

"Lord Glentworth suggested that alterations might be made in the Bill itself, to give better plans to the Institution."

"The Earl of Altamont disapproved of the motion, and impressed upon the consideration of the House that only some of the Roman Catholic clergy were found concerned in the rebellion."

"The question was put for the Bill being committed on 1st of August. Contents, 25 ; Not Content, 1."

As reported by *Faulkner's Dublin Journal*, 18th April 1799, I found the following paragraph :—

"His Lordship went at large into the abuses that already had crept into the establishment ; sinecure places, &c. ; where fifty students only were supported, for the enormous sum of eight thousand pounds, which was expended under the patronage and direction of Dr Hussey, a preacher and publisher of sedition—a man who had used his utmost exertions to inflame the minds of the lower orders of Roman Catholics against the Protestants ; ordering servants of that persuasion not to attend their Protestant masters to church, or hear our form of prayer, under pain of excommunication. His Lordship stated, that had that reverend gentleman, and several of his brethren, used half their exertions in preaching against treason which they did for the purpose of raising religious animosities, this kingdom would not wear the appearance of desolation it now displays."

"His Lordship, in strong language, reprobated the criminal silence of many Roman Catholic clergyman during the rebellion, which might have been checked, if not prevented, by their influence."

Under the circumstances set forth in the foregoing debate, and considering the decision of the House of Peers, we naturally ask, How is it that Maynooth College survived such a judgment ? The answer is obvious. In the anxious desire and determination to carry the Act of Legislative Union, there existed at that time an amount of political profligacy, perhaps without its parallel in the annals of England ; except, indeed, it may be found in the madness and infatuation of our rulers at the present hour. Notwithstanding the deliberate decision of Parliament, as above stated, the Treasury in that same year, 1799, paid into the coffers of Maynooth £9933. The nation, it would appear, was thus made to pay a penalty of £3377, 15s. 10d. for the indignity perpetrated against Popery by the House of Peers ! The contemplated grant in the first instance was only £6615, 4s. 2d. But besides this unconstitutional interference with the deliberate judgment of Parliament, the meddlesome interference of the Lord Chancellor must receive its fitting rebuke ; and, as if to mark that censure more conspicuously, the Act of 40 Geo. III., cap. 85, "for the better Government of the Seminary established at Maynooth," received the Royal Assent on the 1st August 1800 ; by which Act the Lord Chancellor, the Chief Justice of the King's Bench, the Chief Baron of the Exchequer, and the Chief Justice of the Common Pleas, who had been appointed by the first Act as trustees, and, as such, were empowered to examine into the minute details of the working of the Institution, were removed from their position, and, under the new statute, were placed in the distinguished position of "Visitors of the College ;"

while, by the same statute, the Earl of Fingal and the two titular Archbishops, the Rev. Richard O'Reilly and the Rev. John Thomas Troy, were retained in the double capacity of Trustees and Visitors. The former, at that time, were PROTESTANTS: the latter were ROMAN CATHOLICS.

The nation has now invested for over seventy years in this speculation! When it comes to seek a harvest, what does it find? Fruits of the most poisonous kind—"ENVY, HATRED, MALICE, AND ALL UNCHARITABLENESS;" the seeds from this garden wing their way, periodically and constantly, to the earth's remotest bounds.

It would extend too much the proper limits of this communication, but I could add some remarkable items on the subject of the teaching and the reading supplied for the students of this College, also a curious table of figures illustrative of the *fasting fare* with which the Maynooth table is supplied.

Lord Farnham, in a speech which he made, charges the authorities of the College with the expenditure of over three thousand pounds for beef, mutton, wine, servants, wages, &c., previous to the building of the seminary, and he complained that a sum of £11,000 remained unaccounted for by the conductors of this College, and he expressed his opinion, that he considered the acting Trustees by no means good security to the crown for so large a sum.

That Maynooth College has been a hot-bed of rebellion from the *first hour of its existence to this hour*, I entertain no doubt whatever.

THE IMPORTANCE OF LONDON AS A CENTRE OF PROTESTANT EFFORT.

(Continued from Page 332 of Vol. XX.)

IN the Creed of Pope Pius IV., which is the creed of the Romish Church at the present day, is the following article:—"I acknowledge the Holy Catholic Apostolic Roman Church to be the mother and mistress of all Churches, and I promise true obedience to the Bishop of Rome, successor to St Peter, Prince of the Apostles and Vicar of Christ Jesus." Every bishop and priest in the Roman Church is bound by this creed, and consequently owes ever after, in terms of his promise, true obedience to the Pope. Thus the Roman bishops in England are subject to the Papal commands; and even did these proceed through such a medium as Dr Manning, they would be as binding as were they direct, as will be seen from the following quotation from a bull issued by Benedict XIV., in 1742, according to Popish authority to be regarded as a part of the Canon Law, now being introduced into this country:—

Section 5. "Besides, we ordain and define that all and every the governors, rulers, and presidents of any places, territories, and cities of a state, *not only immediately but even mediately*, subject in temporals to the Apostolic See, . . . and, moreover, that the Prolegate of Avignon, and even the cardinals of the Holy Roman Church, even our own legate *a latere* and their ministers and officials, ought to be comprehended, and considered as comprehended, in this decree." *

From this it is seen that the presidents of provinces and dignitaries of

* Blakeney's "Popery in its Social Aspect."

the Roman Church are subject, not only in spiritual affairs, but also in temporal affairs, to the Roman Pontiff; and that this subjection is not only *immediate*, but also *mediate*. The jurisdiction of Dr Manning over the hierarchy in England is similar in its nature to that of the Pope over the whole ecclesiastical body of the Roman Church, lay as well as cleric, throughout the world. The priests are thoroughly subjected to the bishops, and must submit reverentially to their commands,* while Dr Manning has jurisdiction over the bishops, who must consequently submit to his commands, so that the priests must mediate submit to Dr Manning's commands. He is at the head of the force, and assigns to each the province and sphere of his action.

It remains finally to ascertain the power exercised by the priesthood over the Romish laity throughout England, in order to determine the influence which Dr Manning may and does exercise mediate over that body. The priest is regarded as God in the confessional† He has the power of giving and withholding absolution. He holds, as it were, in the eyes of the Romanists, the keys of the kingdom of heaven, with power to admit and exclude. Now, how can the man be resisted who thus is believed to hold heaven and hell at his disposal? But were these facts of the hereafter not sufficient with semi-sceptical minds, there is a power which can seldom fail of producing the desired submission. To the absolving priest in the confessional become known, either through unreserved confessions or searching cross-examinations, the whole facts, concerns, and actions, nay, the very thoughts of the inmost soul of each individual. The whole mind of his parish lies open before him. This knowledge, as shown by Dr Blakeney, is power in the fullest acceptation of the word. Is there a wrong that has been done to a fellow-man, the exposure of which would be followed by the most prejudicial consequences to the offender? is there an action the publicity of which would be followed by the entire ruination of character?—all that is necessary is a hint that such publicity may be given, and the most inflexible will succumb, and meekly receive the priestly *direction*. This direction, although affirmed to be purely spiritual, extends to all questions involving a point of morality; and as, in the Romish point of view, all actions touch upon morality in some way or another, so all actions are to be guided by the spiritual direction.‡ In Parliamentary matters the principles to be upheld are dictated by the priest; and should the priest name any candidate for parliamentary honours with directions to uphold such an one, the man directed so to vote would, on refusal to do so, be denied the Sacraments, without which Romanists believe there is no salvation. To establish this the following may be quoted from Dr Wylie's "Rome's Civil Liberty":—

"We find the Rev. Dr D. Hanson of the Dunboyne Establishment

* The priest at ordination is asked, "Dost thou promise to me and my successor (or if not his ordinary, to the Pontiff and his ordinary) reverence and obedience?" To which a reply is returned in the affirmative.—"Foyer's Romish Rites," p. 52.

† Dens, p. 160, tom. vi, Dub. 1832. See Blakeney's "Popery in its Social Aspect."

‡ "Every deliberate act which man performs is moral or immoral, and has, therefore, its spiritual relation."—*Dr Mortarty's Evidence before the Maynooth Commissioners*. See Wylie's "Rome and Civil Liberty," p. 173.

before the Commissioners. He is asked whether voting at elections be a temporal or spiritual matter, and answers thus :—

“A vote for a member of Parliament may become a spiritual matter, because its direct and immediate effect may sometimes be the commission or avoidance of sin. In the case supposed I should think no Catholic priest or layman would hesitate to vote for the man who is disposed to favour and protect Catholic interests in Parliament.

“If the electors require information or instruction, as they do frequently in many parts of Ireland, I think the priest, as such, is not only justified, but bound to teach and explain their duty.”

“What do you mean by their duty ?” To select the parties whom they conscientiously believe to be the fittest to represent them in the House of Commons, and to discharge the duties of a Member of Parliament.

“Would he (the priest) be warranted in withholding any Sacraments of the Church from a man by reason of his preferring one candidate to another ? Absolutely speaking, he would ; because a priest is not only warranted but bound to withhold the Sacraments from a man who is disposed to commit a mortal sin ; and as the case may absolutely arise in which a person, by preferring one candidate to another, would exhibit that disposition, a case may consequently arise in which the priest would be not only warranted but bound to withhold the Sacraments from a man, by reason of his preferring one candidate to another.”*

This is the theory, and a fair example of the practice has recently been presented with reference to the Election Commission of Inquiry at Longford. The *Pall Mall Gazette* writes as follows :—

“Mr Escham replied for the petitioner. He contended that several cases of bribery by agents had been proved ; and, referring to the large expenditure for drink by priests, censured the clergy severely for training the youth of their faith in drinking habits, by one month’s probation. He maintained that there had been no freedom of election, owing to intimidation—the influence of the priests, who, if the present state of things continued, ought to be called the electors of the country.”

The result of the inquiries of this commission was, that no less than nine reverend gentlemen of the Roman Catholic Church were convicted of corrupt practices. Such is the influence which may be exercised in Parliamentary affairs by the priests, who receive their instructions from the bishops, who, in their turn, are directed by the metropolitan as to the course of action to be followed. “It is, then, to the constitutional powers of the State,” said Dr Wiseman, in his address to the Congress of Malines in 1863, “that the Catholics of England must address themselves.” And so well did the Romanists address themselves to the constitutional affairs of this country, that, having shown how, in several instances, Parliamentary candidates, who were unfavourably regarded by the Romanists, had been unsuccessful, Dr Wiseman continued :—“These examples may show how Catholics strive to avail themselves of the very small electoral influence which they possess in England. It has been sufficient to exclude a certain number of adverse, or, at least, more than ordinarily prized members from the House of Commons.” But mark in what follows the almost absolute control which the great directing head of the hierarchy is covertly insinuated to hold. “Attempts to force the

* Wylie’s “Rome and Civil Liberty,” pp. 182, 183.

Catholics (those in England) *into one exclusive and extreme political view, would prove not only dangerous but fatal to our purposes.* In our body there exist all possible shades of political opinions; but when a question of justice arises there is no inquiry made concerning these differences. All unite, as in one common cause, and concur in one uniform course of action." Of course, there is a directing head which gives this unity, and this head is now in Dr Manning, the Roman Archbishop of Westminster. Again, the unity in action, which is exercised by Dr Manning over his suffragans, and through them and the priests, over the laity, is strikingly exemplified in the progress which Romanism is making in all our large English cities. According to the Scottish Reformation Society's Report for 1869 there are in England fifteen prisons, in connection with which Romish chaplains are salaried out of the British Treasury to the extent of £1265, while Popish chaplains in Government prisons in Great Britain receive, at least, £550, and those in military prisons, say £185. There are eleven priests in England ranked as commissioned chaplains to the forces in England, with salaries amounting probably to £2200, while officiating priests at 85 military stations in Great Britain receive, say £3372, the annual grants to those in naval stations at home amount to about £793. But what is perhaps the darkest side of the picture is that to Popish schools in Great Britain is paid the annual sum of £31,316, 2s., and to reformatory and industrial schools, £24,063, 7s. 8d.

While these appointments of chaplains extend over five of the Romish dioceses into which England is subdivided, and the endowed schools are in the majority of the counties, strenuous and extensive efforts are being made to obtain more and similar concessions all over the country.

If the testimony of facts is to be accepted, surely this speaks plainly. Does it not say that a uniform plan pervades the course of action pursued by the Romanist body throughout England—a course of action which is in opposition to the principles of our constitution as a Protestant nation? And does not the nature of the whole hierarchical structure of the Church of Rome point to the Roman Archbishop of Westminster as the very source and guiding power of a widely extensive conspiracy against our Protestant faith and liberty? Is this to continue till the national revenues are at the command of the subjects of a foreign prince whose land groans under the maddening yoke of an intolerable despotism? Is this system to seize on the civil liberties of the nation, the gift of the Most High to our favoured land, and to trample them beneath the feet of a tyrannical priesthood? Are our monarch, our princes, our nobility, our Government, to be prostrated before the influence of an absolute hierarchy? Is our constitution to be degraded, nay, swept into nonentity under the influence of the canon law, the perfect code of the Papal states? In short, is England to be no vassal to any of the Popes of Rome, to be tyrannised over by the minions of his court? Then, Protestants, contend earnestly for the faith once delivered to the saints. Work while you have the light. Strike at the root of the evil. Calmly yet forcibly put down the Roman Archbishop, who wields over the nations an increasingly prejudicial influence, and secure the great city of the empire, where he has, in violation of the country's solemn legal enactments in Parliament, seated himself with one of his suffragans, and with it, as the centre of your action, in the strength of your God, rescue the country from the network which has already been prepared for it.



EXPERIENCE IN ROMISH COUNTRIES.

EXPERIENCE IN ROMISH COUNTRIES.

MY exit from Italy was as signal a providential escape as my entrance. From Fenestrelle I marched alone to Cesano, near which town a tall, brigand-looking, dark-visaged fellow overtook, and officially guided me to the inn, where he called for a 'litre' of wine, pointing to me as the paymaster. I firmly told him that I never drank wine so early, but that he might join me in coffee, which he refused, and sat gazing sternly at me. The inn-keeper having whispered to me 'Guarda!' (Beware!), I walked on 'double quick;' but the fellow overtook me near a wood, round which the road skirted, and stopped me with the proverb, of which I often afterwards saw the wisdom,

'Chi va piano—va sano,
Chi va sano—va lontano :—

so like,

'Along the cool, sequester'd vale of life,
To keep the noiseless tenor of their way.'

Here he offered to show me a short cut through the wood, and to carry my knapsack, but I refused, saying, 'Take your own road; I am able to manage for myself.' 'I must,' he rejoined, 'cross Mont Genève to-day, and *with you*, for it would be death to attempt it alone, as bears are more common on it than on Mont Cenis, and a snow-storm seems at hand. We must help each other; woe to the solitary traveller on Genève!' I had so often got interesting information from fellow-travellers of his class, and hitherto so safely, that I consented, and we pushed on together to the frontier police station. My passport soon set me free, being garnished by the British Lion, the Pope's Tiara and Cross Keys, the Austrian Double-Headed Eagle, the Sardinian Black Eagle, &c., but my comrade was detained for further examination. So I was alone in crossing the fine bridge that spanned the broad foaming torrent at the foot of Mont Genève—alone for nearly a league of the steep ascent through a forest of pines, firs, and larches, advancing, not by means of long and beautiful winding galleries, like those of the Simplon and Cenis, but by a road taking a multitude of short and numerous zig-zag turns—each one to the left touching a precipice, which rose sheer from the bed of the torrent, and became more terrible at every turn. Müller had impressed upon me the Prussian rules for a march—never to let the mind wander to the *past*, but to keep it fixed upon the *present*—never to think of *home*, as it would unnerve you—sometimes to raise the flagging spirits at a halt by the chorus of a merry song—always to be prepared for a surprise by having your arms ready for action. So I pulled the sheath off the short spear at the end of my umbrella—a device of my friend (with whom I had many a pleasant fencing bout), as an Austrian Coercion Act prohibited pistols, sword-canes, and stilettoes—and I 'screwed my courage to the sticking-place,' by singing an Irish song and the Barcarolle in Masaniello. Then, like Müller, I studied the surrounding grand and savage scenery, closed my eyes, and retraced it in my mind, opened them to compare the landscape in my mind with the stern and sublime reality, and then, after due correction, made a strong effort to commit to the storehouse of my memory a painting finer than Salvator Rosa's, because a *true* copy of the great CREATOR's handiwork. I also realised 'accessories,' making my landscape physically, mentally, and spiritually more healthful and ennobling than his—the exhilarating Alpine

breeze for the musty Mal'aria round the 'Old Masters' in the Vatican—those *sounds* which cannot be embodied on canvas, but which so solemnise the mind, and turn it towards the CREATOR, the roar of the cataract and the thunder of some far-distant avalanche so awfully heard in

‘These deep solitudes,
Where heavenly, pensive contemplation dwells.

I was just thanking the Lord, ‘who hast created all things, and for whose pleasure they are and were created,’ that in *this* landscape He *alone* was present to ‘receive glory and honour and power,’—not shrouded by multitudes of Rome’s effigies of Saints, whom the ‘Old Masters’ delight to invest with supernatural grandeur (like Loyola, from whose head issue rays, emblematical of his having enlightened the world by his Jesuit doctrine!) whilst they generally represented the SAVIOUR, in His humiliation and suffering as a babe protected or adorned by the bewitching Madonna, or rendering up His Spirit in mortal agony—when my unwelcome comrade again appeared, almost exhausted by efforts to overtake me. He began, with a turn to me of the flexible thumb of which Italians make such use, ‘He is English; for he is without *this*,’ touching his moustache. ‘No, I am Irish.’ ‘Where is Ireland?’—‘It is a beautiful island, far away on the sea.’ ‘What language is spoken by its low people?’—‘Irish.’ ‘Are the Irish rich?’—‘No, for they are fond of fighting, and such are never rich.’ ‘But you must be rich or you could not have come hither from a land so far away?’—‘Certainly, if I had been rich, I would not travel on foot and stop at poor, cheap inns.’ We then silently climbed the mountain, till we reached a turn of the road close to the precipice, which seemed to have been lately swept by an avalanche or a torrent; huge rocks had been rolled over it, carrying away the balustrade—which had been raised by Napoleon for the safety of his troops—and making a sheer and slippery passage across the road down to the abyss. I was carefully picking my steps, when he shouted, ‘You are afraid of me, for this morning you refused to follow me through the wood, or to give me your knapsack to carry. I am well able to kill you, and there is no one *present* to see or to prevent me.’ ‘The Good God is *present*,’ said I, calmly, ‘and if I die He will take my soul to heaven, for I trust in Him; and He will cast yours into hell, for He says, “murderers shall have their part in the lake which burneth with fire and brimstone.” Besides, you are *not* able to kill me, for I know five mortal points in your body, and a touch of this spear in one of them would send you down into that gulph a corpse;’ and I sprung to the safe side of the road with my spear presented towards him—*en garde*—keeping him towards the precipice. He shuddered, and said, ‘The Good God does not permit me to kill you—come away from this horrible place!’ This over, in a few thrilling moments, we marched on in awful silence, only broken by the screaming of eagles darting over our heads; we passed the snow-line, and entered a dense fog on the plain which crowns Mont Genève. Suddenly he cried, ‘Safe! There flies the French tricolor!’ Police immediately surrounded, and escorted us into their ‘douane’—me they treated politely, but they took off his wooden shoes, and felt his body all over to discover contraband goods. As we were leaving, a monk blandly invited us to the Convent opposite, but my comrade whispered to me, with a laugh, the proverb, “Padre e frate sono privi della carita”—(Priests and friars are void of charity). If you pay them well, they will treat you

well ; but if you are not rich, they will give you wine so sour as to set all your teeth on edge, and rye-bread so gritty as to leave you few unbroken. Come with me to the inn, and you shall fare cheaply and well.' Müller had often said to me, ' Poor man *laugh*—trust him,' so I fearlessly went with him ; and curiously asked, ' Why did those Frenchmen decline to examine my pockets and my knapsack, while they rifled yours ? '—' Because they read the face like a book, and see that you have not *wit* enough to be a smuggler ; and yet I know tracks by which I have often deceived them.' We made the three leagues to Briançon rapidly, so smooth and easy was the road on the French side, and we made several short cuts, he now carrying my knapsack and assisting me, saying, ' Take care ! if any hurt befalls a traveller in France, woe be to his comrade ! ' I carried always in my boot a small Italian Testament, and when I produced it, he listened with great pleasure as I read St Peter's Epistle, asking, ' Is it a book of prayers ? ' and when I said that they were *letters* from that great Apostle to all Christians, he indignantly inquired, ' Why does not our Holy Father the POPE give those fine letters to us ? I have often risked my life over the High Alps with contraband books for the Carbonari, not half so precious as this. It fills my heart with love to the Good God.' A Roman gentleman has said the very same to me at Frascati, offering to me a beautiful cameo in exchange ; and when I told him that I could not part with it till many of his countrymen had seen the Sacred Volume, and desired to obtain it from LONDON, he rewarded me by showing the way to escape the stiletto of an assassin—by remembering that he strikes from the *dark* side of his lanthorn. Many other Italians had also admired it, and I thank God they *now* have it—*except at Rome*—as freely as ourselves ; and hopeful I am that the little Volume, which I parted with on that eventful day, is still doing good in the High Alps, and prized, though no longer contraband.*

A CISTERSIAN RUIN.

NO doubt these fields in the days of Popery's usurpation, were visited by ecclesiastics from the neighbouring monastery, the ivy-grown ruins of which are extensive, and show how noble a pile must once have stood there. Such mummeries were probably enacted as those described by Naogeorgus :—

"In villages, the husbandmen about their corn do ride,
With many crosses, banners, and Sir John, their priest, beside ;
Who in a bag about his neck doth bear the blessed bread,
And oftentimes he down alights, and Gospel loud doth read.
This surely keeps the corn from wind and rain, and from the blast.
Such faith the Pope hath taught, and yet the Papists hold it fast !"

The ancient monastery sends forth now no Popish blessing, but by day the contemplative Christian man may walk about its extensive avenues, and meditate with much profit. At night, however, splendid music was wont to be heard pealing from its wood-embowered recesses, to which, at our chamber window, in the bright moonlight, we have often listened with rapture and wonder. But, be not surprised, reader, it was the music of congregated nightingales.—*The Widow of East Angles, by the Rev. R. W. Vanderkiste.*

* From "The Faithful Shepherd," pp. 180-5, by Dawson Massy, D.D. London : Hamilton & Co. 1870.

THE NEW GOD OF THIS WORLD AND THE OLD ONE.

A DIALOGUE AT ROME.

To visit his flock in the fold of St Peter
 Prince Satan late went, full of ardour and
 glee ;
 And finding the chief of his vassals pro-
 moted,
 Accosted his holiness—"All hail to
 thee !

"Believe me, my friend, I am greatly de-
 lighted
 To see thee exalted so highly ; but say,
 Who was it accomplish'd this strange eleva-
 tion,
 And made thee a god, when so wrinkled
 and grey ?"

"Myself," answered Pius, "and if I am
 aged ;
 Yet surely grey hairs the more reverence
 invite ;
 Besides, thou thyself, if a god, art an old
 one ;
 But let us keep friends, and then all will
 be right."

"Yes, friends by all means," said the old
 Prince of this world ;
 "I envy you not, and am glad to receive
 Assistance from one who will aid me, I
 doubt not,
 To make all the world our inventions be-
 lieve."

"Agreed," answered now the infallible
 Pontiff,
 "Agreed ; for though champions many
 and strong
 Support my pretensions, I'm new to my
 duties,
 Nor have been install'd in my dignity
 long :

"For though that high dignity makes me
 diviner,
 And I am a god, who was late but a man,
 I'm stripp'd of my kingdom and temporal
 splendour,
 And, left to myself, I must do as I can."

"For lo ! while the voices of priests and of
 prelates
 Were sounding aloft through St Peter's
 vast dome,
 Burst forth such a tempest of lightning and
 thunder
 As never before had so terrified Rome."

"Dire omen—forerunner of war and con-
 fusion—
 An omen that instant accomplish'd in me,
 Who, reft by the war of my earthly pro-
 tector,
 Now seek a still closer alliance with thee."

"Well said, my good friend," made reply
 the Apostate ;
 "Fear not, nor for loss of possessions
 repine ;

Trust me—I will give thee a wider do-
 minion ;
 The spirits of all upon earth shall be
 thine !

"The war, which thou deemest a grievous
 misfortune,
 Has proved an advantage and infinite
 gain—
 Has silenced the tongues which had other-
 wise clamour'd,
 And raised up a tempest against thy new
 reign."

"The nations, 'tis true, who thy yoke have
 acknowledged
 For many a year, some disloyalty show ;
 But England herself hath now come to the
 rescue,
 Even she who was late thy inveterate foe."

"Yea, long have I set my fond heart upon
 England,
 And striven to bring beneath our old
 sway ;
 No scheme have I left untried—no devices
 Have spared to restore the lost sheep
 gone astray."

"For many a year have I been under-
 mining
 The faith of her children, her proudest
 and best ;
 For if I win over the lords of the nation,
 I know I shall surely win over the rest."

"Among the nobility few are the houses
 In which I have not placed an agent
 from Rome—
 Some governess, tutor, some man or maid
 servant,
 Who notes down for me all that happens
 at home."

"To you, my good friend, I am greatly
 indebted,"
 Replied the old Pontiff, "you're perfectly
 right,
 For Manning, our courteous Lieutenant,
 assures me
 His plans are so laid that he holds Eng-
 land tight."

"So now, my good friend, thou may'st
 well be contented,
 And go back in peace to thy hot-bed
 below,
 Assured that if England is won, all the
 nations
 Will follow her lead, and renew'd fealty
 show."

"Yes, we our dominion again shall establish,
 And people once more shall acknowledge
 our sway ;
 No man shall dispute our infallible edict ;
 When we give command, all the world
 must obey."

THE ST PETERSBURG PROFESSOR'S KLEPTOMANIA.

THE St Petersburg correspondent of the *Standard* gives the following additional particulars of the extensive robbery of books from the public library of that city by a professor:—"Alago Pichler, a Bavarian by birth, and a member of the Munich Academy of Science, was, in the beginning of 1869, engaged to come to St Petersburg, where he received an appointment in the Foreign Religion Department of the Ministry of the Interior. He was then thirty-five years of age. Though a Jesuit, he was a strenuous opponent of the Papal power; and two or three months after his arrival at St Petersburg, he wrote a book against the Council which was about to meet, and afterwards he went himself to Rome, where he found means to become acquainted with what was going on, and communicated to the public the information he received in a series of brilliant letters to the *Augsburg Gazette*. These interesting letters attracted universal attention, and the Roman Catholics took extraordinary pains to detect the author, but till the last he remained undiscovered. A man of his attainments was naturally considered a great acquisition to the Imperial Library, and he was placed at the head of the theological department of the collection, which had only been neglected for want of a competent person to look after it. He appears to have lost very little time before commencing the serious business he had in hand, for towards the end of 1869 books began to be missed from the library, and very extensive works disappeared, volume after volume. The librarians became uneasy, and watched the public property with redoubled vigilance; but all their efforts to detect the thief were fruitless. Some of the functionaries, however, had very little confidence in Pichler. As a Jesuit, there was a want of frankness about his manner that kept his colleagues aloof from friendly intercourse with him. Then his habit of walking stealthily from room to room with indiarubber galoshes over his boots seemed very strange; and, above all, his pockets sometimes appeared suspiciously full. Whether the librarians were awed by Pichler's reputation as a man of extraordinary erudition, or whether the confidence reposed in him by the Ministry silenced their doubts, it is difficult to say, but for a long time they kept their suspicions to themselves. As time went on, however, the conviction gained ground that Pichler must be the thief; and at length, on the 15th inst., the porter of the library was ordered, on some pretence or other, to feel his clothes before he left the establishment. This was done; and when the books were taken from him, he had the impudence to complain to the director of the treatment he had received, for there was nothing suspicious, he said, in a man who was known to be writing important works taking a book home with him occasionally. He was obliged to acknowledge that he had a few more books at his lodgings, and these he offered to return immediately. But he was not allowed to go home alone; and on searching his rooms, no less than 4650 volumes were found, which had all been taken from the library. There are various conjectures as to the motive which could have induced this man to commit such an extraordinary crime. He had a good salary, something like £400 a-year, of which he spent but a small portion, for he lived very miserably. It may be a case of kleptomania, or, as some suppose, he

may have acted as an agent for the society of which he is such a distinguished member, intending to send the books to Rome by way of restitution, as they are part of a collection which formerly belonged to the Jesuits, and were removed from Warsaw to St Petersburg after the Polish revolution of 1830. It was reported that Pichler was not to be prosecuted like a common thief, but that he was to be sent out of the country. It is some satisfaction to know that this is not true, and it is to be hoped that he will meet with the punishment he has so richly deserved."

[The abstraction of books, and the mutilation or destruction of them, forms part of the insidious policy of the Jesuits, as any one may see from a careful study of their system.]

POPERY AND INFIDELITY.

IT is instructive to find Popery, even in the persons of its least fanatical adherents, endeavouring to turn away from itself the blame naturally arising from the dreadful state of things in France. The murder of the Archbishop of Paris has naturally excited much sympathy, and Dr Manning has taken adroit advantage of this to contrast the infidelity of Paris with religion, by which he means, of course, the religion of Rome. Even Father Hyacinthe, in the following remarkable letter, whilst uttering some important truths, seems still blind to the fact that the chief blame of all the recent atrocious exhibitions lies to a large extent at the door of Popery. Rome is a great parent of infidelity, both by converting the dogmas of Christianity into incredible assertions,—as in the case of Transubstantiation, that a wafer is ever converted by the priest into a god,—and also by exhibiting religion as conniving at sin, and tolerating the free commission of it for money. Hence Romanism has always reacted into infidelity. Still we have pleasure in submitting the following letter of Father Hyacinthe to our readers:—

FATHER HYACINTHE ON THE PARIS REVOLT.

The following is a translation of the letter from Father Hyacinthe referred to in a recent telegram:—"Rome, May 29. The Italian Government and Parliament have testified their sympathy with France in noble language. I am not surprised at this, but I am greatly affected, and I feel impelled to express my gratitude. At a moment when men, blinded by passions, endeavour, by propagating falsehoods, to sow discord between two sister nations, it is the duty of all enlightened and honest men to draw closer the ties which unite France to Italy. If the Latin races are to maintain, I will not say their independence only, but their greatness, in face of the menacing preponderance of the Germanic and Slavonian races personified in Prussia and Russia, they must, above all things, be united. In no other way can they resume the traditions of that Western civilisation whose destinies are blended with those of the Catholic Church, and whose mission, if she would recover her ancient splendour, is to stifle in her own bosom those two enemies whose combats are cruel and sterile—revolution and absolutism, superstition and impiety. Moreover, in defending to-day her own cause, France defends that of society at large. Yes, it is human dignity, law, and liberty, the civilisation of the two worlds, which have been outraged and trampled upon by new barbarians amid the bloody streets and burning monuments of Paris. In vain do the men of March 18 pretend to represent two political ideas, which would be just if confined within their true limits—the idea of

that self-contained Commune to which M. de Bismarck did homage in the Reichstag on May 2, and the idea of the moral and material regeneration of the working classes. They have compromised these causes by most unacceptable exaggeration, and by the odious means they have made use of. They would have realised the triumph of their cause at the expense of the national unity, and on the ruins of social and religious order. They were a party of assassins, incendiaries, and atheists, but a party that grew until they were, or, at least, appeared to be, a people. And what is a people without God? Sages have endeavoured to describe them, but the facts we have just seen reveal what such a people is with a reality which defies words. The demonstration of what social atheism is has been complete. Providence allowed it for an hour to disport itself on the greatest theatre of the world, to revel in the boldest orgies, and perform the most terrible of dramas. But is this people alone guilty, and is cannon the only remedy? Beware of that easy and fatal illusion which would deprive us of the fruit of the dreadful lesson. Mr Gladstone once said, 'The nineteenth century is the century of the working-classes.' And, in point of fact, the question of the working-classes pre-eminently occupies the attention of the statesman and the man of science, and our society will never enjoy peace till it is solved. The Second Empire thought much of this question, but it dealt with it too much according to the traditions of the Roman Cæsars, *panem et Circenses!* The Second Empire looked only to material ameliorations, and even in that point of view it did not take the best means; as, for example, when it forced on public works in the great cities, especially in Paris, stripped the fields of hands, and congregated a continually increasing population, which lived apart from the normal conditions of family religious influences, and consequently of morality. What should have been done was to think of that popular instruction which is universal among our neighbours beyond the Rhine, and which, at least, as much as her military organisation, is a source of strength to Germany. An attempt should have been made to heal those two sores which eat into the vitals of our people—the prolonged celibacy of soldiers and the legal prostitution of women. Above all, a better example should have been set in high places, instead of one of luxury and corruption. And the Church herself has not done what she ought to have done for the practical solution of this terrible problem. The temporal power and the Pope's infallibility distracted the thoughts and efforts of those who preside over the destinies of the Church at a moment unparalleled in its history. Instead of the promises and teachings of the Gospel to the disinherited of this world, the Church, in the noisy echoes of the Press, and sometimes even by the mouth of its Bishops, treated matters of bitter controversy about the Pope-King, the dogmatising of intolerance, and the canonisation of the Inquisition. I do not calumniate the political and religious régime we have submitted to for more than 20 years, and which is summed up in these words—'Scepticism at Paris; fanaticism at Rome.' I do not calumniate. I do not even accuse. I narrate. But I say, that there is the lesson of the present moment, and that the question is whether we wish or not to continue these fatal mistakes. In the presence of that Paris in ashes which I have dwelt in, where I have preached the Gospel, and the history of which I know, I have the right to utter this cry of grief of which God alone knows the depth. Behold the work of a people which no longer knows God! And behold the work of those who render it impossible for it to believe in that God, and, above all, to love Him!—HYACINTHE."

POPERY IN INDIA.

WE (*Bombay Gazette*) learn that an allowance of 500 rupees per mensem has been authorised for each of the four Bishops of the Roman Catholic Church in India.

'HYMNS ANCIENT AND MODERN' AND THE ADMIRALTY.

(To the Editor of the Rock.)

SIR,—*Hymns Ancient and Modern* are, if report be true, to be forced upon our naval service. For the credit of those who have ordered the change, I hope the subtlety of that selection and collection of hymns is not known to them. Mr Harper's *Strictures*, if too copious, as some have said, are nevertheless too true, and are by no means sufficiently known if we are to meet our enemies on equal terms.

Taunton.

C. GREEN.

HYMNS ANCIENT AND MODERN.

What do Hymns Ancient and Modern teach about Baptismal Regeneration?

*Begotten at the font
By God the Spirit's power,
A gentle lamb from Satan snatch'd
In childhood's helpless hour.
Hymn 351, App. H. A. and M.*

Eternal Shepherd, Thou art wont
To cleanse Thy sheep within the font;
That mystic bath, that grave of sin,
Where ransom'd souls new life begin.
Hymn 115.

'Tis done; that new and heavenly birth
Which re-creates the sons of earth,
And cleanses from the guilt of sin
The souls whom Jesus died to win.
Hymn 209, on Baptism.

The pure and bright baptismal flood
Entombs our nature's stain:
New creatures from the cleansing wave,
With Christ we rise again.
Hymn 210, on Baptism.

*Here from the font is pour'd
Grace on each guilty child;
The blest anointing of the LORD
Brightens the once defiled.
Hymn 242,
Feast of Dedication of a Church.*

Hooper, bishop and martyr, 1555, taught that

"Although baptism be a sacrament to be received and honourably used of all men, yet it sanctifieth no man. And such as attribute the remission of sin unto the external sign do offend."

Latimer, Bishop of Worcester, martyr, 1555, taught, as follows, in a sermon on John xv. 12:

"Our Saviour said to Nicodemus, 'Except a man be born anew, he cannot see the kingdom of God.' But how cometh this regeneration?" "It cometh," Latimer goes on to say, "by hearing and believing of the Word of God: 'We are born anew, not of mortal seed, but of immortal, by the Word of God.'"

In another sermon, preached before King Edward the Sixth, the bishop said, "Man must have a regeneration: and what is this regeneration? It is not to be christened in water, as these firebrands expound John iii. 3, and nothing else." "Our new birth cometh" "by the Word of the living God, by the Word of God preached and opened."

Tyndale, translator of the Bible and martyr, 1536, says—

"Lo, now, dear reader, to believe in Christ's blood for the remission of sins, and purchasing of all the good promises that help to the life to come

What does the Roman Catholic Church teach about Baptismal Regeneration?

All children, "unless regenerated to God through the grace of baptism, are born to eternal misery and perdition."
Catechism of the Council of Trent, Rome, 1839. p. 171.

The waters of baptism entirely wash away and remove the stain and defilements of all past sins.

Ditto, p. 173.

It is by baptism we are born again to Christ.

Ditto, p. 184.

By baptism is remitted and pardoned original sin, and also actual guilt however great its enormity.

Ditto, p. 177.

The waters of baptism adorn the soul with divine grace.

Ditto, p. 173.

By baptism our souls are replenished with divine grace. This grace not only remits sin, but is a certain splendour and light, that effaces all the stains of our souls, and invests the souls themselves with brightness and beauty. This grace is poured forth.

Ditto, p. 182.

and to love the law ; and to long for the life to come, is the inward baptism of the soul, the baptism that only availeth in the sight of God : " the mother of all good works ; the earnest of everlasting life, and title whereby we challenge our inheritance."

What do Hymns Ancient and Modern teach about the Real Presence and Adoration ?

That last night at Supper lying
Mid the twelve, His chosen band,
Jesus, with the law complying,
Keeps the feasts its rites demand ;
Then, more precious Food supplying,
Gives Himself with His own hand.

- (3) *Word-made-Flesh, true bread He maketh
By His Word His Flesh to be ;
Wine, His Blood ; which whoso taketh
Must from carnal thoughts be free ;
Faith alone, though sight forsaketh,
Shows true hearts the mystery.*

- (7) *Therefore we, before Him bending,
This great Sacrament revere ;
Types and shadows have their ending,
For the newer rite is here ;
Faith, our outward sense befriending,
Makes our inward vision clear.*
Hymn 203, Holy Communion.

- (6) *Thee we adore, O hidden Saviour, Thee,
(4) Who in Thy Sacrament dost deign to be ;
Both flesh and spirit at Thy presence
fail,*

- (5) *Yet here Thy presence we devoutly hail.
O CHRIST, Whom now beneath a veil we see,
May what we thirst for soon our portion be,
To gaze on Thee, and see with unveil'd
face*

The vision of Thy glory and Thy grace.

Hymn 206, Holy Communion.

*He gave Himself in either kind,
His precious Flesh, His precious Blood ;
In love's own fulness thus design'd
Of the whole man to be the food.*

- (9) *O Saving Victim, opening wide
The gate of heaven to man below,
Our foes press on from every side,
(10) Thine aid supply, Thy strength bestow.*
Hymn 345, Ap., Holy Communion.

- (1) *HERE Christ to faithful hearts
His Body gives for food ;
(2) The LAMB OF GOD HIMSELF imparts
The chalice of His blood.*
*Hymn 242,
Feast of the Dedication of a Church.*

Praise we Him, whose love divine
Gives HIS Sacred Blood for Wine,
Gives HIS Body for the feast,
Christ the Victim, Christ the Priest.
Hymn 113.

- Thou within the veil hast entered,
Robed in flesh, our great High Priest ;
(8) *THOU ON EARTH both Priest and Victim
In the Eucharistic feast.*
Hymn 350, Ap.

The corresponding Hymns in the Roman Catholic "Path to Heaven" are as follows :—

On the night of that last Supper,
Seated with His chosen band,
He, the pascal victim eating,
First fulfils the Law's command ;
Then as Food to all His brethren
Gives Himself with His own hand.

*Word-made-Flesh, the bread of nature
By His Word to Flesh He turns ;
Wine into His Blood He changes :—
What though sense no change discerns ?
Only be the heart in earnest,
Faith her lesson quickly learns.*

*Down in adoration falling,
Lo, the sacred host we hail ;
Lo, o'er ancient forms departing,
Newer rites of grace prevail ;
Faith for all defects supplying,
Where the feeble senses fail.*

O GODHEAD hid, devoutly I adore Thee
Who truly art within the forms before me ;
To Thee my heart I bow with bended knee,
As failing quite in contemplating Thee.

Jesu, whom for the present veil'd I see,
What I so thirst for, oh, vouchsafe to me ;
That I may see Thy countenance unfolding,
And may be blest Thy glory in beholding.

*Himself in either kind He gave :
He gave His Flesh, He gave His Blood ;
Of flesh and blood all men were made,
And He of man would be the food.*

*O Saving Victim, opening wide
The gate of heaven to man below ;
Our foes press on from every side ;
Thine aid supply, Thy strength bestow.*

*Here Christ of His own blood,
HIMSELF the chalice gives,
And feeds His own with angels' food,
On which the spirit lives.*
From the Parisian Breviary.

The Lamb's pure blood, the pledge of love,
Is freely given us from above ;
HIS BODY now in glorious state,
As Priest His love will immolate.*

* Immolate, to kill as a victim.

From Roman Catholic Vesper Book.

The preceding verses, speaking of what they term the Altar, say :—

(1) *HERE Christ gives His Body*, (2) *the Lamb of God Himself imparts the Chalice of His Blood*. They say, (3) *that the Incarnate Word makes true bread to be His Flesh*, and *wine His Blood*; that (4) *the Saviour is in the Sacrament*, and they (5) *devoutly hail His presence in it*.

As a necessary consequence, they teach the *Adoration of Christ present in the Sacrament*. (6) *O hidden Saviour, Who deignest to be in Thy Sacrament, WE ADORE THEE*. (7) *We, before Thee bending, this great Sacrament revere*.

They say, (8) *Christ on earth is Priest and Victim in the Eucharistic Feast*.

Using the exact words of the Roman Catholic Church, they pray to the (9) "Saving Victim," for (10) "aid and strength."

Roman Catholics know what they mean when they use the expressions which have been taken by the compilers of Hymns Ancient and Modern from Roman Catholic Hymns.

If those who use Hymns Ancient and Modern in Divine Worship mean what Romanists mean, it is not to be wondered at that they use the words which Romanists use.

If words have any meaning, all those who sing, "*WE ADORE THEE, O hidden Saviour, Who deignest to be in Thy Sacrament; Thy presence HERE we devoutly hail:*" must believe that Christ, God and Man, is *present* in the Sacrament, and, *so present, as to be adored therein*. They must, therefore, believe that the bread is changed into the body of Christ; for, as Bishop Beveridge says in his Discourse upon the Thirty-nine Articles, "*If the bread be not really changed into the body of Christ, then the body of Christ is not really there present.*"

Bishop Beveridge maintains that it is "a vain fancy that the Sacramental bread and wine are changed into the very body and blood of Christ." He says that this "vain fancy" is the very foundation of the gross superstition of the Romanists that the Sacramental bread is to be religiously worshipped. He asserts that "*the primitive Church was against the adoration of the Sacrament*, holding that no person or thing, under any pretence whatever, ought to be worshipped besides God."

Cranmer, archbishop and martyr, saith "Christ is neither corporally in the bread and wine, *nor in or under the forms and figures of them*, but is corporally in heaven and spiritually in His lively members, which be His temples where He inhabiteth." "*The spiritual eating of His flesh, and drinking of His blood by faith, by digesting His death in our minds*, as our only price, ransom, and redemption from eternal damnation, is the cause whereof Christ said, 'That if we eat not His flesh, and drink not His blood, we have not life in us; and if we eat His flesh, and drink His blood, we have everlasting life.' And if Christ had never ordained the Sacrament, yet should we have eaten His flesh and drunken His blood, *and have had thereby everlasting life*, as all the faithful did before the Sacrament was ordained, and do daily when they receive not the Sacrament."

Cranmer contrasts the teaching of Romanists and Protestants in the matter of the Lord's Supper as follows, "Romanists say that Christ is received in the mouth, and entereth in with the bread and wine. We (Protestants) say that Christ is received in the heart, and entereth in by faith."

Bishop Beveridge agrees with Archbishop Cranmer. He says, "As it is only after a spiritual manner we receive the body and blood of Christ in the Sacrament, there can be no other means whereby we can receive Him but faith." He quotes Augustine's words, "To believe in Christ, this is to eat the living bread." "He that believeth in Christ eateth." To believe "is to eat the food that doth not perish but endureth to eternal life."

At one part of the service on Good Friday in the Roman Catholic Church, the priest, standing at the altar, elevates the crucifix, and says, "Behold the wood of the cross on which hung the Saviour of the world. Come, let us

adore." Then, putting off his shoes he kisses the cross, kneeling three times ; the other clergy, and afterwards the laity also kiss the cross. In the meantime, the *Reproaches* are sung. Then is sung, "We adore Thy cross, O Lord, and praise and glorify Thy holy resurrection, for behold by the wood came joy into the whole world." Almost immediately after, the verse (B.B.) is said or sung. The verse (C.C.) from Hymns Ancient and Modern agrees with it :—

Faithful cross, above all other, (C.C.)	O faithful cross, thou stand'st alone, (B.B.)
One and only noble Tree,	None like thee in our woods is grown,
None in foliage, none in blossom,	None can with thy rich growth compare,
None in fruit thy peer may be ;	Or leaves like thine, or flowerets bear.
Sweetest wood, and sweetest iron ;	Sweet wood, sweet nails, both sweet and
Sweetest weight is hung on thee.	fair,
	Sweet is the precious weight ye bear.

(*Hymns Anc. and Mod., Hymn 289, Ap.*) (*R. C. Missal. Service for Good Friday.*)

Dr William Fulke, Master of Pembroke Hall, Cambridge, 1578, in his Defence of the Translation of the Holy Scriptures against the Papists, says, "As for the cross whereon Christ died, I see no cause why it should be worshipped, if it were to be had : *but rather* if it were to be worshipped, it should be served as the brazen serpent was. (2 Kings xviii. 4.) *None of the apostles made any account of it.*"

Rogers, chaplain to Archbishop Bancroft, complained that the Romanists out of *preposterous devotion* had appointed a service for the cross, and a feast for the spear and nails.

How far the language used in the above verse from Hymns Ancient and Modern, "*Faithful cross*," "*Sweetest Wood*," "*Sweetest iron*," is calculated to lead to the restoration of Romish practices, each reader of this paper can decide.

Dr Calfhill, Archdeacon of Colchester, 1569, in his reply to the Papist, Martial, says ! "Let the sign of the cross be cast out of the Church, and the cross itself be preached simply : *lest*, by suffering the sign of the cross to stand, the Son of God crucified be condemned ; and we fall to worshipping of a cross material, which we shall prove to be damnable."

What do Hymns Ancient and Modern say about the Virgin Mary ? What saith the Roman Catholic Church about the Virgin Mary ?

Shall we not love thee, Mother dear,
Whom Jesus loves so well ?
And in His temple, year by year,
Thy joy and glory tell ?

And as He loves Thee, Mother dear,
We too will love thee well ;
And in His temple, year by year,
Thy joy and glory tell.

(*Hymn 376, Ap.*)

Mother of Mercy, day by day,
My love of thee grows more and more.
For what did Jesus love on earth
One half so tenderly as thee ?

All my senses, heart, affections,
Strive to send thy glory forth ;
Spread abroad the sweet memorials
Of the Virgin's priceless worth.
Sing in songs of praise unending,
Sing the World's Majestic Queen ;
Weary not, nor faint in telling
All the gifts she gives to men.

The Apostle Paul declares that "evil communications corrupt good manners." If congregations are taught to love the Virgin Mary as their Mother, and to promise that they will, year by year, sing *her glory*, is it not probable that they will, sooner or later, put her on a level with the Almighty God and Father of all, and ascribe to her the attributes of Deity ?

Now let us hear some further words of the same apostle : "Every one of us shall give account of himself to God." Let "no man put a stumbling-block or an occasion to fall in his brother's way." Rom. xiv. 12, 13.*

B. M. N.

* Copies of the preceding paper, for the purpose of circulation, may be obtained at a cheap rate of G. Waters, printer, Cranbrook, Kent.

HYMNS FOR THE SAILORS.

MY DEAR SIR,—It was stated in the *Guardian* of the 10th of May, on the authority of the *United Service Gazette*, “that the Admiralty has directed that ‘Hymns Ancient and Modern’ shall in future be issued to her Majesty’s ships, in lieu of the original Hymn Book.”

In the *Record* of May 8th, it was stated, on the authority of the *Broad Arrow*, “that the Lords of the Admiralty have been pleased to direct that in future ‘Hymns Ancient and Modern,’ with the Appendix, shall be issued to her Majesty’s ships, in lieu of the original Hymn Book.”

These statements have not, I believe, been contradicted.—Yours, sincerely,
A READER.

POPERY AND PUBLISHERS.

YORK, March 1871.

SIR,—Is not *Jesuitism* taking hold of our publishers? About five weeks ago, I ordered from my bookseller in York (a true Protestant, I believe certainly), for my first class, the *Protestant Catechism*, 4d., published by the *Book Society*. He could not get it. After some delay, I ordered *Blakeney’s Protestant Catechism*, 4d., published by Paton & Ritchie, Edinburgh; Hamilton, 33 Paternoster Row; Hatchard, Piccadilly; Reformation Society, 17 Berners Street, &c.,—the same answer—*none* in town. Unless I hear from you soon, I shall order the Religious Tract Society Protestant Catechism, although it is simple Scripture texts, with no special information about *Popery*.

It is not the quantity I want (six copies), but that I fear there is some under-current at work. I have thirty-five boarders; the first class—six in number—old enough to understand the merits of the subject to a certain extent.

I may say that for many years I have seen the *Bulwark*, and that at every opportunity I buy suitable books for boys on the Popish question.

Partridge has published several very nice tales at 1s., and I was very sorry to be told that they had not a large sale.

Your Protestant classes are to me one of the most hopeful features of the present eventful times.

If you require an apology, it is my anxiety that Romanism and Ritualism may not get the upper hand.—I am, Sir, yours truly,

A SUBSCRIBER.

P.S.—The London Protestant Society sent me two copies of the Catechism published by the Book Society, in the *Row*. If you can post me four I will remit the price in stamps.

BILLS BEFORE PARLIAMENT AND OTHER MATTERS AFFECTING PROTESTANT INTERESTS.

I. **T**HE Ecclesiastical Titles Bill, which proposes to repeal the Act of 1851, forbidding the assumption of territorial titles by Romanists.

The second reading has passed, but it is hoped that the large minority will induce the House of Lords to throw out the bill. If it does become law, all the agitation of 1851 comes to nothing, and we shall have immediately the assumption of titles through which the provisions of the Canon Law will be enforced on the consciences of Roman

Catholics within the United Kingdom, with claims to precedency especially in Ireland. No doubt the Popish hierarchy will also establish itself in Scotland and assume the old titles, and with them the prerogatives which they held before the Reformation.

II. The Prison Ministers' Bill, which demands that Roman Catholic priests shall be appointed to every prison in the United Kingdom containing ten or more Roman Catholic prisoners, with salaries out of the public rates on a scale regulated by the number of such prisoners. It also contains powers to be lodged in the hands of the Secretary of State instead of the local magistrates, which will destroy one of the primary principles of the Constitution, that when local taxation is raised the rates should be expended by the local parties themselves. There is a strong feeling in the country against such a measure, and we rejoice to find that there is a combination in the House to resist it at every stage.

III. The Irish Poor Removal Bill, which proposes to destroy the law of settlement in reference to paupers in both England and Scotland; and that so soon as an Irish pauper sets his foot on either country he is from that moment to claim permanent relief for himself and his children, and to be educated in the principles of Romanism at the public expense. We hope that such a monstrous proposal will be successfully resisted.

IV. The question as to the impartial administration of the law in regard to lotteries in all parts of the kingdom, and the suppression of Roman Catholic lotteries. This question is to be brought on by Mr Charley, who delivered an excellent speech last session on the same subject, and which was subsequently published by the London Organisation of the Scottish Reformation Society. This species of illegal traffic has been suppressed in England and Scotland, but it is still rampant in Ireland. It is believed that in consequence of the truckling policy of the public authorities, and the appointment of a Romish Postmaster-General, great encouragement has been given to flood the country with packets of tickets by means of the Post Office, thus creating great temptations to gambling. [Mr Charley's motion has been since rejected.]

V. The question as to how far Her Majesty's Government has committed the country in regard to both the spiritual and temporal independence of the Pope has yet to be discussed. We believe that, from correspondence respecting the affairs of Rome now before Parliament, the Government has seriously committed the country, and has taken such action as ought at once to be repudiated. If possible, this question will be brought before the House of Commons before the recess, in order to influence the policy of the Government while Parliament is not sitting. Perhaps we shall refer to this important matter in our next number.

VI. Mr Mackay, who was sentenced to imprisonment for three months, for circulating at his lectures against Romanism "The Confessional Unmasked," is still lying in prison. The three months have expired, but, as he refuses to ask or give bail, it is very likely he may lie in prison for twelve months longer unless something is done to get the sentence cancelled. We believe an application was made to the Home Secretary to receive a deputation on Mackay's behalf, but this was refused. This is very extraordinary, when we remember that deputations on behalf of Fenians and other treasonable persons have had an oppor-

tunity of stating their case. Mr Newdegate has moved for the correspondence which has taken place with the Government; and we do sincerely trust that an agitation will be created in order to compel the Government to look at Mackay's case, and to revoke his most oppressive sentence.

VII. There is another matter at present before the House of Commons which needs careful watching. There is a Bill entitled "Promissory Oaths Bill," which proposes to deal with no fewer than 103 Acts of Parliament relating to oaths, one-half of which have reference less or more to the bulwarks which were erected from time to time by our forefathers to protect the Protestantism of the throne and the constitution. We trust our legislators will narrowly examine this Bill in order to see that no Act of Parliament is repealed by which any of the few safeguards which still remain shall be taken away.

THE SOLICITOR-GENERAL AND POPERY.

THE following curious interlude took place in the examination of the claimant in the Tichbourne case:—

"Can't you say whether you went to a clergyman time after time to complain of your mother's conduct? I consider it shameful conduct of the clergyman to tell you of it.

"Was anything done in consequence of the complaint? I believe I got out of them. You seem to be very intelligent because your brother is a Jesuit.

"The Solicitor-General—I can answer for my sins, but not for his. I wish it to be understood, however, that I have the highest regard and veneration for my brother.

"The Lord Chief-Justice—If the witness persists in saying these things the jury will judge of them. It will not help him though he apologises for them afterwards. I had not the least notice of what he said till I heard it from the shorthand writer.

"Mr Sergeant Ballantine—I shall protect the witness as far as regards my professional duty, but I entirely disapprove of such an expression, and if any apology from me can be of any use to my learned friend, I shall be glad to make it.

"The Solicitor-General—Don't let any one suppose I consider it an insult, though it was meant as such."

ROMISH LIBERTY.

THE unreasoning arrogance of the Roman claims, and the absolute identity of all the terms in the Romish syllogism of doctrine, have rarely been put in so few and pointed words, or in so innocent a way, as in the subjoined statement of the *New York Tablet*, professedly disclosing the secret of unanimity concerning the temporal power:—

"There is no difference of opinion among Catholics on this subject, *for we do not allow any difference on such questions.* The decrees of the Church forbid it. Whoever maintains contrary opinions cannot be a Catholic. This may be arbitrary, and is so. Truth is arbitrary, and this is truth. No Catholic can maintain an opinion opposed to the temporal power of the Pope."

ROMANISM AND THE PARLIAMENT.

TO a careful observer of passing events, and one who takes the least interest in the religion and liberties of the country, nothing can be more painful than to observe both parties in the State pandering to the progress of the Romish system in our land. This is being done in such a variety of ways, and the demands of what our ancestors called the "Romish horse-leech" are becoming so incessant and insatiable, that if an arrest is not speedily laid on the present system of unlimited concession, the constitution of the country will be entirely undermined. Take a few illustrations of this.

Mr Charley lately called the attention of the House of Commons to the extent to which Romish lotteries are being winked at by the public authorities in Ireland, whilst they have been sternly put down in Scotland and nearly extinguished in England. The history of this matter is instructive. Popery has always been a great patron of gambling for professedly religious purposes; and the revenue of the Pope himself is to some considerable extent made up from this source. Formerly the British Government also derived some portion of its revenues from lotteries. The effect of these lotteries, however, was found to be so demoralising to the general community that the system was abolished. Lotteries were specially sanctioned still in the case of art unions, although Sir Robert Peel objected to this exception to an important rule. A committee of the House of Commons, so lately as 1866, whilst not recommending the complete abolition of this exception, stated in their report that "the tendency of art unions has been to foster the love of chance and speculation rather than to encourage high art. While the influence of art unions in improving the public taste appears to have been very slight, the moral effects of some of them have been proved by the concurrent testimony of many witnesses to be very bad." Take one other link in the chain of facts. In 1845 "private prosecutions" against the conductors of lotteries were abolished, and the matter was left entirely in the hands of the responsible advisers and law officers of the Crown.

Now, one would have supposed that what the State itself had repudiated as an immoral and corrupting means of raising the public revenue, would not have been tolerated on the part of any private individuals. But here comes out the favouritism manifested towards the Church of Rome. She has no scruple in raising money by means of lotteries, for her favourite maxim is that "the end sanctifies the means." Accordingly she began some time ago in Scotland and England to carry on a system of lotteries with great energy and success. In Scotland she is understood to have bought a considerable estate with the proceeds of one lottery, and it is believed that she has secured in the same way large sums in England. The public attention, however, from various quarters, but chiefly, as the Home Secretary admits in the late discussion, by the Scottish Reformation Society, was strongly turned towards the evil in Great Britain, and the result has been that lotteries have been almost entirely put down there. But now comes Ireland, the petted child of the empire and the great hotbed of Romanism; and here the Government not only hesitates to act, but directly defends the Popish lotteries, as if the people of that unhappy country, in addition to

all their other evils, must also be scourged by gambling priests with the full sanction of the British Government. Mr Charley, as reported in the *Times*, sets forth that he believed in Ireland "there had been fifty-five lotteries of late years, and that sixteen million tickets, representing £400,000, had been sold; and in most of these lotteries a supplementary ticket in a lottery to consist of all prizes had been offered to those who disposed of a certain number of tickets as a bribe to induce them to exert themselves to sell these tickets." Now, what did the Home Secretary say in answer to this? He said, "there was a rational distinction to be drawn between lotteries got up for mere purposes of gain and those which were got up for the purpose of promoting a good object. . . . All he claimed on the part of the Crown was the right to discriminate between different kinds of lotteries." But every one must see at once that this assumes the whole question in debate, viz., that any kind of lottery is good, or that a good object can turn a bad thing into a good. It is neither more nor less than the Popish maxim, that the end sanctifies the means. There is no such distinction in the law, which, as a general rule, makes all lotteries illegal. If a good end, moreover, would warrant the use of lotteries, surely the raising of the public revenue was a good end, and upon the theory of the Home Secretary the public lotteries might for this purpose have been continued or might now be resumed. But the whole matter is transparent. The Government does not dare to touch the Popish lotteries, and unfortunately the great Conservative party in the House of Commons, expecting probably to become again the Government—although this is not the way to secure their object—give no help to the few independent members who, with enlightened patriotism, press the Home Secretary to deal firmly and impartially with the suppression of an immoral practice. It is high time that this whole matter were again taken out of the hands of the Government and the right of public prosecution restored, if either the dignity of the law or the morality of the country are to be preserved. Besides here is an unlimited source of Romish wealth from which all others are entirely either self-excluded or excluded by law, whilst, of course, our Romanising or subservient statesmen will always reckon the promotion of Romish institutions a "good object" for a lottery.

Take another illustration of the recent conduct of our statesmen in dealing with the aggressions and assumptions of Rome. Many of our readers must remember the immense excitement which was produced in England in 1851 by the arrival of a newly made Cardinal, who pompously announced that, having set up a hierarchy and divided the whole kingdom into territorial districts, he "governed, and would govern" in England by the authority of the Pope. We all remember the famous Durham letter of Lord John Russell and the brave words of the Lord Chancellor, borrowed from Shakespeare, that no foreign prince or potentate would "toll or tithe" in England. The whole nation was in a blaze, and one would have imagined that something bold and definite to meet the admitted evil might surely be expected. Queen Elizabeth or Oliver Cromwell would probably have interdicted the landing of the Cardinal at all, and sent him back to his master to report the failure of his new enterprise. Not so our feeble statesmen. The immense outcry ended only in the Ecclesiastical Titles Bill, at which no doubt Rome laughed in her sleeve as the pledge of her ultimate success. We do not

mean to say that the bill was not right in principle. Considering what Rome designs by a territorial hierarchy, and that she intends it as a means of setting up the canon law in Britain, and directly interfering with the liberties of the country, it was right to interdict the assumption of ecclesiastical titles, if the provisions of the bill had only been firmly enforced; but at the same time, as one only method of resistance, the means were feeble and inadequate to the emergency. Rome is too sagacious and experienced not to have seen in this the indication of a halting and timid policy—a thing which she always treats with bold and impudent defiance. Accordingly this has been the unfortunate issue. The Romish newspapers boldly declared that all British laws intended to arrest the progress of Romanism were not “laws but lies.” The territorial titles were boldly and persistently assumed. The law against them has not been enforced. The proud Government of Britain has obsequiously succumbed to a few foreign ecclesiastics; and now the state of matters is so unsatisfactory and inconsistent that our statesmen are seeking to conceal their shame by sweeping this abortive legislation of Lord John Russell into the waste basket.

And what will be the effect of this? Of course it will greatly embolden the emissaries of Rome. It is an open triumph to them, and humiliation to the Government. They will now swagger with impunity in their supposed English dioceses, virtually admitted to be legal by the failure of the counter legislation. They will probably lose no time also in setting up a similar hierarchy in Scotland, where they have a strong hold in many aristocratic families, besides a considerable number of willing adherents in the large cities, as well as in the mining and manufacturing districts. But the most baneful effect of the change will probably be in Ireland. The abolition of the Established Church there has destroyed all the old legal dioceses, and left the ground entirely clear for the assumption of Romish titles and the establishment of territorial dioceses, according to the will and pleasure of the Vatican. Of course, the utmost advantage will immediately be taken of this. In the sister island there will not even be the pretence of the competition which will still exist in England between dioceses sanctioned by Parliament, and dioceses set up by the authority of the Pope. We may rest assured that we shall soon hear more of this in an attempt to secure a virtual if not formal Romish Church establishment in the sister country, with claims of control over all the educational and charitable institutions of Ireland.

There are other illustrations of the steady progress of Popery in this country. The Prison Ministers Bill, which has already passed through the House of Lords without opposition, and is now in the House of Commons, is a most pregnant illustration of the infatuated policy of our Romanising rulers. If there is any one thing more certain than another, it is that Popery is a great and fruitful parent of crime. The reasons of this could easily be given, but it is enough here to say that the fact is undoubted. To pay priests, therefore, from the public funds to teach this system is not only a manifest violation of the Constitution, but a marvellous evidence of national blindness. Still this is being done in various directions, and now it is proposed to do it in a most offensive way in the public jails. In opposition to strong remonstrances, a permissive Bill with this object in view was some time ago

passed into a law. This, however, was not found sufficient, as very few of the local authorities chose to appoint paid Popish chaplains in the public prisons. It is proposed, therefore, now to make such appointments compulsory, and in the most offensive form. Wherever ten Popish criminals are found in a jail a priest is to be appointed at a salary of £25, viz, fifty shillings for each prisoner. This salary is to increase as the criminals multiply—a dreadful temptation to the priest—until at length it is to amount to £200 a-year. The priests so appointed are to be officers of the prisons; in other words, they are to occupy a public and accredited position, and, having keys to the prison, are to go and come as they please. The authorities are to provide at the public expense all the elements and apparatus necessary for the superstitious and idolatrous worship of Rome, and the other officers of the prison are to see that the Romish prisoners attend upon the service, and treat the priest and his mummeries with due reverence. Are the people of this country prepared for all this? If they are, what objection can they have to a Romish Church establishment? for if such a provision has the least tendency to cure crime, it must have an equal tendency to prevent it, and therefore there are as good, if not better, reasons for providing priests without as within. But can the blessing of God be expected to rest on such proceedings? Are they not fitted, on the contrary, to bring a curse upon the country? God has emphatically said, “Come out of her, my people; be not partakers of her sins, that ye receive not of her plagues.” And we may well ask what consistent and enlightened Protestants are saying to such offensive and sinful proceedings?

Other events have recently happened which illustrate the Romeward tendency of public affairs. The new member for Westmeath is avowedly sent to Parliament by the influence of the Romish bishop and priests, and he is understood to be an open enemy to the existing constitution of the kingdoms, and to the legitimacy of the Parliament of this country. The letter of the Popish bishop in reference to his election, giving forth, with sufficient artfulness and cunning, effectual commands to his adherents, is worthy of being transferred to our columns:—

“To the Electors of Westmeath.—Gentlemen,—I convened a meeting yesterday of the clergy of the whole county, with a view of preventing the disedification that might ensue if they espoused opposing interests at the coming election. I further cherished the hope that a patient and careful examination of the principles and claims of the several candidates would lead them to adopt an unanimous course of action. After a most searching and protracted discussion, in which nearly all joined, and in which all enjoyed perfect freedom, the meeting resolved, by a large majority, to recommend the candidature of Mr P. J. Smyth to your favourable consideration. The opinions of the electors in every part of the county were canvassed and considered with the utmost respect and deference, and all felt anxious to advance their country’s interest completely in accordance with your wishes and feelings. It is fervently hoped, therefore, that the recommendation which it is my duty to convey to you will meet with your cordial concurrence and approval.—I remain, gentlemen, respectfully yours, ✕ THOMAS NULTY.

“MULLINGAR, June 14, 1871.”

This letter proves that votes given to the Popish Irish are simply votes handed over to the Romish priests—that these priests are not to be conciliated by any concessions short of absolute Romish supremacy—and that this is the true root and origin of all the disaffection and woes

of Ireland. And yet at the very time when all these concessions are thus received without gratitude—when the authority of the Queen and Parliament are spurned by the adherents of the Vatican, when the Pope puts forth unheard-of blasphemous assumptions—all sorts of humiliations are tamely submitted to by our Government, and our Queen is made by her responsible advisers to send a letter of congratulation to the Man of Sin on the completion of the twenty-fifth year of his Pontificate with an earnest desire for his long life and prosperity. Can anything be more degrading or infatuated than such proceedings? Surely, apart from other considerations, our rulers have forgotten the solemn text, “He that biddeth him God-speed is partaker of his evil deeds.” It is a sad prospect for the country. “If the blind lead the blind, both shall fall into the ditch.”

THE CONVENTUAL COMMITTEE.

(From “*The Rock*.”)

THE public will learn with surprise and indignation that the Committee on Monastic and Conventual Institutions has lent itself to the realisation of Mr Gladstone's dream, the legalisation of monasteries. In the course of the somewhat protracted debates on Mr Newdegate's motion for the appointment of a select committee on conventual and monastic institutions, the Prime Minister made a remarkable speech, in which he said, “I freely grant to the hon. member for North Warwickshire that when we have in the Emancipation Act of 1829 a distinct enactment affecting the existence of monastic institutions, that very fact is in the nature of a presumption in favour of Parliament considering the question. I should think—I own it is a presumption quite open to be treated either way—that some of us would go into an inquiry upon that point, if it were the only point, with a desire to place these institutions under strict supervision. Upon that matter, however, I should be desirous to associate myself rather with those who doubted whether it was desirable to maintain the prohibition contained in the Emancipation Act” (*Hansard's Parliamentary Debates*. New series. Vol. 201, p. 69). And Mr Gladstone did “associate” himself “with those who doubted whether it was desirable to maintain the prohibition.” The Select Committee was first taken out of Mr Newdegate's hands, and then carefully packed by Mr Glyn with a Jew, three ultramontane Roman Catholics, a Quaker, a Scotch High Churchman, an ex-Whig placeman, and Mr Thomas Chambers, who, ultimately, refused to serve. Mr Newdegate, having previously withdrawn, there remained only five Conservatives. Of these, one was an ultramontane Romanist, and the other four were High Churchmen, with a “weakness” for “Anglican Communities.” A more glaringly unfair selection of committeemen it would be difficult to conceive. The report prepared by one of the Conservative committeemen was deemed too Protestant, we presume, as its author was a Churchman, and so it was rejected in favour of one prepared by Mr Matthews, who, although sitting on the same benches with the author of “*Lothair*,” is, perhaps, the most ultramontane of the Romish members of Parliament. Could there be a more bitter satire upon the whole affair? The House carried Mr Newdegate's motion, and Mr Gladstone, in order to carry that motion into effect, appoints a committee, which selects the report of the hon. member for Dungarvan, the most

intensely ultramontane of the Romish members of Parliament. The committee might as well, when substantially adopting the report of Mr Matthews, have endorsed his modest suggestion :—"We content ourselves with suggesting to Parliament *the expediency of removing from our statute-book the penal clauses of the Emancipation Act*, the unrepealed clauses of the 31 Geo. III., cap. 32" (which provides that nothing in that Act shall make it lawful to found, endow, or establish any religious order, or society of persons bound by monastic or religious vows)—"*and the statutes of superstitious uses or from which the doctrine against superstitious uses is inferred*." The enactments appear to have served no useful purpose." This emphatic endorsement of Mr Gladstone's avowed wish to legalise monastic institutions, and the further suggestion of legalising bequests for masses for the soul of the donor, were too strong for the committee, and might have shocked, if thus nakedly put, the representatives of Dissenting constituencies, and so an air of discriminating fairness was adopted, more suited to the tastes and habits of honourable members :—"The observations contained in this report will probably suggest *some* alteration in important branches of the law, and those alterations would be of a very different kind, according to the point of view from which the subject is surveyed." The "observations contained in the report" all point to one conclusion—the legalisation of monasteries. There can be no mistaking "the point of view" of the committee. We commend the report of this remarkable committee to the attention of our readers, as it will probably form the basis for a Government measure legalising monasteries and repealing the law of superstitious uses next session. No time should be lost in organising such opposition to this proposition as may at once eliminate from it any possibility of success. If these Romanising encroachments are not promptly and firmly resisted, it is impossible to say where they will end.

MORE ROMISH MEASURES BEFORE PARLIAMENT.

SINCE last month several other measures affecting the interests of Protestantism have appeared.

1st. A Bill entitled "Glebe Loan (Ireland) Act, 1870, Amendment."—It is brought in by the Government, and has the name of Mr Baxter, the member for the Montrose boroughs, as well as of the Solicitor-General, and the Marquis of Hartington. It proposes to extend the powers of the Act of last year. It contains the following clause, "In addition to the purposes for which loans may be made" (as stated in the above Act) "loans for either of the following purposes may be made, namely,—The purchase of any dwelling-house, with or without offices, deemed desirable for the dwelling-house of any ecclesiastical person, such loan not to exceed two-thirds of the purchase money," and for the discharge of any debt, &c. The object of this is very plain. It will authorise the building of convents and monasteries, as the dwelling-places of ecclesiastical persons in Ireland, at the public expense. The public may never expect the repayment of these loans. But apart from this, it is extraordinary that such a man as Mr Baxter, and those who oppose religious endowments, or indeed that any Protestant, should further a Bill, which has such an object in view.

2d. "Maynooth College Bill."—The object of this Bill is to increase the number of the trustees of Maynooth College, from seventeen to

twenty-eight. As regulated by an Act, 40th Geo. III., the Trustees were composed of six Roman Catholic laymen, four Roman Catholic archbishops, and seven other Roman Catholic ecclesiastics. If this Bill is passed, no doubt the additional trustees, will all be priests and monks, and thus the few laymen, who are at present trustees, will be completely swamped. This, probably, is the object of the measure.

3d. A motion for returns in connection with the Royal Hibernian Military School, with the view evidently of getting Roman Catholic appointments made to that school.

4th. "University Education Extension (Ireland)."—Notice of a Bill is given by a Romish member, Mr Heron, to be called "A Bill to establish and endow a new university in Ireland."

5th. The following motion still stands on the books of the House of Commons:—"Mr O'Reilly, The Papal States—To call attention to the forcible occupation by the Italian troops, of the Papal States, and to the influence which this event is calculated to exercise, on the relations of the Pope as head of the Roman Catholic Church with the Roman Catholic subjects of other states."

6th. A return has been moved for and obtained, by Lord Robert Montagu, in regard to the religion of inmates in public Lunatic Asylums. The object of this is, to lay the basis of a demand for the appointment of Romish priests to those institutions, similar to the demand for Romish chaplains to prisons.

MANIFESTO OF THE GERMAN ROMAN CATHOLICS.

THE following is striking and hopeful:—

"In face of the official measures and announcements of the German bishops in favour of the Vatican decrees, the undersigned consider it necessary to guard their position by the following declaration; and, so far as in them lies, to meet that bewilderment of consciences which is breaking in upon us.

"1. True to the inviolable duty of every Catholic Christian—a duty not disputed by Pope or bishops—to hold fast to the ancient faith, and to repudiate every innovation, were it preached even by an angel from heaven, we persist in our rejection of the Vatican dogmas. That every Christian should have in the Pope, whether personally or represented by his legates and plenipotentiaries, an absolute lord and master to whom he is directly and immediately subject, and whom, on pain of temporal and eternal perdition, he is bound, unconditionally, to obey in everything which relates to his religious belief, and to the whole sphere of his moral conduct—this has never yet been the teaching of the Church, and has formed no part of the Catholic faith. Equally notorious is it that, up to this time, it has not been the teaching of the Church that infallibility has ever been vouchsafed to any single man, the Pope for the time being, in his pronouncements to the Church on matters of faith, and on the duties and rights of men. These principles have hitherto been mere opinions, greatly favoured indeed by Rome, and defended by every exercise of power at her disposal, but combated and rejected by the most eminent theologians, without their incurring any censure. It is well known—and if the German bishops do not know, they ought to know—that these doctrines owe their origin to fraud and their propagation to violence. By these doctrines, as the Pope has proclaimed them in his Vatican decrees, the whole body of the faithful are robbed of their essential rights, their testimony is nullified, the weight of Church tradition is diminished, and the supreme maxim of the Catholic faith is destroyed, namely, that the Christian is bound to accept that only which has been taught and believed always, everywhere, and by all. Since, however, the

last pastoral of the German bishops maintains that it is Peter who has spoken by the mouth of the Pope, who declares himself infallible, we must simply reject the statement as a blasphemy. Peter speaks to us clearly, and in a way which all may understand, in his acts and speeches as they are recorded in Holy Scripture, and in the epistles which he has addressed to us. But those acts, speeches, and epistles of the apostle breathe a totally different spirit, and contain an entirely different doctrine from that which is now attempted to be forced upon us. It has, indeed, been attempted to soften down these new doctrines, which, in their naked crudeness and almost incalculable import, wound every Christian feeling, and to delude people with the notion that they are ancient, have always been believed, and are really harmless. As before, so in their last pastoral, the bishops have taken pains to represent the infallibility of which the decrees speak, as if it were the prerogative of the teaching body, consisting jointly of Popes and bishops. This, however, contradicts the plain language of the decree, according to which the Pope only, and he of himself, is infallible; he alone receives the assistance of the Holy Spirit, and in his decisions is entirely independent of the judgment of the bishops, whose assent to every papal pronouncement has now become matter of duty, and can no longer be refused. But since the German bishops maintain that the 'plenitude of power,' which, according to the Vatican decrees, belongs to the Pope, cannot be designated as absolute and universal, because the Pope is bound in his exercise of it to the teaching, ordinances, and principles of divine revelation, one might just as well say that there is no such thing as absolute despotic power even among the Mahometans. For even the Sultan of Turkey or the Shah of Persia acknowledges the limitations of the divine law and of the rules of the Koran. The Pope, by the new decrees, not only claims to dominate the whole sphere of morals, he also alone determines, and with infallible authority, what belongs to that sphere, what is the law of God, and how it is to be interpreted and applied in individual cases. In the exercise of this power the Pope has nobody's consent to ask for, is responsible to no one on earth, and no one can gainsay him; every one, be he who he may, prince or day-labourer, bishop or layman, is bound to pay him unreserved obedience, and to fulfil every one of his commands without dispute. If such a power is not to be called absolute and despotic, then there has never been an absolute and despotic power in the world.

"2. We persevere in our firmly-grounded conviction that the Vatican decrees constitute a serious danger for the States and for society, that they are absolutely incompatible with the laws and tendencies of modern States, and that we, by accepting them, should be brought into hopeless conflict with our political duties and oaths. In vain do the bishops attempt partly to blot out, and partly by arbitrary explanation of papal bulls to set aside, the undeniable fact that these bulls and decisions subject all political authorities to the absolute control of the Papal See, and condemn with peculiar emphasis those laws which are the most indispensable in the present social order. The bishops know very well that the Vatican decrees do not leave them the least right to limit Papal decrees, whether the latest or the earliest, by skilfully-devised interpretations, and that the opposite interpretation of a single Jesuit weighs just as much as that of a hundred bishops. Moreover there are already the interpretations of other prelates to set against those of German bishops, and among them that of Archbishop Manning, of Westminster, who ascribes the widest conceivable extent to Papal infallibility. And thus, notwithstanding the episcopal denunciations, we hold ourselves abundantly justified in calling that infallibility which belongs to the Pope, and to him alone, without any one else sharing it with him, a personal infallibility; for this term is here strictly correct, and in accordance with the universal use of language, as the authority possessed and exercised by a sovereign independently of other State officials is called a personal one. For even an official prerogative is rightly called a personal one when it is so firmly and inseparably attached to an individual that he

can neither alienate nor depute it to others. When the censures of the Syllabus—now become an infallible Papal decree, but which the German bishops pass over in silence, the solemn condemnation of the Austrian constitution by the Pope, the contemporaneous publications of the Jesuits at Maria Laach, Vienna, and Rome (who notoriously are better informed about the views of the Curia than the German bishops)—when all this is taken in connection with the Vatican decrees, a man must shut his eyes not to recognise the well-planned scheme of the universal dominion of the Pope. Our governments, our laws and civil institutions, the whole domain of morality, the actions of individuals—all is for the future to be subjected to the Curia and its tools and agents, whether stationary or itinerant, be they bishops or Jesuits. As sole legislator in matters of faith, discipline, and morals, as supreme judge, as irresponsible ruler and executor of his own decrees, the Pope possesses, according to this new doctrine, such a plenitude of power as the wildest fancy could not exaggerate. But the German bishops would do well to take to heart the excellent saying, formerly uttered, under similar circumstances, by the Franciscan Occam at Munich—‘If the Bishop of Rome possesses such a fulness of power as the Popes culpably lay claim to, and as many sycophants falsely attribute to them, all human beings would be slaves, and that would openly contradict the freedom of the Gospel law.’

“3. We appeal to the unwilling testimony given by the German bishops themselves for the righteousness of our cause. We openly and directly reject the new doctrine that the Pope is the universal bishop and the absolute ruler of every Christian in the whole sphere of morals, that is, of all moral action, whatever the bishops show by the dissimilar and contradictory explanations of their pastorals, that they are perfectly aware of the novelty and offensiveness of this doctrine, and are in reality ashamed of it. Not one of them can bring himself to follow the example of Manning and the Jesuits, and let the Vatican decrees have their simple and natural sense. But they forget that the attempts at explanations and minimising adopted in their pastorals, if they were to be applied to other decisions on faith, would completely shake all security of doctrine, and lead to a universal uncertainty of belief. What, indeed, would remain secure and trustworthy either in the ancient or recent decisions of the Church on matters of faith, if the manipulation applied in the last pastoral to the Bull of Boniface the Eighth (*‘Unam sanctam’*) were to be applied to all of them; if their clear language and obvious import were to be thus directly contravened? We deplore such an exercise of the episcopal office of teaching. We deplore yet more deeply that these same bishops have not shrunk from answering the cry of conscience of their flocks in a joint pastoral by reproaches against reason and science. Truly, if we look back from men who seem to recognise no higher duty than blind obedience to their venerable predecessors in the episcopate, to bishops like Cyprian, Athanasius, and Augustine, we have a better right than St Bernard to utter the cry of pain—*‘Quis nobis dabit videre ecclesiam sicut erat in diebus antiquis?’*

“4. We repudiate the threats of the bishops as unjustifiable, and their violent measures as invalid and not binding. Formerly it was a principle maintained throughout the Church that ‘where the point of time could be named when a doctrine first came into vogue, that was a sure sign of its being a false one.’ And this is precisely the case with the new doctrine of Papal infallibility. The precise period can be fixed when this doctrine was first brought up, the persons who invented it, and the interests they desired to serve thereby. If Popes and bishops in former days excluded from Church communion the authors and adherents of an uncatholic doctrine, the main ground they invariably put forward was the novelty of that doctrine and its incompatibility with the ancient traditional faith. It was by this manifest and clearly established fact that their doctrine had never before been esteemed a part of divine revelation, that the excommunicate were to recognise the justice of their sentence and the untenableness of what they had taught. Now, for the first time—for no case has occurred during eighteen

centuries—men have been placed under excommunication, not for maintaining and disseminating a new doctrine, but for holding fast to the ancient faith which they learned from their elders and teachers in school and in church, and not accepting the opposite—in fact, for not choosing to change their faith like a garment. That an unjust excommunication does not injure its victims, but only those who impose it; that, on the contrary, God will turn the sufferings of such innocent victims into a source of blessings for them, is the common teaching of the fathers. We know, moreover, that these sentences are as null and invalid as they are unjust; that they can neither deprive the faithful of their right to the sacraments of Christ, nor priests of their power to administer them; and we are determined not to surrender our rights to censures pronounced in furtherance of false doctrine.

"5. We live in the hope that the contest which has now broken out may be the means, under divine guidance, of bringing about the realisation of the long-desired and inevitable reform in the constitution and life of the Church. In the midst of our present troubles and confusions we are elevated and encouraged by looking to the future. If we are met at the present moment throughout the Church by the overweening abuses which would be strengthened and rendered unassailable by the triumph of the Vatican dogmas; nay, would at last extend to the annihilation of all Christian life; if we see with grief the efforts after a centralisation which paralyses the mind, and a mechanical uniformity; if we observe the increasing incapacity of the hierarchy, which can only accompany or interrupt the great intellectual efforts of modern times by the jingling of obsolete phrases and impotent curses—we are yet encouraged by the memory of better days, and our confidence in the Divine Guide of the Church. While we thus look backward and forward, there presents itself to our eyes a picture of the true regeneration of the Church, a condition of things wherein the cultivated Catholic nations, without prejudice to their membership in the body of the universal Church, but free from the yoke of unjust dominion, forms and builds up each one its own Church system corresponding to its character and in harmony with its general culture and with the labours of its clergy and laity; while the whole Catholic world enjoys the guidance of a primacy and episcopate which, by knowledge and by taking active part in the common life, has conquered for itself the insight and capacity for restoring and reserving to the Church that position, which is alone worthy of her, at the head of the civilisation of the world; in this way, and not through the Vatican decrees, shall we at the same time approximate to that highest aim of Christian progress—the union of the now separated Christian communities, which is willed and promised by the Founder of the Church, longed for and invoked with every advancing energy of desire by numberless pious persons, and not least in Germany. May God grant it!

(Signed) "Von Döllinger; Von Wolf, member of the Government; Von Moz, Lord Chamberlain; Von Perfall; Von Schulte, professor and rector of the University of Prague; Reinkens, professor of Breslau; Professor Knoodt, of Bonn; Professor Stumpf of Coblenz; Professor Micheles, of Braunsberg; Professor Huber, of Munich; Professor Von Sicherer; Henry Von Liano; Privy Councillor Gail; Von N. Huber, member of the High Court of Appeal; Professor Cornelius; Dr Zirngiebl; Professor Berchtold; Dr K. Stieler; Privy Councillor Straug; Dr Riter; Professor Friedrich, of Munich, &c.

"June 1871."

AFFAIRS IN ROME.

THE following extract from a letter to the *Presbyterian* of Philadelphia of 8th April last from Dr Burt, who is at present travelling in Italy, is very instructive:—

“There are three hundred and sixty churches in Rome, many of which are open only on the *fête* day of the saints to whom they are consecrated. What a pity that some of them could not be taken for Protestant worship! Protestants find difficulty in securing preaching-places. Two-fifths of Rome belong to the clergy; two-fifths to the nobles; only one-fifth to ordinary citizens. And of course many citizens who have halls which might answer for places of worship hesitate to let them to Protestants. Yet there are now *five places* in Rome where the gospel, according to our Protestant faith, is regularly preached, besides several other places where it is preached in the English or other languages.

“Indeed, such progress has been made in the organisation of evangelistic work that the wrath of its opponents has been deeply stirred. A wide and effectual door is open, and there are many adversaries. The Jesuits attack the Protestants from the pulpit, ridiculing them for their enormous pretensions. The Church journals bestow upon them the epithets of “wolves” and “serpents,” and charge them with being Rationalists and Atheists, with buying proselytes, &c. The delightful Antonelli, moreover, bestows upon them his amiable regards. He writes to all the Papal Nuncios concerning the scandals exhibited at Rome on the last day of the Carnival, when, as it seems, the people of Rome, engaging in rather unwonted revelries, were so forgetful of themselves as to make merry over the sacred subject of the Pope’s misfortunes. The cardinal, moreover, accuses the Protestants directly of obscenities—of low artifices, and of an intent to corrupt the discipline and practice of religion by circulating among the people their books and their Bibles. He adds, that under no government and in no country would such atrocious assaults upon the religion of the State be tolerated. Not only so, but the Pope himself has honoured the Protestants at Rome with his paternal regards and infallible utterances. In his recent Allocution to the twelve Lenten preachers of Rome, who, before entering on their work of the season, had come, as usual, for his benediction, the Holy Father dwells on the sad condition of the sacred city, and uses the following gentle language concerning the Protestant evangelists:

“‘Violence, injustice, force, after having overturned our walls, now penetrates into the holy place, preceded by a gloomy, black, and horrible cloud of cut-throats, assassins, and irreligious, shameless, and filthy men.’

“The visit of Prince Humbert and his wife to Rome, referred to in my last, seems likely to prove fruitful of results. The clergy are doing everything in their power to dishonour the princely couple—the future sovereigns of Italy—in the presence of the Roman people. The princes, for example, have twice heard mass in the celebrated Basilica of S. Maria Maggiore. The first time mass was said by the chaplain of the prince, the Abbé Anzino; the second time the principal gate of entrance through which the princes might have reached the favourite seats which they had before occupied, remained closed, notwithstanding the command of the Italian General that it should be opened, and mass was said, not by Anzino, but by a certain beneficiary. Thus the princes were compelled

to take what was given them, and either to mix with the crowd, or absent themselves from the service altogether.

"But this affair was not so serious as another. The notorious Jesuit, Father Curci, in his preaching, was guilty of directly and shamelessly insulting the princess, adored by the people, in language so vile that I forbear translating it. This was too much for the forbearance of the authorities. Attention was called to it in the Italian Parliament, and legal process was commenced against the vile slanderer. It so happened, however, that the Seventh Article of the Papal Guarantees had just been sanctioned by the Parliament, protecting the palaces inhabited by the Pope, the Conclave, and the Councils from the intrusion of the police—or, in other words, giving to these places the right of asylum from civil pursuit; and what does Mr Curci do but hasten to the Vatican and place himself under the skirts of the Pope. Of course, he is for the time stopped from much mischief-making—nevertheless, his successor in the pulpit is following his example as closely as he dares.

"Now as to the result of all this, I will give you the latest facts and rumours current. It is a fact that a number of Deputies in the Italian Parliament headed by S. Bargoni, have moved the immediate abolition of the Order of the Jesuits. It is currently reported that they will be expelled from Italy. It is further stated that the Jesuits, preferring not to wait for the execution of the decrees against them, will leave Italy before Easter. And to crown all, it is added that the Pope will not remain behind, when his most devoted friends leave Rome. Our newspapers say that he has been invited by the French authorities to take up his abode in Corsica, and that he has resolved to accept the invitation. What truth there may be in these last statements I cannot say. Yet one thing is clear—to wit, that the elements are profoundly agitated at Rome, and that the end is not yet.

"I wrote something last week concerning the Pope's revenues. Allow me, before closing this dissertation on Papal affairs, to furnish my readers with what I consider a genuine curiosity in this matter. In the *Little Journal of Naples* for the 21st of February, there appears a communication from a parish priest, urging liberal collections of Peter's pence, which concludes as follows:—'My children, poor St Peter has need of your charity, because, as you know, he was crucified head downwards, and the money rolled out of his pockets.'

RESISTANCE OF THE ECCLESIASTICAL TO THE CIVIL AUTHORITIES AT ROME.

THE Roman journal *Nazione* contains the following account of the resistance offered by the Lady Superior of a convent at Rome to the execution of the judgment of the civil tribunal:—"A Jewish girl, aged fifteen, ran away some time since from home, and took refuge in the Convent of the Neophytes, where she was baptized. The father, having applied to the civil court for her liberation, obtained an order for her recovery. The head of the convent, having appealed against the decision, was defeated. The convent authorities refused, however, to obey the sentence, declaring they would never give the girl up. The officers of the law then proceeded to break open the door and five others in succession, when they found in a hall the Lady Superior, surrounded by a large number of sisters all similarly dressed. On being asked

which was the Jewish girl, she declared she would never tell. On the father being called in, he recognised and approached his daughter. She, however, held out her finger, bearing a ring, and declared she belonged no longer to any family, being espoused to Jesus. She also attempted to strike one of the police officers who attempted to carry her away. The Lady Superior then agreed to take her, accompanied by another sister, to the magistrate. After a long discussion, the Lady Superior, who first assumed a tone of great dignity, which, however, was gradually lowered, finally acknowledged herself in the wrong, and gave up the girl."

THE REAL WANTS OF IRELAND.

THE following is copied from a popular Italian newspaper, the *Emancipator Cattolico* of Naples:—"As to Ireland, what does she want of England? Religious liberty, we are told. But is she not already in possession of it to the full? If for a population of five millions of Catholics she has 82 bishops, 2557 parish priests, and 500 priests besides; if she has her convents and monasteries for monks and nuns; if she has her Catholic representatives in the British Parliament—what else can she need? what more ought she to ask for as a Catholic portion of a Protestant empire? Nothing, speaking logically. And yet Ireland is seething with agitation, and by its Fenianism is threatening the basis of the Constitution and the life of the Sovereign. It is not religious liberty which it is striving to regain—that is but a pretext. In reality, it is Roman ambition to ruin the British Empire, which is at work fomenting this so-called Irish question."

BIRMINGHAM PROTESTANT ASSOCIATION.

THE twenty-fourth annual meeting of this valuable association, was held on the 26th of June. In the absence of the President (Dr Sebastian Evans), the Rev. Chas. Brittain occupied the chair. There was a crowded attendance. After tea, the Chairman, in beginning the public proceedings, said the following letter had been received from Dr Evans:—"16 Kensington Square, W., June 24th, 1871.—MY DEAR SIR,—I deeply regret that an engagement of a painfully anxious character delays me in London, and renders it impossible for me to be in my place on Monday evening. I regret it the more because I wished to point out how forcibly the great events which have taken place since our last gathering illustrate the national results of faithfulness or falsehood to the principles of the Reformation. In the restitution of the German Empire, and the consolidation of Germany, I read the reward of that faithfulness;—in the degradation and decadence of France the punishment of that falsehood. God grant that neither the example nor the warning may be thrown away on our own country. Pray express to the meeting my real sorrow at my inability to be present; and with my best wishes for the success of the gathering, believe me, my dear Sir, yours sincerely, SEBASTIAN EVANS." (Applause.)

The report read by the active and energetic honorary secretary, Mr T. Hitston, was instructive and interesting, and excellent speeches were delivered by the chairman, the Rev. Dr Mackenzie, Captain Peel, the Rev. J. Williamson, and the Rev. J. E. Gladstone. We trust the association will continue to prosper.



SEIZING AND BURNING PROTESTANT TRACTS IN ROME.

SEIZING AND BURNING PROTESTANT TRACTS IN ROME.

*(From an article in the Free Church Missionary Record for May.**By the Rev. Dr Lewis of Rome.)*

TO all conversant with Italian evangelical work, the name of Miss Burton is familiar, from her successful and indefatigable labours amongst the Italian soldiers. At present on a visit to Rome, she is busy at her old favourite service, visiting the soldier, and dropping into his hand the tract, and into his ear the word of truth, wherever she finds him off duty. Having driven with a friend to the magnificently restored church of St Paul's beyond the walls, she lingered without after her friend had entered, her eye having caught some soldiers, to whom she wished to distribute some of the tracts which she always carries with her. On receiving the tracts, the soldiers passed into the church reading them. The tracts were the inoffensive ones of "The Dairyman's Daughter," and "The Shepherd of Salisbury Plain." Miss Burton also shortly afterwards entered the church; but before she had entered, her tracts were in the hands of one of the priests, who had demanded them from the soldiers, and demanded to know from whom they had received them. On Miss Burton's entrance, he reproached her with distributing pernicious books. Miss Burton replied, that she had given to the soldiers good books; to which the priest gave no answer but the surly passionate one, "You shall see what I will do with them;" and immediately he proceeded, before the high altar where they were standing, to strike a light; and kindling a blaze with some paper, laid the hated Protestant books on the top, to go up in the flame, calling at the same time a multitude of straggling worshippers in the church to witness how the books of heretics should be disposed of. Miss Burton and her friend, unwilling to provoke to violence or to further excitement, silently withdrew, thankful, we doubt not, that in this happier era of Rome the *auto-de-fé* did not embrace the persons, as well as the books of heretics. Advice is now being taken on the conduct of the priest, as to whether he acted within the limits of Italian law in seizing and burning tracts which were the property of the soldiers, notwithstanding that the act was done within the precincts of the church, and professedly as an act of ecclesiastical discipline. Should he be prosecuted, he will add another to the refugees from law under the shadow of the Vatican!

THE PURITAN SPIRIT.

IT is curious to trace the manner in which this peculiar spirit—that of the devout, or, as our ancestors would have termed him, the God-fearing soldier—has been transmitted from one generation and one country in Western Europe to another, and what an enormous share it has had, relatively to numbers and to external resources, in determining the fate of battle-fields and of political causes. It was this which animated that race of heroes, the French Huguenots of the sixteenth century, men of whom, as Niebuhr expressed it, France has unhappily lost the seed. They never amounted in number to one-tenth of the Catholic enemies whom they had to combat. They had against them all the prestige of royal authority, all the ordinary resources of government, all the power of the priesthood, all the auxiliary wealth of Spain. They never were strong enough to hold for any time the open field; they were

beaten in one battle after another: and yet, by sheer valour and zeal, and that stern discipline, which their enemies grudgingly admired, they maintained their post for a generation of civil war, and conquered a peace at last. It was in the main a similar spirit—though more modified by other elements and less military in its character—which won for the Dutch Calvinists their independence of Spain. It was the same which shone forth again, with still more powerful though short-lived integrity, in the ranks of Gustavus Adolphus, the prince and model of soldier-saints. It was the same which assumed its most marked character in the armies of Cromwell; and, all picturesque exaggeration apart, where has history to show the equals of the men who, having made themselves masters of England, laid down their weapons and resumed their ordinary humble occupations in the same orderly fashion in which they had marched to the charge or the breach? It was the same again—the assertion will seem paradoxical only to those who are imperfectly acquainted with the subject—which gave additional force to the Spartan training of Frederick the Great: for though that sovereign himself cared for none of these things, very many of his officers were strongly imbued with the strict and semi-mystical Lutheran sentiment. It was the same which reconquered India for us from the mutineers only a few years ago. And now we meet with it again in the camp of the conquerors of France. The very genius of Luther is there, although purified, we may reasonably believe, from much of the arrogance and bitterness which it had derived from the evil days in which the great Reformer's lot was cast.

And it is surely matter of deep satisfaction to those who have at heart the progress of our European community, so far as that progress depends on religious freedom and steady morality, and on stout hearts to maintain them, to be thus made certain that this rich vein is not yet exhausted among us; that the "little leaven which leaveneth the whole lump" shows as yet no sign of waste. If any great national danger were to assail our country, probably we should all of us look, unless our hearts were absolutely preoccupied by partisanship or by the spirit of sneering, to men of that peculiar earnest religious type of which we have been speaking, however sectarian they might be deemed, as those in whom we should feel special reliance; those who would exercise the strongest influence on others, and breathe, perhaps, the most of Milton's "deliberate valour" in themselves.—*Pall Mall Gazette*.

PROTESTANT LECTURES IN JUNE 1871, BY
MR T. G. OWENS.

MR OWENS is indefatigable, and seems also to be most successful. In *Freeman's Exmouth Journal* extended reports are given of his lectures in Exmouth. In the course of these, he made the following pertinent suggestion:—"Regarding the father confessors of the nuns, the lecturer said, it was strange that young ladies who have left this wicked world and shut themselves up in convents should need father confessors. Strange also that they should have so many confessors compared with the laity who live abroad in the world. And if they must have confessors, would not mother confessors be far more suitable and prudent than father confessors? Why should not the nuns have lady confessors, if any? Would not a lady answer all the purposes as

well or better? A woman could enter with more propriety into the feelings and temptations, and infirmities of another woman; why must batchelor priests confess these young women?" We should like to see this new plan tried, and to mark its success or failure. His other lectures for June were as follows:—

1871.

- June 5. *Teignmouth*—Parochial Schoolroom; Rev. W. Hall, M.A., Curate of West Teignmouth Church, in the chair.
- " 6. *Teignmouth*—Parochial Schoolroom; Rev. W. Hall, M.A., in the chair.
- " 7. *Teignmouth*—Congregational Chapel; Rev. W. Martin in the chair.
- " 8. *Teignmouth*—Assembly Rooms, afternoon; Rev. W. Hall, M.A., in the chair.
- " 8. *Teignmouth*—Assembly Rooms, evening; W. R. Hall Jordan, Esq., in the chair.
- " 9. *Skaldon*—Congregational Chapel; J. Bray, Esq., in the chair.
- " 12. *Dawlish*—Congregational Church; Rev. Robert Hall in the chair.
- " 13. *Dawlish*—Congregational Church; Rev. R. Hall in the chair.
- " 19. *Exmouth*—Glenorchy Congregational Chapel; Rev. T. Ellis in the chair.
- " 20. *Exmouth*—Glenorchy Congregational Chapel; Rev. T. Ellis in the chair.
- " 21. *Exmouth*—Assembly Rooms, afternoon; Rev. W. T. Bull, B.A., in the chair.
- " 21. *Exmouth*—Assembly Rooms, evening; Captain Hull in the chair.

PROTESTANT CLASSES IN ABERDEEN.

A PUBLIC meeting was held on the 6th June, in the Music Hall Buildings, for the distribution of prizes in connection with the classes conducted by Mr William Rattray of Silver Street Academy, during the winter. There was a good attendance, chiefly of young persons. The chair was occupied by the Rev. John Allan, of Potterton. Interesting addresses were delivered by the Chairman, the Rev. Dr R. J. Brown, Mr Rattray, the Secretary of the Scottish Reformation Society, Mr Brand and others. The result of the examination, previously held, was then made known, and prizes were awarded to the successful competitors, as follows:—

ON RICHING'S PROTESTANT CATECHISM.

- | | | | |
|-----------------------------------|----|----|---|
| 1. Miss Maggie Henderson Jeffrey, | £1 | 0 | 0 |
| 2. Mr Harry Lewins, | 0 | 15 | 0 |
| 3. Mr James Rose, | 0 | 15 | 0 |
| 4. Miss Bessie D. Cormach, | 0 | 12 | 6 |
| 5. Miss Mary Strachan, | 0 | 10 | 0 |
| 6. Miss Maggie M'Beth, | 0 | 7 | 6 |
| 7. Mr John Youngson, Book Prize. | | | |

ON FOXE'S BOOK OF MARTYRS.

- | | | | |
|--------------------------|----|----|---|
| 1. Mr James Graham Reid, | £1 | 0 | 0 |
| 2. Mr John Anderson, | 0 | 15 | 0 |

3. Mr George Simpson,	.	.	.	.	0	10	0
4. Mr William Fyfe,	.	.	.	.	0	10	0
5. Mr William Watson, Book Prize.							
Extra Prize by Rev. John Allen, awarded to							
Mr Alexander Milne,	.	.	.	.	0	5	0

GLASGOW.

It is interesting to find, as the fruits of the Protestant Classes already conducted in Glasgow, that a number of young men have formed themselves into a branch of the Scottish Reformation Society, with the view of promoting its more extensive operations. Their first meeting was held on the 14th of June, in the Religious Institution Rooms, George Place, when there was a good attendance, and a very profitable and pleasant evening was spent.

PROTESTANT WORK IN ENGLAND.

IN our next we shall give a somewhat detailed account of the very extensive and satisfactory Protestant work, recently carried on in England, by means of systematic classes. This is more and more proved to be the most effective and necessary agency, yet brought to bear upon the darkness and delusions of the Romish system, both in England and Scotland, and it is of much importance that the true friends of the cause, should know how much encouragement there is to continue and extend such necessary and successful operations.

THE IMPORTANCE OF LONDON AS A CENTRE OF PROTESTANT EFFORT.

(Continued from Page 13.)

CHAPTER III.—ROME'S PROGRESS IN LONDON.

HAVING seen, in the last chapter, that the Jesuits who command the English missions from their propaganda, were, years ago, thoroughly alive to the importance of the metropolis, and that, in pursuance of their public declaration to that effect they had so far concentrated their attack upon the metropolis as to effect the transformation of the Roman Archbishopric to that city; the step which next claims attention is the progress which, since the time of their attack, Romanism has made in London.

Whereas in the hierarchy consisting of vicars apostolic, established by Gregory XVI., there was appointed a Bishop *in partibus* of London; in that of Pius IX. there was created an Archbishop of Westminster, with power over his twelve suffragan bishops throughout the country; one of which, the Bishop of Southwark, presided over that part of London south of the Thames, and the rest of general shires, while the archbishop himself presided as ordinary over the north side, together with the remainder of Middlesex, Essex, and Hertfordshire. This, then, is the state of affairs at the present day, that there are in London a Romish archbishop and a Romish bishop, his suffragan, besides one Bishop *in partibus*. In 1840 there were within a circuit of twelve miles round the Royal Exchange, in the heart of the city, 56 priests whose number had increased in 1850 to 113; in 1860 to 168; and at the commencement of the year 1870 to 270; showing an increase in the first period of ten years of 59, or about 102 per cent., more than doubling the original

number ; in the 'second, of 55, or nearly 50 per cent. ; and in the third period of nine years, of 102, or about 61 per cent. This would seem to show that the Church of Rome had concentrated her efforts upon the English metropolis sometime between the years 1840 and 1850 ; and that since that time up to the present day her policy has been astutely and successfully carried out. Whereas there were in 1840 only 56 priests, there are in 1870, 270, being an increase of 214, or about four times as many during a period of thirty years, as she had managed to produce in the centuries that had elapsed since the Reformation. The total number of priests and bishops in England is 1528, so that, within a circuit of twelve miles round the centre of London, there are nearly one-fifth part of all the priests in the country ; whereas the population of the metropolis is but one-seventh that of England and Wales. Add to these secular priests the secret services of say 200 Jesuits, and the number of priests within the prescribed district will be little under 500.

In 1840 there were within the above district 30 chapels, churches, and stations ; in 1850, 53 ; in 1860, 69 ; and in 1870 there were 131. Then the "Catholic Directory" gave 2 convents as existing within that district of twelve miles in the year 1840, the number of which had increased as follows, viz., in 1850 to 13 ; in 1860 to 23 ; and in 1870 to 46 ; showing an increase within the thirty years of 44, or exactly 22 times as many as existed at the first period. Then there were no monasteries stated at the first period ; but in 1850 there were 2 given ; in 1860, 9, and in 1870 there are 23 ; an increase of 23 during the thirty years. Of these institutions it may be remarked that "they not only draw into them the youth of the country, but they lay hold of their inheritances ; and the property which enters these houses never leaves them any more."*

In the matter of education, which the Jesuits always make the most strenuous exertions to bring under their control, they have been most lamentably successful. Rome's first step was to state her grievance, which, owing to the powerful influences she could bring to bear upon the Parliament, as will be seen in the next chapter, was attentively listened to, and her position ameliorated by a professedly wise Government. Popish schools having been erected, the advantage, or rather the disadvantage, of a separate education for poor Romish children was extended to the Romanists, and a Popish reformatory having been established in London in 1851, to which Popish children were transferred, these poor children were prevented from being reformed by the only real reforming influence of Christian truth, and brought up in a faith whose propagators have been proved to violate every precept of the Decalogue.† The privileges in connection with many of these schools are great and numerous, and in their nature opposed to Protestantism. 1st. State support ; 2d. Perpetual possession of the ground upon which the school is built ; 3d. Each school is placed under the management of a local committee of Romanists, presided over by a missionary priest ; and, 4th, Those of the Romish schools assisted by Government can only be inspected by Romish inspectors, approved of by the bishops, and these are salaried by Government, which also defrays the expenses of their journeys.‡ In

* "A Glimpse of the Great Secret Society," Introduction, p. 5.

† See Dr Begg's "Hand-book to Popery."

‡ See Wiseman's "Address to Congress of Malines," 1863.

1840 there were within twelve miles round the Exchange, say 20 schools, and in 1868, according to the Report of the Committee of Council on Education, there were within the same district no less than 70 Popish schools aided by annual Parliamentary grants, as paid within the year ending 31st December 1868, to the extent of £4315, 9s., and having received grants for building, enlargement, improvements, or fixtures, amounting to £5234. There were no colleges within the district in 1840 or 1850; in 1860 there was one, and there are now four.* These facts demonstrate the progress of the Church of Rome, and the sin of the nation in supporting and nourishing the system.

To conclude the machinery of Rome, which is properly and entirely her own, there are seven newspapers in the metropolis which are exclusively devoted to her interests, and entirely under her control. Whilst she educates the young in her schools, she educates those further advanced through her press. She enlightens them on their grievances, their rights, and their duty. She extends her operations into almost every branch of literature. Titled ladies write travels and novels for their own rank. Graver books are prepared for the student and the devout. Tracts and leaflets are spread amongst the common people. Periodicals are circulated under unsuspected titles—"The Dublin Review," "The Month," "The Lamp," while the "Catholic World" and "Catholic Opinion" may be had at every bookstall along our railroads in the neighbourhood of the metropolis.† The late Dr Wiseman did much by his lectures and his writings to throw unsuspecting Protestants off their guard. The necessity for this, however, seems now to have ceased. A familiarising process is now going on by which Protestants are being more deeply sunk in the lethargy from which they may rouse themselves when it is too late. Rome has a care for all, and has a multiplicity of engines on every rail.

In 1841 the population of the metropolis was 1,949,369, whereas that of the Romanists was so insignificant as to prevent the number of marriages celebrated according to the rites of their church being particularised in the Registrar-General's Report for that year. In 1851 the population was 2,361,640; that of the Romanists may be computed at 98,169.‡ While from 1851 to 1861 the population of the capital increased to 2,803,989, or 18·70 per cent., during the ten years the Romanist population increased to 129,161, or about 31 per cent. during the same period; and from 1861 to 1867, while the total population increased (as estimated in the Registrar-General's Report for 1867) to 3,082,372, or about 10 per cent., that of the Romanists seems, according to the mode of computation adopted for these statistics, to have decreased by 7964, giving a population in 1867 of 121,197. This conclusion is unlikely to represent the true state of the case, judging from the increase in priests, churches, schools, and conventual and monastic institutions. The number of the Romanist marriages in 1861 was 1238, while in 1867 it was 1246. The increase is thus 8 during the six years. That of the total metropolitan marriages for this period was nearly 20 per cent. The most

* These statistics are compiled from the Catholic Directories.

† Address by the Editor of the *True Catholic*, Jan. 1, 1870.

‡ This as well as the following calculations is arrived at by taking the same proportion to the total population of London in the years stated that, according to the Registrar-General's Reports for these years, the number of Romanist marriages occupied to the total marriages of the metropolis.

plausible explanation, perhaps, is, that the Romanist body did not marry in such numbers during this as during former corresponding periods; and as the number of these marriages shows an increase of 8 on the last number, while the proportion has not been maintained, the population of this body may be estimated at about 130,000. This shows that the increase of priests has been out of proportion to the increase of the laity; yet the number of the latter is sufficient to explain the power which Romanists have at the metropolitan boards.

The Parliamentary influence which they can exercise is considerable, as the greater number of them, in virtue of the provisions of the Reform Act of 1867, are electors, and by throwing their influence on one side exclusively, may, as Dr Wiseman said, "exclude a certain number of adverse, or, at least, more than ordinarily prejudiced, members from the House of Commons." The influence which they can and do exercise in the metropolitan municipal corporations or courts is also very extensive. The plan which the Church of Rome has adopted, and has assiduously furthered for some years past, is to draft as many of her persuasion as she possibly can into the army, the navy, the workhouses, and it might almost be said into the prisons of England, as a full seventh part of the prisoners in these prisons on the 2d April 1868 were Romanists;* whereas, the Romanist body in England number only about a twentieth part of the population. The object of this is to procure salaried chaplaincies; and success has attended her movements. There is at Woolwich a Romish chaplain to the forces, ranking as a commissioned officer, and salaried by Government. A Romish chaplain, with a salary of £60 per annum, has been appointed to the House of Correction at Wandsworth, about eight miles from the Royal Exchange; and two motions were brought before the Middlesex Quarter Sessions, on the 15th October 1868, for the appointment of chaplains to the Houses of Correction at Coldbathfields and Westminster respectively, with a salary of £200 each. Statements were drawn up by the Scottish Reformation Society, and vigorous efforts were at once made to defeat the proposal, which, fortunately for the metropolis, was rejected by a majority of thirty-two votes.† Although the motion was rejected by a majority, yet for these endowed appointments in favour of Romanism, there were among the magistrates thirty-two voters, which is conclusive evidence that Rome exercises very considerable influence in this body.

It is highly satisfactory that the Court of Aldermen also decided against a similar proposal with reference to the prison of Holloway. Yet in a court of fifteen there were five who may be supposed to have been in favour of the appointment of the endowed Romish chaplains.

It has been stated, through a reliable medium, that the Popish bishops and their agents exercise considerable influence at the Poor-Law Board; and with reference to the poor, the Church of Rome has been untiringly industrious for many years. She procured the passing of an Act in 1862, which gave power to the guardians of parishes to send poor children to schools certified by the Poor-Law Board. And to render the working of the measure perfect in 1866, another Act was passed, providing for the education of such children in the religion to which they belong, as well as providing for the cost of their "maintenance, lodging, and clothing" at the public expense. In exercise of the privileges conferred by the late Poor

* Scottish Reformation Society's "Report," p. 84. † "Report," 1868-9, p. 31.

Relief Act, the Poor-Law Board have issued an order to certain boards of guardians to the effect that they shall pay to the schools to which such children are sent the sum of six shillings weekly for every child, or any sum less than that which the managers of the said school may agree to accept. There can be little doubt that this order is virtually a concession to the Romish body, as it is well known that the managers of Romish schools will not accept less than six shillings a-week for each child, whereas in the common workhouse school children can be fed and educated at the weekly rate of 4s. 4½d.* But when was Rome satisfied till she gained her every wish? Still on this point, after concessions as full as imprudent, she pressed her arrogant claims to extremes, and in 1868 obtained a third Act, which necessitates the keeping of a separate creed register in every workhouse and pauper school, necessitates the registration of every child's creed under twelve years of age, as that of his or her nearest adult relative; permits any minister of any denomination to inspect these registers, and whether the inmates desire it or not, visit and instruct those registered as belonging to his denomination.

Scarcely anything, with the exception of full State support and exclusive endowment of the Roman Church, could be more complete than this. Protestant London and Protestant England into their public institutions receive Romish priests, allow them to teach the Romanists in their prisons whether they wish it or not. Nay more, order the education of Romish children in the antichristian faith of Rome at the public expense, entailing on that account an additional assessment on the Protestants of London of about £8000; and, notwithstanding all this, the opinion is rife that Romanists are a small and powerless body in the capital, when she virtually has her members in every public institution, and wields over all the metropolitan municipal constituencies an influence which every day weakens more effectually the cause of Protestantism.

(To be continued.)

THE QUEEN AND THE POPE.

(From the Edinburgh Newspapers.)

THE Edinburgh Presbytery of the Free Church met in the Presbytery Hall, on June 28th—Mr Ireland, Portobello, in the chair.

THE CONGRATULATORY LETTER OF THE QUEEN TO THE POPE.

Mr Balfour said there was a matter which he wished to bring before the Presbytery. It was a matter which had been brought before Parliament, and which, he thought, had not been satisfactorily accounted for—namely, the communication which was lately made, evidently on the authority of the Government, to the Pope on his completing the twenty-fifth year of his pontificate. There was a communication made under the same authority (the Government) to Mr Dease formerly, which was brought under the notice of this Presbytery, and he thought it had been very unsatisfactorily disposed of. There had been nothing done to show that the letter was not just as bad as they thought it was. This was just another step, as he took it, in the same direction, showing a tendency on the part of the Government to play into the hands of the "Man of Sin." He supposed this was the first time in the history of this country since the Reformation that such a communication had been

* Scot. Reformation Society's Report, p. 29, Parliamentary Agent's Report.

made through the Government to the Pope. He had no existence as a temporal sovereign except as connected with his spiritual character as the head of his Church. They could not recognise him in the one capacity without recognising him in the other. The individual at the head of the Government, if he did not know this, ought to know it, and no one ought to know it better than he. The explanation he had given of the matter was far from satisfactory. When Mr Newdegate asked whether the communication referred to was made under the Diplomatic Regulations Act, Mr Gladstone "was not able to say whether it was so, but it was quite possible to convey so simple a communication irrespective of the Diplomatic Regulations Act. It should be remembered that George IV. presented Pope Pius VII. with his portrait, and after this it could hardly be said that there was anything very extravagant in the congratulations which had been forwarded to the Pope." How Mr Gladstone could not know that, he did not understand. It was a little too much for individuals at the head of the Government to land this country into such a position as would draw down the judgment of God upon the nation, and not be prepared to explain whether they acted in accordance with the Diplomatic Regulations Act or not. It was for the Presbytery to say whether they considered this a simple communication or not. He thought it a very serious one, and he was disposed to move that the Presbytery should take some action in this matter in the way of remonstrating with the Government for this step. They might depend upon it that this, the second step, would not be the last. Little by little, the letter of Mr Dease had been quietly shelved. One would have thought the individual at the head of the Government would have paused a little longer before he took another step of the same kind, but he seemed very anxious to press on. He would not rest without taking another step in the same direction. If they passed it by quietly, these steps would become so common that the country would soon be in diplomatic relations with Rome as well as with other countries. He thought this was a matter deserving of the attention of the Presbytery. He understood that in so serious a light did many of the members of the Presbytery look upon it that one of their number (Mr Arnot) saw fit to call attention to it on Sunday last.

Dr Begg said this matter which Mr Balfour had called their attention to was one of a very serious kind. But, at the same time, in the absence of many of the brethren, he supposed that all they could do would be to appoint a committee to consider the matter, and prepare some remonstrance upon the subject for the next meeting of Presbytery. The last time that they had called attention to a similar step on the part of the head of the Government, the result was, as Mr Balfour had said, anything but satisfactory. They were told that there had been some private communications with the Government, and the result of these communications held out the prospect that a satisfactory explanation of the letter would be given as soon as Parliament met. Parliament met, but the effect of the Presbytery's action had been simply to satisfy people for the time being, and, in fact, to abate the tide of indignation that was rising over the country in consequence of that letter. Parliament had received no explanation up to the present moment. It so happened that the correspondence which had taken place in reference to the matter had been published by the authority of Parliament. He had read it, and

he thought it a most unsatisfactory correspondence. He thought the Government had on that occasion used its power in a very unconstitutional way, in seeking to interfere in connection with the desire of the Pope to leave Rome and to take refuge in some other country. This last action of the Government, involving our Queen in a communication with the Pope, congratulating him upon the completion of the twenty-fifth year of his pontificate, and wishing him long life and prosperity, he thought was singularly offensive—doubly offensive because the name of the Queen was associated with it. Every one knew that the Queen could have nothing to do with this matter. She simply acted by the direction of her constitutional advisers, and they were responsible for that action. He agreed in thinking that the explanation which Mr Gladstone gave the other night in the House of Commons was anything but satisfactory. Every one knew that we had no diplomatic relations with the Pope. The very Reformation implied that we broke off from all friendly relations with the Power which we believed to be the Antichrist of Scripture, the Man of Sin, and the Son of Perdition. Instead of holding diplomatic relations with him, the Constitution of the country proceeded upon the idea that we washed our hands entirely of all responsibility in connection with the Pope. It seemed to him a most illegal thing for the Government to bring in the name of the Queen in connection with such a transaction. Moreover, it was very ominous, he thought, for the future. He believed in this country there was a tendency in the direction of Romanism of a very dangerous kind. All these bills before Parliament—the one they adverted to recently (the Prison Ministers Bill)—were all framed in the same spirit, a spirit of gradual accommodation to Romanism, and a spirit totally subversive of the Reformation in this country, in so far as the rulers could subvert the Reformation. He did not speak of any particular Government, for political men seemed, with a few noble exceptions, of one mind, and equally ready to minister to the progress of Romanism in this country. He thought they were bound to take notice of this matter. At the same time, anything they could do in regard to it should be done in a thoroughly deliberate and careful way. It was one of those things that should not be passed over.

Mr Mackenzie agreed with Dr Begg's suggestion. It was a matter which required serious and full attention.

Mr Macphail said that though he should give in to the proposal just made, he did not wish to be held as acquiescing in all that might have been said by the mover and seconder of the motion. He thought a matter of such delicacy should be very carefully gone about indeed. It was a matter of some importance, and it might have been advisable, before the Presbytery had been called, if some means had been taken to bring a few of the brethren together, to consult together, and then bring the matter before the Presbytery. He thought the more moderate their position and statements were, and the more they considered the subject before they took public action, the more weight they would have with the Government they desired to influence. He had not had much time to look into the newspapers lately, and could not speak decidedly on the matter, but he wished it to be distinctly understood that he did not commit himself to any of the sentiments expressed, though he acquiesced in the appointment of the committee.

Sir Henry Moncreiff said, that to the best of his understanding there was nothing unusual or extraordinary in the matter. He did not think it would turn out, on inquiry, that there had been anything unusual or extraordinary in what had been done by the Government.

Mr Fraser, St Bernard's, felt strongly indisposed to endorse all that had been said by Mr Balfour and Dr Begg. He thought it would be found that the Government had only kept up old courtesies in doing what they did.

The committee was then appointed without any opposition.

HOW THE CHURCH OF ROME GETS MONEY AND PERVERTS PROTESTANTS.

PROTESTANTS over the whole kingdom ought to read and be warned by the following extracts from a letter and enclosure received by Mr Badenoch in London. No comment is required by us. The letter and the enclosure mentioned in it, which we append, tell their own tale. We may state that the crest embossed on the *private note*, which the "Prioress" of the convent had written, very beautifully, with her own hand, was a shield surmounted by a *coronet*, over which was deceptively set the word *Veritas*. The coronet may indicate high birth, yet the word *veritas* is strangely used by those whose principles are so untrue. But does not Satan robe himself as an angel of light, when he may thereby better accomplish his wicked purposes? The "appeal" which accompanied the *private note* was in the same handwriting, but lithographed.

"I beg leave to enclose two letters sent by "Sister Mary Teresa Matthews," to a gentleman—a member of Parliament. The letters show how active the agents of Rome are in raising funds, and also how discerning Romanists are in appealing upon principles which are likely to secure the support of philanthropists who care not to inquire into the real working of such institutions. If such appeals did not pay, and pay well too, "Sister Mary," and all the other sisters and brothers, would not trouble themselves as they do in sending thousands of letters through Protestant England. It is quite clear that the history of the past is not a sufficient warning to English Protestants, who are in many instances the dupes or instruments of proselytising sisterhoods and brotherhoods of Rome. Kindly use these papers so as to warn the readers of your excellent *Bulwark*, and point out to them the real motive for such a display of benevolence."

CONVENT OF ST ROSE OF LIMA,
BEECHES GREEN, STROUD, March 31st.

✠ J. M. D.

DEAR SIR,—May I beg you for the love of Jesus and Mary to read the enclosed appeal, as I feel sure that in your kind charity you will then at least help us by your prayers.—I remain, dear Sir, yours sincerely in Christ,
SISTER MARY TERESA MATTHEWS,
Prioress.

CONVENT OF ST ROSE OF LIMA, STROUD,
GLOUCESTERSHIRE.

✠ J. M. D.

DEAR SIR,—For some time past we have been endeavouring to raise the funds necessary for enlarging our establishment, that we might receive more into our house, and so increase our means of labouring for the poor souls so spiritually destitute, for whom our blessed Lord shed His precious Blood; and I beg you for His love and honour to send us four or five shillings to help us in our works. There are two charities in which we are deeply interested,—our Crèche, and our work class. For the greater part of the last six years, we have had a Crèche for babies. In this school we receive infant,

from six weeks old, from six o'clock in the morning until six in the evening. They are the children of poor working women who are employed all day in the mills, or at other manual labour. Our object is to save these poor children from the want of wholesome food, exposure to the damp and cold of the streets, and from the terrible effects of the bad nursing of mere children or of old women, in whose charge they are left, and who, to escape the trouble of these children, dose them with opiates; sometimes poisoning them to such an extent that, even if they recover, their brains are injured for life. Two of our sisters called at a house in the town, in which they saw a baby suffering fearfully from convulsions. The poor child was nearly black and dying; a drug had been given to keep it quiet; they had just time to baptize it, for in ten minutes after it was dead. The souls of these poor children are even less cared for than their bodies; but it is a great consolation to us to think that since the opening of our baby school we have been the means of saving more than sixty of these poor infants (who are principally the children of Protestant parents) by procuring baptism for them when in danger of death. We sometimes have to feed and partly clothe these poor little ones. The establishment of a work or sewing-class for young girls is our other charity that we have very deeply at heart. The dreadful state of vice and immorality into which the labouring classes of this neighbourhood are plunged is most distressing. Young people are herded together in the large cloth mills, and one contaminates another, so that it requires a miracle of grace for any young girl to continue innocent, whilst it is utterly impossible for her to remain ignorant of sin; and I grieve to say that the number of poor girls who lose their virtue is very great. My heart bleeds for them, for they are almost forced into sin; and it has long been my desire to have a work-room in which we could employ a number of young women, and to save at least some, especially our Catholic girls, from the miserably demoralising effects of evil companions. For this end I some time since began to build a work-room, in which these girls should be employed on work which was promised from one of the sewing factories; and I hope to be able to keep them under the holy influence of religion, and at the same time continue their education by giving them secular instruction for an hour each day.

We are, however, without funds to continue the building; but in the meantime we have commenced our work-class with a few girls, in part of a room which has been lent for a time. Up to the present we have done as much, or more than our means should have allowed us, and we feel that there must be many more charitable people who would gladly share in assisting these little ones of Christ, and in keeping as many of these poor girls virtuous as possible. Should you respond to our appeal, their prayers will, I trust, bring down many and great blessings on you from Him who has said, that a cup of cold water given in His name shall not lose its reward, and who shed His most precious Blood to the last drop for all, however poor and lowly; and we will also most gratefully remember you in our communions and prayers.

Twelve masses will be offered up for those who respond to this appeal. —I remain, dear Sir, yours sincerely in Jesus Christ,

SISTER MARY TERESA MATTHEWS,
Prioress.

NOTES OF THE MONTH.

ROMISH AGGRESSION.—The old device is being pursued this year of pressing forward a great number of dangerous Romish measures at the end of the session. Of course this could only be done by the connivance of the Government. But why do the Protestant members of Parliament of all classes endure it? We cannot imagine a more important question than this for the consideration of their constituents before a new election.

We give a brief account elsewhere of some of these dangerous measures of Romish aggression, which are being quietly and successfully urged through Parliament, whilst Protestants and their members, with a few noble and honourable exceptions, are asleep.

CONVENTS AND MONASTERIES.—The conventual and monastic question has got into a rather unfortunate position, and we cannot help thinking that Protestants are being somewhat jockeyed by their astute opponents in this matter. In the present state of political parties and political feeling in the House of Commons, little, we fear, is to be gained by mere committees or professed investigations. So far from this, very much is likely to be lost. This will probably now be the result of the Convents Committee, for which the Protestant members of Parliament so nobly fought, but which was first adroitly limited in its scope by Mr Gladstone, and from which afterwards the decided Protestants thought it their duty to retire. There is nothing for it now but to return to a bold appeal to the people, in favour of a periodical and searching inspection, by public authority, of all such Romish institutions, which are, in fact, secret prisons. This is what all the people understand, and an overwhelming majority will support. If such institutions are to be tolerated at all, either in the Roman or Anglican Church, there is enough of experience to prove that they are dangerous both to individuals, families, and the State, and that daylight should be sternly let in upon all their proceedings. Let Protestants, therefore, after their bold but unsuccessful attempt in another direction, revert to this demand as a minimum; and impartial men will admit that their position is perfectly fair, intelligible, and likely to lead to important results.

POISH RIOTS IN AMERICA.—We hope the Americans are beginning to learn that they have a new enemy with which to struggle, of a very unscrupulous and formidable kind—a moral slavery even more degrading and dangerous than the physical slavery which they have recently subdued. We are glad to see the determination with which they are dealing with it. The idea that no one must speak or act in a free country without the consent of Romish priests—an idea to which our public authorities seem now prepared to yield—has not yet taken root in the free soil of America. We trust that the determined proceedings of our friends across the Atlantic in defence of civil and religious liberty, will not only secure their own rights, but arouse the Protestants of Britain from their indolent and shameful apathy.

“BY THEIR FRUITS YE SHALL KNOW THEM.”

THE Rev. Mr Bardsley, who has so successfully conducted Protestant classes for the London Protestant Educational Institute, appends to his report of the work of last session the following item, which will be gratifying to those who are interested in the great and important work of systematically educating the people in the principles of the Reformation. We would rejoice were many induced to aid in these much-needed efforts. Mr Bardsley says, “Could you mention the fact that one of the ladies who did not get a prize has written a story, suggested by our class, ‘Greenwich and its connection with the English Reformation,’ which is about to be published as a volume by the Tract Society.”

Another pleasing instance of “good fruit” was elicited at a recent

distribution of prizes in one of our provincial towns. A young clergyman on the platform was requested to move a vote of thanks. On rising to perform this duty, he took the opportunity of expressing himself very warmly in favour of Protestant classes for giving systematic instruction in regard to the vital principles of Protestantism. He then stated how much he owed to these classes, and that when prosecuting his studies in London a few years ago, he had attended one of the first of the classes of the Institute, and had gained a prize.

This testimony was the more valuable and gratifying because given voluntarily. If friends would only aid the Institute with means to establish such classes at the seats of our great English Universities, as well as over the whole kingdom, what great results might, by the blessing of God, be accomplished!

"BETTER THAN A PAINTED WINDOW."

AN esteemed friend in Derby, who has taken a deep interest in the movement for the establishment of Protestant educational classes in England has favoured us with the following decision of the subscribers to the "Gell Memorial," in connection with the town and county of Derby. Our readers will heartily agree with this friend that prizes to Bible classes are indeed "Better than a painted window":—

"DERBY BIBLE PRIZES—THE GELL MEMORIAL."

"At the General Meeting of subscribers, January 6, 1871, it was decided that the money subscribed (£380 15s. 6d.)* should constitute a 'Gell Trust' for encouraging the study of the Holy Scriptures in the town and county of Derby.

"Five trustees were appointed. The Vicars of St John's and of All Saints (Derby), and the Head Master of Trent College, *ex officio*, and two laymen of Derby, Rowland Smith, Esq., M.P., and W. Ogle, Esq., M.D., were selected.

"The trust-deed is to be drawn so as to permit the acceptance by the trustees of additional 'Bible prizes,' with distinctive names, under the same administration. The examinations will be conducted in accordance with the doctrines and principles of the Church of England as now by law established, although all persons, without distinction of religious belief, will be permitted to compete for the said 'prizes.'

"Communications may be addressed to any of the trustees.

JAMES CHANCELLOR.

WILLIAM OGLE, *Hon. Sec.*"

A SOLDIER'S EXPERIENCE OF POPERY.

THE following is an extract from a letter by a Scotch soldier:—

"If the thousands of people at home, professing the Reformed religion as we have it, could only travel and witness the services and displays, calling themselves religion, which are so systematically kept alive by the priesthood of poor popish lands, to the utter exclusion of Gospel truth, and consequent mental submission to the darkness of superstition, it would make even the most illiterate recoil with horror, and bless the liberty of the land which they enjoy, and which so conspicuously stands out as the bulwark of enlightened freedom."

* The Gell Fund is still open.

THE IMPORTANCE OF LONDON AS A CENTRE OF
PROTESTANT EFFORT*(Continued from Page 50.)*

CHAPTER IV.—THE INFLUENCE OF ROME IN LONDON.

LONDON is probably the abode of about 130,000 Romanists of all classes of society, from the peer to the beggar. Thirty-three of this number are peers sitting in the House of Lords; thirty-three are members of the House of Commons; about 200 are secular priests; probably 150 are Jesuits. There are six Romanist baronets living in and around London, and numerous barristers and gentlemen of other professions, but there is reason to believe that the greater number are Irish. These 130,000 individuals, forming, as they do, a large proportion of the population of the metropolis, actuated by principles in almost every respect identical, yet diverse in their modes of operation, cannot fail to exercise a great influence over the state of the metropolis, in which is bound up the national interests. The increasing power of the priests has been noticed, and although that power is not so complete as the theory of the Roman Church would have it, yet every year it advances towards that Elysium which has been lately so ably presented to the British people by Garibaldi in his work, "The Rule of the Monk." This means that England, but particularly that part of the English population consisting of the London Romanists, is being every year more thoroughly subjected to the hierarchy of the Roman Church, whose every mission is guided by the Pope and his counsellors, the College of Cardinals at Rome. The effect of this state of affairs is, that the Romanists of England, being subject, pledged, and bound to a foreign spiritual and temporal prince, whose interests are in their nature essentially opposed to those of the British constitution, are employed to undermine and overturn the constitution, religion, and principles of the realm, and this particularly in the capital.

The greatest sphere for such proceedings presents itself in the highest department of the constitution—the Parliament. The influence through the Romanist Lords has been already noticed; that through the Commons next presents itself. It is to be borne in mind that there are probably 150 Jesuits who are adding their agency to that of the secular clergy in advancing the interests of Rome. Such may be exercised with reference to elections in removing those of the Romanists over whom they possess the more absolute control, viz., the poorer classes who live in the metropolis, to some of the Parliamentary boroughs, where their influence, because centralised, will be more powerfully exerted. This is not an extraordinary case, but is in perfect harmony with the actions of the Jesuits in past times. Should the influence of the Romanist body not be great enough to secure the return of one of their own Church, their support can be promised to those members who will promise to uphold their interests in Parliament. There can be little doubt that this course is pursued with considerable success by the Papists, and it is also of a piece with the former tactics of the Jesuits. Such members of Parliament, as will be seen in the next chapter, would be the tools of the Jesuits, bound to promote Rome's interests, as they hold office at her hand.

The services of the Jesuits and secular clergy are supplemented by those of the ambassadors from the Romish countries of Europe who reside in the metropolis, and may themselves be Jesuits for aught that the English

people know to the contrary. The influence which these when combined may exercise, it is of the highest importance should be understood and guarded against. Nor can it be better illustrated than by noticing the measures of the Jesuits for the overthrow of the Reformation in Poland. In the Appendix to the Report of the Rev. Abniah Brown's speech at the meeting of the clergy of the Archdeaconry of Northampton, the following facts are given, with a reference to Krasinski's "Poland":—They (the Jesuits), plotted to have the national elections at cities where there were more Romanists than Protestants. They strove, and successfully, to make Stephan Battony a Romanist by holding out to him the prospect of the Romish votes before the news of his election to the throne by the Protestant party reached him. They raised lawsuits about the titles held by Protestants; forbade to the Romanists friendly intercourse with the Protestants; claimed the incomes given by law to the Protestant clergy; publicly protested against the decisions of the courts of law, and evaded compliance with them; got their tools into committees on ecclesiastical matters; persuaded the king to erect colleges and schools by his own charter, the laws of the constitution notwithstanding, and outbraved the punishments; stimulated mobs to destroy and pillage the Protestant churches. They especially assailed Protestant burial-grounds and processions; procured endowments for their colleges; "got hold of all education;" the Roman Catholic petty tribunals promulgated, and acted upon, orders of their own. "In fine, the wily Jesuits pervaded every corner of the kingdom, and had the care of the Government in all its departments." Although the Protestant rights were not repealed, yet "all availed not, for the Executive was openly or secretly in the hands of the Jesuits."

Such are almost precisely the measures adopted in Britain for overthrowing the Reformation and its fruits. In London they are specially exemplified. Rome has fixed upon London in order to secure her twenty-five members of Parliament. The bishops claim the territorial titles of the English Church. Not only have they publicly protested against the decisions of the Courts of Law, but have termed the decrees of the Parliament "lies," and refused obedience to them, and outbraved, not the punishments, for none have been administered, but the consequences in the offended feelings of a few earnest Protestants. They have their tools in the committees for ecclesiastical matters, as their numerous salaried chaplaincies fully attest. They have procured the erection of a college, which was endowed by the Government, and they have schools endowed by Act of Parliament; and they do most especially incite to assaults on Protestant meetings and processions. Instance the assault on Mr Murphy not long ago. This is her means of intimidating; and her agents in positions of civil authority are always willing to respond to the challenge by imprisoning such Protestant lecturers, lest they should raise a disturbance of the peace* Although there is no evidence amounting to legal certainty

* "See Glimpse at the Great Secret Society." "Were these proceedings not in accordance with the doings of the Jesuits in former times, yet they might justly be held responsible for the state of affairs, as by the brief of 1850, justly described as the act of Papal aggression upon England, the whole authority of the Papacy, as regards the Church of Rome in this country, was delegated permanently to the propaganda, which is merely a department of the order of the Jesuits."

that the Jesuits have the care of, or even place in, the Government, yet many there are who have little doubt on this head. One thing, however, is publicly known : that Mr Monsell and Sir Colman O'Loughlen, who are both Papists, are members of the present Ministry. And do not the actors in all these parts exercise any influence towards the overthrow of the Reformation ? It may be replied : The Reformation was overthrown in Poland by the Jesuits. The same machinations are seen in the metropolis, and will, unless the Almighty be merciful to our nation, be followed by the same effects as they were on the Continent. Add to all this the experience of the Jesuits and ambassadors, as to how the Canon Law may be introduced into the country ; as to where the weak parts in the English Law are, and how the Canon Law may be insinuated through these, and the frequently occurring opportunities possessed by the Romish ambassadors, who, during their residence in the metropolis, are in constant communication with the dignitaries of their Church, of influencing the Government for the promotion of Rome's interests ; and the almost countless ramifications of such policy seem to baffle detection, whilst its progress seems to defy arrest.

The influence of the Romanists in the municipal corporations of the metropolis is also very extensive. Possessing, as they do, full right to a participation in the government of the city, their influence in the Court of Aldermen is as proportionately great as that of the Protestants. This is evinced by the numerous salaried chaplaincies in our prisons. At the Poor-Law Board their influence is also great. This Board, whose powers extend over such an important province, consists of two members—the President and the Secretary. The Secretary is at present a Papist, and the interests of Rome are certainly not neglected.

The social influences which Rome exercises are multifarious. The Roman Archbishop heads the force. Time was when the then Archbishop of Westminster, Dr Wiseman, asserted that the Romish body had little or no social standing, and when their opinions in political or social matters were of little or no weight. Now, however, the principles of the Romish party are tenderly cared for, and the Metropolitan is considered by many a person of position and influence. He gives evening parties, to which any one who is accompanied by a priest is made welcome. Such seems to many who know nothing of the Roman Church or system a highly desirable state of affairs. Should a young man go to such an entertainment, there can be little doubt that his fate is sealed. There is reason to believe that Dr Manning's social influence is very great. If report may be credited, his powers of perverting people are very considerable. But be that as it may,—when the spirit and character of his sermons, lectures, and essays, which have been presented through the press to the metropolitan public—when all these are considered, there is reason to believe that he exercises a social influence very powerful indeed in the province over which he immediately presides.

Add to this the social influence of the Jesuits and secular priests. The former, although “they have been expelled nearly forty times from different nations of the world, Romish as well as Protestant, because the stability of thrones and the freedom of nations are found incompatible with their stay ; and although, in 1829, the Parliament passed a law which necessitated, if complied with, the gradual decrease of the order within this country, the Jesuits have an establishment called the Jesuit

Fathers at Westminster, the borough in which are situated the very Houses of Parliament which passed the Act, the observance of which would scarcely have left a Jesuit in the country at the present day. The morality of this order is essential iniquity. Their first principle is, 'that Jesuitism is to be maintained 'at the expense of society at large;' and the second, that 'the end justifies the means.'"* Their doings in the domain of politics have been already noticed. It remains to note briefly their ways and means of controlling the sources of social influence. To gain the mastery of these, they begin at the foot of the ladder by sending Jesuit nurses and servants into Protestant families to instil into the minds of the young the poison which lies under their tongues. They then exert their influence in schools, and this influence is particularly noticeable in the spirit of their books, such as histories prepared for the use of scholars. Having once moulded the minds of the young, they believe they will have "changed the face" of the nation. What deplorable results, from what may fairly be considered Jesuit teaching, has Oxford been the scene of, and although in the London University and Colleges there are not yet visible the fruits of such teaching, the Protestants of the metropolis should be doubly on their guard against the appointment of any of whose inclinations to Rome there is any evidence. Some Jesuits are also doubtless in the pulpits of the English Church. Hallam and Strype inform us, "that immediately after the English Reformation, Romish priests, in the garb of Protestant ministers, laboured to accomplish the objects of Rome by sowing dissension in the Protestant camp, and inculcating their doctrines as far as expedient. Instances are given by M'Gavin and M'Crie of the attempts of Jesuits to obtain entrance to the Churches of England and Scotland as Protestant ministers;"† and in our own times it has been stated by an earnest and reliable writer that "many persons who had learned from their unhappy teachers to hold the whole cycle of Roman doctrine remained in the English Church after the secession of Dr Newman."‡ Thus, in the English Church pulpits there may, if the tree is to be judged by its fruits, be some Jesuits artfully pursuing their vocation, guiding their congregations pleasantly down the smooth flowing current of ritualism to the black and poisoned waters of the Roman Church. Ritualism is certainly prevalent in the metropolitan churches, the evidence of Jesuitical action within the ecclesiastical province. This cannot last where true religion and the light of God's Word are. It therefore becomes all who would advance the cause of truth to seek by all means in their power to shed the light by which this spiritual darkness may be dispelled.

(To be continued.)

REV. ROBERT HALL ON POPERY.

"**I**NNUMERABLE symptoms appear of a prevailing disposition to contemplate the doctrines of Popery with less disgust, and to witness their progress with less alarm, than has ever been known since the Reformation. All the zeal and activity are on one side; and

* "The Jesuits" by the Rev. Alexander Duff, D.D., LL.D.

† Blakeney's "Popery in its Social Aspect."

‡ Beeman's "Ritualism, Doctrine not Dress."

while absurdity is restrained, and every pretension defended, which formerly drew upon Popery the indignation and abhorrence of all enlightened Christians, we should be ready to conclude, from the altered state of public feeling, that a system once so obnoxious had undergone some momentous revolution. We seem, on this occasion, to have interpreted in its most literal sense the injunctions of 'hoping all things, believing all things.' We persist in maintaining that the adherents to Popery are materially changed, in contradiction to their expressive disavowal; and while they make a boast of the infallibility of their creed, and the unalterable nature of their religion, we persist in the belief of its having experienced we know not what melioration and improvement. In most instances, when men are deceived, it is the effect of art and contrivance on the part of those who delude them: in this, the deception originates with ourselves; and instead of bearing *false* witness against our neighbour, such is our candour that we refuse to credit the unfavourable testimony which he bears of himself.

"There is, in the meantime, nothing reciprocal in this strange method of proceeding: we pipe to them, but they will not dance. Our concessions, instead of softening and mollifying, seem to have no other effect upon them than to elate their pride and augment their arrogance.

"An equal change in the state of feeling towards an object which has itself undergone no alteration whatever, and where the party by which it is displayed profess to adhere to their ancient tenets, it would be difficult to specify. The causes of this singular phenomenon may partly be ascribed to the length of time which has elapsed since we have had actual experience of the enormous cruelties of the Papal system, and to the fancied security we possess against their recurrence; partly to the agitation of a great political question, which seems to have had the effect of identifying the cause of Popery with that of the Protestant Dissenters. The impression of the heart has, in a manner, spent itself; and in many, its place is occupied by an eagerness to grasp at present advantages, and to lay hold of every expedient for shaking off the restraints which a narrow and timid policy has imposed. The influence of these circumstances has been much aided by that indifference to religious truth which too often shelters itself under the mask of candour; and to such an extent has this humour been carried, that distinguished leaders in Parliament have not scrupled to represent the controversy between the Papists and the Protestants as turning on obscure and unintelligible points of doctrine, scarce worth the attention of enlightened minds.

"Whether Popery will ever be permitted, in the inscrutable counsels of Heaven, again to darken and overspread the land, is an inquiry in which it is foreign to our province to engage. It is certain that the members of the Romish community are at this moment on the tip-toe of expectation, indulging the most sanguine hopes, suggested by the temper of the times, of soon recovering all that they have lost, and of seeing the pretended rights of her Church restored in their full splendour. If anything can realise such an expectation, it is undoubtedly the torpor and indifference of Protestants, combined with the incredible zeal and activity of Papists; and universal observation shows what these are capable of effecting,—how often they compensate the disadvantages arising from paucity of number, as well as almost every kind of inequality."

PROTESTANT EFFORTS IN ENGLAND.

ACCORDING to promise, we now draw the special attention of our readers to the extensive educational work being carried on in England by the Protestant Educational Institute, 12 Clarence Chambers, Haymarket, London. The attendance this year has been large and satisfactory. Upwards of 2000 have been trained in the principles of the Reformation. But this does not represent the full number who have received instruction. At some of the classes, there was an attendance of the general public as well as of the enrolled members of the classes. Moreover, wherever there was a diligent student, either he or she was no doubt the means of conveying the information received to the other members of the family. Since the first class was established in London at the close of 1866, at a very low estimate, 12,000 persons have thus been trained, representing persons in all ranks of social life. The testimonies as to the benefit of such a work have been numerous and varied. Clergymen have expressed their delight, the members of the classes their gratitude, the heads of colleges have testified their satisfaction, and wherever Protestant noblemen or members of Parliament, or other leading men, have seen the working of these classes, they have always expressed themselves as much encouraged. They look upon the movement, as it has been justly termed, as "the hope of Protestantism in England." Another pleasing fact is, that wherever a class is established, there is an increased demand for Protestant literature.

There is now no limit to the movement. The initial difficulties have been overcome. But those engaged in it want the necessary means of doing it anything like justice. Such a work requires large funds. A class should be established not in one place or for one year, but everywhere and for a succession of years, in order that the whole of the rising generation may be trained in a knowledge of Popery and Protestantism. This takes time to accomplish. Consider how the Jesuits work. They begin with the young, probably with a very few, but they don't forsake a place after a year's labour. They toil on often for more than a generation, and in this way they lay hold of a country and keep hold of it, plying all available machinery until their object is gained. How much more ought Protestants to labour,—not "in fits and starts," but by *continuous, enlightened, and prayerful exertions*. But liberal donations are absolutely necessary. Were these classes all under one roof, and conducted by one staff of teachers, the expenses would not be so heavy. Even then, it is certain that the work could not be done without very considerable outlay. In many cases, the classes have been conducted in schoolrooms, and thus rents of halls have been saved. In some others, in order that Protestants of every denomination might have the opportunity of attending, public halls have been hired for the whole series of lectures. The classes being scattered over the whole of England, gives rise also to much additional labour and expense. To put, therefore, this movement, so hopeful, on a permanent footing, there ought to be always a reserved fund. This can only be secured by means of adequate donations and subscriptions. The Romanists give their thousands at once. The Duke of Norfolk is said to be spending £100,000 at present on a Popish cathedral. How

much more ought Protestants to give, seeing that the cause in which they are embarked is the cause of God, and that everything is at stake—property, civil and religious liberty—even Christianity itself in these realms.

It may also be remarked that since those specially embarked in this movement have been placed in the centre of influence, and at the seat of the Government, they have had to labour very earnestly in resisting those Romish measures, which are being constantly brought before Parliament. This involves great toil and expense. They have not only had to communicate, in a variety of ways, with members of Parliament and other public men, but also to correspond with friends throughout the kingdom, in regard to petitions and other forms of public action. They have had little help from some other kindred societies. And yet this is no time for relaxing our efforts. The endowment of Romanism is quietly but steadily going on,—and all former restrictions are fast being swept away. New demands of the most vital and formidable kind are announced, and a leading journal is so ignorant of the past history of this country, or is under such sinister influence, that it asks in amazement, why Jesuit and monastic orders should be illegal, and why any restraint should be placed on monasteries, or on the accumulation of property for superstitious uses? They have yet to learn that all these formed amongst the chief sources of so much misery before the Reformation,—drying up the national wealth, destroying public prosperity, and bringing this kingdom down to that depth of ignorance, pauperism, and crime, and constant revolution, which is peculiar to all other countries where Romanism is supreme. It is the duty of all Protestants to help us to avert these evils. Public opinion, for good or evil, may be influenced in this country. But the usual means must be used. Unity and increased effort must therefore be manifested on the side of Protestant truth. A few are making great sacrifices,—but it becomes all to combine, and not only to give as God hath prospered them, but in their own places to labour to increase the knowledge of Protestant truth.

PROTESTANTISM IN PLYMOUTH AND NEIGHBOURHOOD.

A CORRESPONDENT, in reference to the following, which is only one, although a very important one, of several letters on the same subject, remarks:—"These letters have been the means of opening the minds of thousands of the inhabitants of these towns regarding the Satanic teachings of Rome, of which, I am sorry to say, they have before been very ignorant. The Misses —— desire me to ask you whether you could kindly let us have a grant of tracts for these towns, and for the neighbourhood, as we find that there is a great spirit of inquiry beginning to manifest itself among the people, and also a deep thirst for the right knowledge?"

"Still we have five Romanising churches actively working to undermine Protestantism. I am also sorry to say that the clergy of our various denominations are asleep as to the dangerous times in which we live, with the exception of one or two. If you could supply me with the tracts, it would be conferring a great boon upon us, as there is to be a 'West of England Horse and Dog Show,' which will close on the 10th

of August, which, we anticipate, will bring together a large number of persons, and to which we intend (*D. V.*) to go distributing tracts." *

ROMANISM AND ITS EFFECTS.

To the Editor of the "*Western Daily Mercury*."

SIR,—In continuation of this subject I propose now to give examples of *Rome's Morals*.

The casuistry of the Church of Rome is of the most subtle character. The Church of Rome teaches that it is not lawful to deny the faith, and, at the same time, that "it is lawful to dissemble and to cover the faith with words, or other ambiguous and doubtful signs, for a just cause, and when there is not a necessity of confessing," *Liguori, Theologia Moralis*, vol. ii. chap. 3, p. 116. Nothing can be clearer, or more distinct. Rome says that it is lawful to dissemble religion for a good cause!

It is lawful, she teaches, to equivocate, dissemble, and falseswear, if the interests of the Church will be advanced thereby; but a Romanist must not "appear to deny the faith," evidently because the Church would suffer from apparent denial. This is deep policy.

Dissimulation, well disguised, is lawful, says Rome; "for it is often more conducive to the glory of God, and the utility of your neighbour, to cover the faith than to confess it; for example, if concealed among heretics (Protestants), you may accomplish a greater amount of good."—*Mor. Theol.*, vol. ii. chap. 3, p. 117.

In accordance with such principles, Romish priests have worn the garb of Protestant ministers; and we have no reason to doubt that they do so now.

The Romish priests, &c., have certainly a convenient creed, an elastic morality, a glorious license. They can even attend meetings of the most advanced liberals, go to public dinners with them, attend Protestant meetings (and disturb them too), anything to "accomplish a greater amount of good." A Romanist may "listen to the sermons of heretics, attend at their funerals, and stand as sponsors for their children," proposing to imbue their minds with Romish sentiments.—*Ibid.*, p. 367.

When we behold, on the one hand, the advocacy of the whole cycle of Roman doctrine by some of the Romanisers of the Church of England, and on the other, by men who profess to hold religious sentiments opposed in the extreme to Popery, yet allied closely with that Church (not so even in Italy, Spain, or Rome, I am happy to say, unless they be of the Order of Jesuits), for the attainment of her political advancement in this kingdom, can we doubt but that Jesuits, in disguise, lie concealed among Protestants, and that their influence is felt amongst men of all religious views?

How often may the following case occur:—A devout Romanist seeks for the office of tutor, or governess. He or she dissembles his or her principles, even if interrogated as to them. The appointment takes place, and the care of the children is entrusted, unknowingly, to a member of the Church of Rome! The tutor, or governess, disseminates unsound principles amongst the members of the family, and an advance is stealthily made, until, at length, unsound doctrines take deep root in the hearts of the children; some of the family consequently join the Church of Rome, and bring sorrow upon their parents, who, too late, discover the source of their calamity, and mourn over the awful consequence of Romish dissimulation! No family or church is safe from Rome. One wonders that such convenient morals do not spread with infectious speed.

To swear with equivocation for a good cause, according to Rome, is without any doubt lawful, while, without a good cause, he only "sins venially!" Here are some examples of lawful equivocation.

Rome teaches that: "Double speaking can be used in a threefold manner."
... "These things being established, it is a certain and a common opin-

* A packet of tracts has been duly forwarded from the London office.

ion amongst all divines that for a just cause it is lawful to use equivocation in the propounded modes, and to confirm it (equivocation) with an oath!" Book iv., Treatise 2, p. 516, vol. ii. Rome adds, "Here it is to be observed that a greater cause is requisite for equivocating with an oath than without one."—*Ibid.*, p. 517.

I beg to call special attention to this example: "Thus also he who is interrogated concerning anything which it is expedient to conceal, may say, 'I say no' (*Dico non*), that is, 'I say' the word 'no.'"—*Ibid.*, p. 516.

Such are the general principles taught by Rome. Words often have a double meaning, and the Romanist, according to this morality, may avail of that ambiguity in order to deceive. For instance, if a Romanist, whose object is to lie hid amongst Protestants, in order to accomplish a greater amount of good, be asked if he be a Romanist, he may reply, "I say not," and thus deceive the inquirer,—meaning, in his own mind, that he only repeats the word *not*, but deliberately purposes to delude. Surely this admonition by which Romanists pray to be taught, cannot be characterised by too "strong a term!" What hateful deceit! What hypocrisy under the Christian name!

Again this theology says, "Hence it is inferred—1, that a confessor can affirm, even with an oath, that he does not know a sin, heard in confession, by understanding, as man, not as the minister of Christ."—*Ibid.*, p. 519. Thus a confessor summoned to the bar of justice may conceal crime and swear before the judges of the land that he does not know a circumstance revealed to him in confession. This is very extraordinary morality. It is morality made easy. It never occurred to an honest reader of the Scriptures. It is what "the Roman Church supplies as the commentary, the development, and the explanation."—*Crown of Jesus*, p. 749.

Now, sir, I would ask the Rev. G. F. Hobson and his brother priests of these towns, together with "Meta," if they really think this development and explanation—the theology of casuistry—is likely to improve the criminal propensities of prisoners, or advance the morality of the people at large.

An accused or witness not legitimately interrogated—*i.e.*, not interrogated by lawful authority (Protestant authority is not lawful)—may swear that he does not know a crime which he does know.—*Ibid.* This reveals the secret of the non-convictions in Ireland. Can that be called a penal law which excludes from the administration of justice persons trained upon this system?

If the crime appear to the witness to be free from blame, the accused or witness is not bound to depone. Even legitimately interrogated, the accused or witness can use equivocation when the crime is altogether concealed. Even without this condition, the equivocator can be absolved. The witness legitimately interrogated even can equivocate in various instances. A poor man absconding with goods necessary for his support may answer the judge that he has nothing.—*Ibid.* Surely the existence of such a system is dangerous to both the public and social weal. Compare this with the British oath in courts of justice,—“You shall tell the truth, the whole truth, and nothing but the truth: so help you God.”

A confessor, or one in authority, may induce a man to commit a lesser sin instead of a greater—for instance, fornication instead of adultery.—*Ibid.* How truly antichristian and immoral are these sentiments!

It will scarcely be credited that the Church of Rome could inculcate the following grossly deceitful and immoral lesson:—"It is asked whether an adulteress can deny adultery to her husband, understanding that she may reveal it to him. She is able to assert equivocally that she did not break the bond of matrimony, which truly remains; and if sacramentally she confessed adultery, she can answer, I am innocent of this crime, because by confession it was taken away."—*Theo. Moral.*, lib. iii., tract 2.

The inference from all this is, that no reliance can be placed on the statements of "real" members of the Roman Church. Can we imagine anything better calculated to promote crime, destroy the confidence of husbands

in their wives, and fix the confessor supreme over the minds and bodies of his victims?

Rest assured, sir, that Popery, crime, and slavery are inseparable. Priestly power is a spell, but such an one that can never be cast round the individual who has the Bible in his heart and hand, has freedom for his watchword, and has a knowledge of what Rome "really" is.

Rome teaches that a man who is so much ashamed of begging that he would prefer death itself, may, under the circumstances, steal. That a captive under certain circumstances may steal the property of those by whom he is imprisoned, for the purpose of liberating himself. Servants, if they think that they are not adequately paid, may steal the property of their masters to remunerate themselves! Rome considers what may be the quantity of stolen property necessary to constitute mortal sin. She asks the question, "When sins he grievously who commits many small thefts?" In certain cases the thief is excused from making restitution to those from whom he steals if he make restitution to the Church.

A confessor may give absolution to a woman guilty of adultery, whose offspring is illegitimate, and she is not bound to undeceive her husband.

Is it wrong, sir, I ask again, or uncharitable, do you think, to call this system of Romanism antichristian and immoral? Can truth or righteousness prevail amidst a people or nation who are guided by such principles? Can Christian integrity, or even manly honesty, characterise the country where Romanism is ascendant? Can reliance be placed upon the statements, promises, or even oaths, of the devout Romanist?

The more "real" or devout the Roman Catholic, the more dishonest and immoral the man. The more Popish the country, the more debased and besotted the people.

Let Italy, Spain, Rome, and the Popish parts of Ireland be an exemplification of the tendency of Romanism to destroy man's best interests in this world!

Surely, then, a sense of self-preservation ought more than ever to unite Protestants in their efforts on behalf of Christian liberty and Christian truth.

"Slaves fight for what were better cast away—
The chain that binds them and a tyrant's sway;
But they that fight for freedom undertake
The noblest cause mankind can have at stake;
Religion, virtue, truth, whate'er we call
A blessing—freedom is the pledge of all."—COWPER.

Yours truly,

31st May 1871.

W. VICARY.*

MR RUSKIN AND ROMAN CATHOLIC EMANCIPATION.

I AM glad to have this opportunity of referring to, and further enforcing the note on, this subject, which, not without deliberation, I appended to the "Seven Lamps;" and of adding to it the following passage, written by my father in the year 1839, and published in one of the journals of that year—a passage remarkable as much for its intrinsic value, as for having stated, twelve years ago, truths to which the mind of England seems but now, and that slowly, to be awakening.

"We hear it is said, that it cannot be merely the Roman religion that causes the difficulty (respecting Ireland), for we were once all Roman Catholics, and nations abroad of this faith are not as the Irish. It is totally overlooked, that when we were so, our government was despotic, and fit to cope with this dangerous religion, as most of the continental governments yet are. In what Roman Catholic state, or in what age

* Mr Vicary was a prizeman of the Plymouth Protestant Class.

of Roman Catholic England, did we ever hear of such agitation as now exists in Ireland, by evil men taking advantage of an anomalous state of things? Roman Catholic ignorance in the people, Protestant toleration in the Government! We have yet to feel the tremendous difficulty in which Roman Catholic emancipation has involved us. Too late we discover that a Roman Catholic is WHOLLY INCAPABLE OF BEING SAFELY CONNECTED WITH THE BRITISH CONSTITUTION, AS IT NOW EXISTS, IN ANY NEAR RELATION. The present constitution is no longer fit for Catholics; it is a creature essentially Protestant, growing with the growth, and strengthening with the strength of Protestantism. So entirely is Protestantism interwoven with the whole frame of our constitution and laws, that I take my stand on this, against all agitators in existence, THAT THE ROMAN RELIGION IS TOTALLY INCOMPATIBLE WITH THE BRITISH CONSTITUTION. We have, in trying to combine them, got into a maze of difficulties; we are the worse, and Ireland none the better. It is idle to talk of municipal reform, and a popular Lord Lieutenant. THE MILD SWAY OF A CONSTITUTIONAL MONARCHY IS NOT STRONG ENOUGH FOR A ROMAN CATHOLIC POPULATION. The stern soul of a republican would not shrink from sending half the misguided population, and all the priests into exile, and planting in their place an industrious Protestant people. But you cannot do this, and you cannot convert the Irish, nor by other means make them fit to wear the mild restraint of a Protestant Government. It was, moreover, a strange logic that begot the idea of admitting Catholics to administer any part of our laws or constitution. It was admitted by all that, by the very act of abandoning the Roman religion, we became a free and enlightened people. It was only by throwing off the yoke of that slavish religion, that we attained to the freedom of thought, which has advanced us in the scale of society. We are so much advanced by adopting and adhering to a reformed religion, that, to prove our liberal and unprejudiced views, we throw down the barrier betwixt the two religions, of which the one is the acknowledged cause of light and knowledge, the other the cause of darkness and ignorance! We are so much altered to the better by leaving this people *entirely*, and giving them neither part nor lot amongst us, that it becomes proper to mingle again with them! We have found so much good in leaving them, that we deem it the best possible reason for returning to be among them! No fear of their Church again shaking us, with all our light and knowledge. It is true, the most enlightened fell under the spell of her enchantment, fell into total darkness and superstition; but no fear of us, we are too well informed! What miserable reasoning! Infatuated presumption! I fear me, when the Roman religion rolled her clouds of darkness over the early ages, that she quenched as much light and knowledge, and judgment, as our modern liberals have ever displayed. I do not expect a statesman to discuss the point of transubstantiation betwixt Protestant and Catholic, nor to trace the narrow lines which divide Protestant sectarians from each other; but can any statesman that shall have taken a cursory glance at the face of Europe, hesitate a moment on the choice of the Protestant religion? If he unfortunately knew nothing of its being the true one in regard to our eternal interests, he is at least bound to see whether it be not the best for the worldly prosperity of a people. He may be but moderately imbued with pious zeal for the salvation of a kingdom, but, at least, he will be ex-

pected to weigh the comparative merits of religion, as of law or government; and blind indeed must he be if he does not discern that, in neglecting to cherish the Protestant faith, or in too easily yielding to any encroachments on it, he is foregoing the use of a State engine, MORE POWERFUL THAN ALL THE LAWS WHICH THE UNINSPIRED LEGISLATORS OF THE EARTH have ever promulgated, in promoting the HAPPINESS, the PEACE, PROSPERITY, the ORDER, the INDUSTRY, and the WEALTH of a people; in FORMING every quality valuable or desirable in a subject or a citizen; in SUSTAINING the public mind at that point of education and information that forms the best security for the state, and the best preservative for the freedom of a people, whether religious or political."—*"Stones of Venice,"* vol. i., p. 356, app. *"Papal Power."*

THE CROSS AND ITS ORIGIN.

HOW simple, harmless, and unpretending does this favourite emblem of an idolatrous, corrupt and persecuting church appear, and yet how strange its true origin as set forth by Mr Hislop, in his *"Two Babylons,"* in accordance with authentic history.

"In the papal system, as is well known, the sign of the cross and the image of the cross are all in all. No prayer can be said, no worship engaged in, hardly one foot placed before the other, without the frequent use of the sign of the cross. The sign of the cross is looked upon as the grand charm,—as the great resource in every season of danger,—as the infallible preservative from all the perils that can beset the path through life. Notwithstanding that in the Book of God, and in the language of inspiration, it is called, 'The Accursed Tree,' yet in the Church of Rome it is worshipped and adored with all the homage due only to the Most High; and to despise or disregard it, is a grievous and a mortal sin.

"Now to say that such a superstitious feeling and reverence for the mere sign of the cross ever was sanctioned, or in any way justified, by the saying of Paul, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ,' is a mere absurdity, a shallow subterfuge and pretence! The magic virtues attributed to the so-called sign of the cross, or the worship bestowed upon it, never came from such a source! The *same* sign of the cross that Rome now uses and adores, was employed in the Babylonian Mysteries—was applied by paganism to the *same* magic purposes,—was honoured with the *same* honours, and instead of having been, as it is absurdly and falsely stated, first revealed in a vision to the Christian Emperor Constantine, never was a Christian emblem at all, but simply the mystic T or Tau of the Chaldeans and Egyptians—the initial of the name of the idol Tammuz, and referred to with such terrible denunciations from the Almighty by the mouth of his prophet Ezekiel, in the eighth chapter throughout.

"Now, if these things be matter of historic fact, who can wonder that in the Romish Church the sign of the cross has everywhere been seen to be an instrument of rank superstition and delusion?

"There is much more in the rites and ceremonies of the Church of Rome to prove its pagan origin, but the above may suffice. . . .

"At the period of the Revolution, a royal commission, appointed to inquire into the rites and ceremonies of the Church of England, includ-

ng eight or ten bishops, strongly recommended that the use of the cross, as tending to superstition, should be laid aside.

"If such a recommendation were given then, and by such authority, how much more ought such a suggestion to be made by the new light which Providence has cast upon the subject." [The recent extensive use of crosses as female ornaments is surely deserving of serious consideration. It is naturally fostered and promoted by all classes of Romanizers, whilst with many it is the mere result of thoughtlessness. But Christian men should see the bearing of such a practice, and use their influence to discountenance it.]

CONVENTS IN ENGLAND.

AMONG the many letters which Mr Badenoch has recently received in reference to convents in England, the following from the secretary of a provincial Protestant association is worthy of very serious attention. For obvious reasons we withhold all names:—

DEAR SIR,—I give you a copy of a letter; the original is now before me. I am under promise to withhold names; you are free to publish it as you please. I know the family of the young lady to whom it is addressed; they formerly lived in ——. I know their present residence. The signature to the letter is that of a priest. The underlinings are in the original.

—, *Secy.*

(Copy.)

"MY DEAR MISS,—From the slight knowledge I have of your dispositions, &c., it would be quite impossible for me to decide the question of your religious vocation. As far as I am able to judge, however, it seems to me, that if you have a strong wish to do so, you might try it again the first opportunity that presents itself; I have no objection to this plan.

As to your difficulties, I have nothing to add to what I have already told you: whether you remain in the world, or enter religion, you must obey *blindly*. This blind obedience will effectually cure you; nothing else can take its place. If you enter religion, this blind obedience will be doubly necessary for you; without it you will not be happy, neither will you persevere.

Remark, I say *blind obedience*, i.e., obedience which we ourselves do not understand, which is at perfect variance with our own ideas, judgments, feelings, convictions, &c. We must obey even though in the very act of obedience it appears to us that we are running headlong to destruction. Having explained yourself as much as the *Confessor* judges necessary (though, perhaps, not as much as you would wish or think necessary), act blindly on his decision, never for any reason whatsoever allowing yourself to make a single reflection on what he has said. You must neither examine his decision, nor try to understand it, but dismiss reflection wholly from your mind, and act as he has told you. This, together with what I have already said, is the only advice I can give you which would be of the least use to you.—I remain, my dear Miss, yours very truly."

* Extract from "The Two Babylons," by the Rev. Alex. Hislop. Houlston & Wright, London.



DR DÖLLINGER.

DR DÖLLINGER.

OUR woodcut represents, from a photograph taken at Munich, the powerful and venerable face of Dr Döllinger, now so famous, not only as probably the most learned Romanist in the world, but as the great leader, within the Church of Rome, of decided opposition to the recent blasphemous assumptions of the Pope. This opposition promises to be, to a large extent, successful in Germany, the very cradle of the Reformation; and this fact is cheering amidst the scandalous defection of so many British Protestants. Dr Döllinger has just been elected Rector of Munich University, by 54 votes against 6. The *Times* thus comments upon his movement:—

“Dr Döllinger is older than the present century, and he has been for forty-five years connected, as a Professor of Divinity, with the venerable academical institution which now, by the suffrage of an immense majority, confers upon him its highest honours. For the first time since the days of Luther, Rome is made aware that the laity counts for something in the Church. Hitherto, heresy and schism have been mere priestly concerns. Rome had only to settle accounts with despotic princes, whose allegiance to the Holy See was determined by personal or dynastic considerations, and who dreaded religious inquiry as inseparable from political agitation. Of all Roman Catholic States, too, none clung to Rome more closely than Bavaria, which used orthodoxy as a standard of local independence, and denounced Protestantism as synonymous with Prussian aggrandisement. In Germany, as in Italy, the Papacy always stood in the way of national unity, and with the achievement of that unity, the Papacy was suddenly deprived of State support, and had to look to the people for that ascendancy which it had hitherto only bargained for with princes. It was a circumstance, not without deep significance, that the triumph of the dogma of infallibility so closely coincided with the overthrow of French military supremacy. Even after Sadowa, Bavaria might still look to Rome as her connecting link with the great Western Empire, and had some interest in checking a religious movement which favoured the development of Germanism. But after Sedan, Bavaria accepted her new position with a very good grace. She entered into the national scheme with her wonted warmth and heartiness, and, having now nothing to hope from Rome, she determined that Rome should have no more than her due.

“Henceforth the tendency in Germany is to religious, as well as to political union. It seems incredible the Pope’s advisers should not have foreseen that, in a country where Romanism had so much difficulty in holding its own against rival confessions, infallibility might prove the feather that broke the over-laden camel’s back. Rome should not have forgotten how her authority in that country was endangered in the days of Ronge—a danger only averted by the general despotic reaction which set in after 1848. Warned as she had been by the German Bishops at the Vatican, Rome did not hesitate to throw herself athwart the tide of German progress. She calculated on the cohesion and discipline of the Church, and she fancied that, where she had spoken, no room was left for a dissenting voice.”

ROME UNCHANGED.—“KILLING NO MURDER.”

A ROMAN correspondent says:—A story narrated in the *Emancipatore Cattolica*, a Neapolitan newspaper, has created considerable sensation here. A priest named Caffiero writes as follows:—“In 1860, I went to Rome to pass my third examination in moral theology, in order to become confessor as parish priest in Sts Celso and Giuliano. De Martis, a Carmelite, was our examiner. One question puzzled me

not a little—"You belong," said De Martis, "to the province of Naples. You know that the legitimate king of these provinces is Francisco II., and that Victor Emmanuel, that unjust aggressor, has expelled him from his kingdom. Now, I ask you to suppose that in your quality of confessor a Neapolitan penitent presents himself and confesses that in the interests of the people of that kingdom and of our holy religion he has killed Victor Emmanuel, the unjust aggressor of the legitimate and pacific King Francisco II. Admitted the fact and the circumstances, I ask you whether the regicide has committed a criminal action, and if to him can be applied *toto conscientia* the *jus inculpatæ tutelæ*." I understood at once all the difficulty of my position. If I replied in the affirmative, I betrayed my conscience, because I recognised in King Victor no tyrant, no unjust aggressor, but the political redeemer of the people to which I belonged. If I replied negatively, I should be severely reprimanded, and probably be sent before the Holy Inquisition. So I chose the prudent alternative of declaring myself incompetent, or at least unprepared, to decide such a serious question on account of the arduous difficulties presented to my moral criterion. My reply was evidently pleasing to De Martis, who availed himself of the opportunity to expound, in the presence of his applauding colleagues, the theory of regicide, and with energetic eloquence and profound erudition, concluded that the supposed murderer of Victor Emmanuel had not only availed himself of the right of *inculpatæ tutelæ*, but that he had not even committed a criminal action. —(Signed) NICOLÒ CAFFIERO, Parish Priest." The "eloquent examiner," De Martis, was one of Ricasoli's *protégés*, and was in 1867 named by that minister Bishop of Sardinia.

DR. MANNING ON THE PERVERSION OF ENGLAND.

[The following is from the *Standard* of 15th September 1866, and may now be read with increasing interest since we find the Romish plot so much more fully developed.]

ON Thursday the completion of the additions to the Mount St Mary's Catholic Church at Leeds was celebrated. There was a service in the morning by the Archbishop of Westminster. In the afternoon a luncheon was provided in the Stock Exchange, at which Lord Herries presided. In the course of the speeches, Dr Manning, in responding to the toast of his health, said that Catholics were engaged in this country in a Christian contest with the noble-hearted, kindly-disposed, obstinate, and very intelligent race of their English brethren. (Cheers.) Within the sphere of the faith, of the Church, and of all things belonging to it, he knew no nationality whatsoever; but in everything which did not belong to the Church, he was an Englishman. If he wanted a friend or an enemy, he would say—"Give me an Englishman." (Applause.) As a friend, nobody was more warm, hearty, open, unselfish, generous, and sincere; and as an enemy, although he had had several contests with them, he never knew more than one or two who dealt him a foul blow. (Hear, hear, and applause.) He firmly believed that there was a great truth in the saying of the late cardinal, that the conversion of England would, by God's providence, be accomplished. When it might be, he could not even dream, but this was certain, that the Roman Catholic Church in England was gradually expanding and extending,

and that controversy was gradually dying out. He would ask his rev. brethren present how often they were now engaged in controversies regarding transubstantiation or invocations? (Several voices—"Very seldom.") Did it happen once a year? (Cries of "No.") Should he tell them why? It was because so large a number of the clergy of the Established Church had taken out of the hands of the Catholic clergy the labour of contending about the doctrines to which he had referred. (Hear, and applause.) The Catholics had been left to the much more happy and peaceful task of reaping the fields—(laughter and applause)—and he confessed he would rather be a humble reaper or a simple gleaner than armed with the weapons of war. (Hear, hear.)

TRANSATLANTIC POPEERY.

THE truth that Popery is the same lawless and bloodthirsty system everywhere is constantly receiving fresh illustrations. The following statements from a Nova Scotian journal have reference to the late Romish riots at New York:—

"The Irish Roman Catholics have for years been supreme in New York. They have been allowed to have as many processions and demonstrations as they pleased, on any day of the week. Often and often they have made the Sabbath-day hideous with their bands and shouts and explosions. They were sovereigns of the city, as they thought,—and of the state, too. During the Southern war they got up the most hideous and cruel riot ever witnessed in America, roasting negroes, murdering women and children, and burning down an orphan asylum. They have secured hundreds of thousands of dollars annually as gifts from the public Treasury to their sectarian institutions. Last year the Orangemen went quietly to a park which they hired for the day to hold a pic-nic with their wives and little ones. Just as their day's enjoyment was beginning, they were set upon by a band of ruffians, who wounded and murdered as many as they could. There was no proper redress given to the Orangemen. The law was not fairly vindicated. The cowardly and cruel rioters went unwhipped of justice.

"This year the Orangemen claimed their right to march quietly through the city,—a right conceded to every other party and nationality and society in the country. The rowdy Irish vowed that the procession should be stopped at all hazards. They prepared to massacre their unoffending fellow-citizens for the 'offence' of daring to assert their rights. The triumph of the rowdies appeared for a time to be complete. The mayor succumbed and ordered the procession to be stopped. He would leave the rule of the city in the hands of the mob. He confessed before the world that in the chief city of America the rowdy Irish were above the law, and that the lives and liberties of Protestants were at the mercy of a ferocious mob.

"The respectable citizens of New York City and State felt the intolerable disgrace of the situation in which they were placed. They remonstrated through the press and by petitions; and at the last available moment the Governor of New York State, Mr Hoffman, had the manliness to revoke the mayor's order, and to guarantee to the Orangemen the full protection of the law. The police and two regiments of soldiers were entrusted with the peace of the city. The mob gathered with all its wonted ferocity, and with full faith in its own omnipotence. The soldiers right manfully did their duty, and with one volley taught the rowdies that there is law in America, to which even a rabid Popish mob must succumb. Fifty-five of the mob were killed, and perhaps two hundred wounded. The rioters succeeded in killing two of the soldiers and wounding twenty-four. This one attack—one charge—proved enough to cow the insolent aggressors. The Orangemen, two hundred in number, marched calmly and quietly to their destination,

assailing nobody and nobody able to touch them. So signal a triumph of law is creditable to New York. Its wild mob is at last taught that it is not supreme.

"It is said that the Roman Catholic clergy earnestly warned their people not to join in the attack upon the Orangemen. Pity that they should need to warn them on such a point. Had they taught them their duty to their country earlier, and with greater diligence, there would have been no breach of the peace. But the Church of Rome claims to be supreme over statute law and common law, over constitutions and states, and it is no wonder that an ignorant and insolent mob should transform such teaching into action, and claim a practical supremacy over the law of the land and its guardians. The mobs and massacres that disgrace Paris and New York, the assassinations that render Ireland a byword in civilised lands, are but the bitter fruit of Ultramontane principles and policy."

Still, this is not the end. The same journal adds :—

"THE 12TH OF JULY RIOTS.—The Fenians and several other Irish Roman Catholic organisations have issued most violent and vindictive manifestoes, threatening death and destruction to Orangemen and all their protectors. They abuse the Governor of New York for permitting the Orangemen to march through the streets. They denounce by name the leading newspapers which failed to sympathise with themselves, and they threaten to be better prepared for bloody work next time."

A similar exhibition of the true spirit of Romanism has just been made in Canada. A missionary was sent to the camp of the militia at Quebec to read the Scriptures and otherwise promote the spiritual interests of the men. He narrowly escaped with his life—Popish officers and men apparently competing in brutality. The Protestants of this country had better take warning in time. Here is a paragraph in regard to this Canadian outrage :—

"The Canadian press continues to reflect with just severity on the cowardly and brutal conduct of Quebec militia men towards Rev. M. Muraire, colporteur in the service of the French Canadian Missionary Society. Rev. W. B. Clark, Presbyterian minister of Quebec, interested himself in caring for the ill-used man, and in trying to bring his brutal assailants to condign punishment. Mr Clark aided to get Muraire's deposition which he translates from the French. The missionary, having spoken amicably with some soldiers, turned to go out of the tent when he was suddenly struck down with a tent pin. Having risen he was assailed with pieces of firewood, large beef bones, and stones. He applied to an officer for protection, but the officer refused. 'Then,' says Mr Muraire, 'I took the road which leads to Point Levi, but I had not made two steps, till fresh stones and potatoes came to strike and dirty me. I continued my march ; but about fifty steps farther on, a considerable number of soldiers having formed an ambuscade, were waiting for me, concealed by the trees, to assail me afresh with stones ; for scarcely had I begun to advance towards them, when an enormous piece of rock fell at my feet without touching me. I turned round, undecided whether I ought to continue my route. I saw then an officer, who seemed surprised at the conduct of his soldiers. I approached, and said to him, 'You see, sir, how these men conduct themselves, will you protect me ?' He took me under his protection ; but there came up another officer, who demanded of me what was my religion. I answered him, 'I am a Protestant.' That officer was the first whose protection I had asked in the camp. When he knew that I was a Protestant he said to me that his soldiers had done well to beat me, and that he would make them chase me. He who had given me his protection, withdrew it from me, saying, 'If I had known that you were a Protestant, I would not have protected you ;' and he called a man, whom he ordered to

chase me. This man accompanied me some fifty steps, abusing me, and assuring me that if I ever returned to the camp, they would smoke me as a heretic. When I had quitted the officers, and the men who chased me, I was again assailed with blows of stones by the soldiers, who did not stop until the distance did not permit them to hit me."

TRIAL AND CONDEMNATION OF A MONK FOR MURDER.

(From the Special Correspondent of the Daily News, Aug. 8. 1871.)

Rome, August 1.

LAST Saturday there took place in Rome an event, the natural and legal sequence of the overthrow of the Pope's temporal dominion, and of that common civil status by which all Italians, with the single exception of the Pope himself, have become amenable to the laws of the kingdom, and must be tried by a jury of their countrymen when charged with the commission of a crime. But though only a natural and legal consequence, it was not the less of the highest interest and importance, for it was the first trial of a monk before an ordinary criminal court, and consequently the first practical illustration given to the inhabitants of Rome of that abolition of separate and exclusive law courts and law forms in the case of the clergy, and of their being now reduced to a footing of perfect equality with their lay fellow-citizens. The trial, which on Saturday filled to overflowing the criminal court of Rome established in the Convent of San Filippo Neri, was that of the Franciscan monk Luigi Santini, of the Convent of Civitella, in Subiaco, who on the 22d of last September stabbed thrice in the breast the lay brother Vincenzo Niccolini, so that the latter died of his wounds on the following day. This Luigi Santini, before becoming a monk, had been a mason, and when exercising that trade had already undergone three criminal trials—one for defamation, another for threatening language, the third for wounding. With this preparation for a religious life, he entered the Franciscan Monastery in 1868, and managed so completely to worm himself into the good opinion of the Superior, that in a very short time he was appointed treasurer of the establishment. From time to time, however, his fierce sanguinary character revealed itself, and the other monks were very careful of giving him offence, from a vague undefined suspicion that he was capable of any act of violence. He appeared, indeed, to have largely developed the organ of destructiveness, for the other monks who appeared in the witness-box deposed that he had more than once declared that before throwing off his gown he intended to kill somebody. This intention appears to have assumed a still more positive form a few days before the murder; for Santini, who had been ordered to sharpen the knives previous to the *fête* day, the 22d September, was heard to exclaim, whilst engaged in the work, "How famously these knives will now rip up somebody." The *fête* day arrived, and for a monk of such homicidal tastes the "somebody" was sure not to be wanting. He was found in the person of the unfortunate lay brother, Vincenzo Niccolini, between whom and Santini a slight altercation arose at the moment the former was carrying a handful of rolls—an altercation speedily brought to a close by the three plunges of the knife which on the following day led to the victim's death. When questioned as to the cause, immediately after the murder, the assassin refused to furnish any explanation, and only replied to the Father Superior and the other monks in these

words, "The job is done; you may now take off my gown, and I'll make my way to the Garibaldians or the brigands." However, neither the Garibaldians nor the brigands were to be honoured by this addition to their ranks, because the monks kept firm hold of Luigi Santini until the arrival of the Carbineers, to whom they at once handed him over.

The trial presented many points both of social and legal interest. Apart from the strange glimpses which it gave of the inner workings of monastic life, it raised a curious legal question. The crime was committed on the 22d of September. The royal troops had only occupied Rome two days before, and the royal decrees assimilating the legal condition of the Papal State to that of the rest of Italy were not promulgated, and, consequently, could not have legal force for some time later. The crime was so clearly proved by the testimony of the other monks placed in the witness-box, that no doubt could for a moment exist as to the character of the verdict. But the counsel for the prisoner demanded from the Court a mitigation of the penalty in terms of the Papal law in force when the crime was committed, by which law, monks when sentenced for murder were entitled to claim a mitigated form of punishment as compared with that inflicted on laymen. But the public prosecutor, the Cavaliere Municchi, by a long train of reasoning, based exclusively on the provisions of the canon law, showed that this claim could not be regarded as valid, and the accused was sentenced to twenty years' imprisonment with hard labour. All the extenuating pleas put forward respecting the deed itself completely broke down. It was proved that the murdered man had not, as was pretended, flung one of the rolls in the face of the murderer. No conclusive proof was furnished of another plea advanced in justification of the murder of one monk by his godly brother—that the two were rivals in love. A third plea, that the murderer committed the crime when intoxicated, was dismissed on the concurrent testimony of his ghostly brethren that he was only "hilarious." It must be admitted that "hilarity" takes a jolly, genial form with the monks of St Francis of Civitella, in Subiaco.

Nothing could exceed the decorum evinced from the beginning to the end of this trial by all parties in the Court, with the single exception of the accused, whose jaunty, reckless attitude, gestures, and language after sentence was passed, formed a marked contrast to the hypocritical and submissive mien with which he entered the Court, and the humble posture of downcast head and arms crossed over his breast, with which he appeared to follow the proceedings. The mask was torn off and cast away only when it was no longer of any use to wear it.

THE MARTYRDOM OF CYPRIAN.

IT is very common, on the part of Romanists, to refer with a kind of horror to the pagan persecutions of Christianity, as indicating a dreadful amount of depravity on the part of those who committed them. Readers of history, however, are aware that, bad as the pagan persecutions were, they have been immensely outstripped by the bloody intolerance and cruelties of Rome. She is the woman "drunk with the blood of saints and martyrs of Jesus." As Paul was allowed a liberty at Rome, under paganism, utterly denied now by Popery, the following narrative will prove that the old martyrdoms bad as they were, were

free, to a large extent, from those aggravating displays of mean, refined, and bloody intolerance which have characterised the proceedings of the Romish Inquisition. Gibbon says:—"When Valerian was consul for the third, and Gallienus for the fourth time, Paternus, proconsul of Africa, summoned Cyprian to appear in his private council chamber. He there acquainted him with the imperial mandate which he had just received: that those who had abandoned the Roman religion should immediately return to the practice of the ceremonies of their ancestors. Cyprian replied without hesitation, that he was a Christian and a bishop, devoted to the worship of the true and only Deity, to whom he offered up his daily supplications for the safety and prosperity of the two emperors, his lawful sovereigns. With modest confidence he pleaded the privilege of a citizen in refusing to give any answer to some invidious, and indeed illegal, questions which the proconsul had proposed. A sentence of banishment was pronounced as the penalty of Cyprian's disobedience; and he was conducted, without delay, to Curubis, a free and maritime city of Zeugitania, in a pleasant situation, a fertile territory, and at the distance of about forty miles from Carthage. The exiled bishop enjoyed the conveniences of life, and the consciousness of virtue. His reputation was diffused over Africa and Italy; an account of his behaviour was published for the edification of the Christian world; and his solitude was frequently interrupted by the letters, the visits, and the congratulations of the faithful. On the arrival of a new proconsul in the province, the fortune of Cyprian appeared for some time to wear a still more favourable aspect. He was recalled from banishment; and though not yet permitted to return to Carthage, his own gardens in the neighbourhood of the capital were assigned for the place of his residence.

"At length, exactly one year after Cyprian was first apprehended, Galerius Maximus, proconsul of Africa, received the imperial warrant for the execution of the Christian teachers. The Bishop of Carthage was sensible that he should be singled out for one of the first victims; and the frailty of nature tempted him to withdraw himself, by secret flight, from the danger and the honour of martyrdom; but, soon recovering that fortitude which his character required, he returned to his gardens, and patiently expected the ministers of death. Two officers of rank, who were entrusted with that commission, placed Cyprian between them in a chariot, and as the proconsul was not then at leisure, they conducted him, not to a prison, but to a private house in Carthage, which belonged to one of them. An elegant supper was provided for the entertainment of the bishop, and his Christian friends were permitted, for the last time, to enjoy his society, whilst the streets were filled with a multitude of the faithful, anxious and alarmed at the approaching fate of their spiritual father. In the morning he appeared before the tribunal of the proconsul, who, after informing himself of the name and situation of Cyprian, commanded him to offer sacrifice, and pressed him to reflect on the consequences of his disobedience. The refusal of Cyprian was firm and decisive; and the magistrate, when he had taken the opinion of his council, pronounced, with some reluctance, the sentence of death. It was conceived in the following terms:—"That Thascius Cyprianus should be immediately beheaded, as the enemy of the gods of Rome, and as the chief and ringleader of a criminal association, which he had seduced into an impious resistance against the laws of the most holy

emperors, Valerian and Gallienus.' The manner of his execution was the mildest and least painful that could be inflicted on a person convicted of any capital offence. Nor was the use of torture admitted to obtain from the Bishop of Carthage either the recantation of his principles, or the discovery of his accomplices.

"As soon as the sentence was proclaimed, a general cry of 'We will die with him,' arose at once among the listening multitudes of Christians who waited before the palace gates. The generous effusions of their zeal and affection were neither serviceable to Cyprian, nor dangerous to themselves. He was led away under a guard of tribunes and centurions, without resistance, and without insult, to the place of his execution—a spacious and level plain near the city, which was already filled with great numbers of spectators. His faithful presbyters and deacons were permitted to accompany their holy bishop. They assisted him in laying aside his upper garment, spread linen on the ground to catch the precious relics of his blood, and received his orders to bestow five-and-twenty pieces of gold on his executioner. The martyr then covered his face with his hands; and, at one blow, his head was separated from his body. His corpse remained during some hours exposed to the curiosity of the Gentiles, but in the night it was removed, and transported in a triumphal procession, and with a splendid illumination, to the burial-place of the Christians. The funeral of Cyprian was publicly celebrated, without receiving any interruption from the Roman magistrates; and those among the faithful who had performed the last offices to his person and his memory, were secure from the danger of inquiry or of punishment.—Gibbon's "*Decline and Fall of the Roman Empire*," vol. 11, pp. 430-434.

THE PROTESTANT EDUCATIONAL INSTITUTE.

A MEETING was held at St George's Hall, Langham Place, on Wednesday, Aug. 2, at three o'clock, for the purpose of distributing the prizes to the ladies' class connected with the above institute, conducted by the Rev. William Cadman, M.A., of Trinity Church, at St Mark's Chapel, Charlotte Street, Portland Road. The chair was taken by Lord Oranmore, who also distributed the prizes. The Chairman, in his introductory remarks, referred to the constant attacks made on our Protestant Constitution by the Church of Rome, and of its insidious policy, the effects of which were observable in every rank and condition of life. He viewed with extreme alarm its progress, both as it affected the country religiously and politically. In his opinion the most effectual remedy was to educate the young in the principles of Protestantism, as was done by these classes, so that they might be enabled to combat the pernicious errors of Romanism. It was his intention to offer a small prize during the ensuing year to the ladies' classes for the best essay on conventual life, about which, he believed, the most erroneous notions prevailed in the minds of young women. The celebrated Saurin case had showed how different was the reality from what was imagined, and should act as a warning. The Rev. J. M. Walker, M.A., said that the Rev. W. Cadman would have been present but for a previous engagement of long standing. He was commissioned to say that the Rev. Mr Cadman quite agreed with the report as to the way in which the answers were given in the class. The attendances were always good, and the young

ladies punctual and attentive. He (the Rev. J. M. Walker) quite agreed with the words which he now read :—

"It is now proved, beyond all doubt, that these classes are the most efficient means towards dispelling the darkness of Romish and erroneous teaching, reviving that purity of worship and doctrine which were, by the blessing of God, achieved at the Reformation, and maintaining the great principles of the British constitution, on which are based our civil and religious liberties." The Rev. G. R. Badenoch (the Secretary) read the report. It stated that there were 2000 students throughout the kingdom, but if greater means were afforded, the usefulness of the Institute might be much extended.

The noble Chairman was then handed a number of sealed envelopes, which he opened, one by one, and announced the numbers and the names of the successful competitors, which were as follows :—

48. Miss Charlotte E. S. Wortley, Hornsey House, Highgate, £7.

57. Miss Anna Louisa Janvrin, 41 York Terrace, Regent's Park, £5.

47. Miss Crichton Stuart, 56 Great Cumberland Street, £3. This young lady having obtained a prize before, was only entitled to honorary mention.

58. Miss Mary Elizabeth Janvrin, 41 York Terrace.

59. Miss Alice Janvrin, 41 York Terrace. (These two young ladies were in the same honourable position as Miss Crichton Stuart).

43. Miss Mary Louisa Gentry, 55 Sparstone Road, Hackney.

44. Miss Louisa Jane Wortley, Hornsey, Highgate, £2.

63. Miss Ellen Elizabeth Brown, 15 Inverness Road, Bayswater, a book.

60. Miss Laura A. Janvrin, 41 York Terrace, a book.

61. Miss Amelia Spriggins, 34 Oakley Square, a book.

A. N. Shaw, Esq. (one of the representatives of St Marylebone at the Metropolitan Board of Works), moved a vote of thanks to the Rev. W. Cadman and Lord Oranmore, and in doing so spoke highly of the efforts made by the Rev. W. Cadman in opposition to Romanism, notwithstanding the great amount of work he had to do in his own parish, and his regret that other clergymen did not imitate him. The motion was seconded by J. Holt Skinner, Esq., and carried unanimously, after which, the benediction having been pronounced, the meeting broke up.

JUVENILE PROTESTANT CLASSES IN ENGLAND.

THE East London Protestant Defence Association having, by their hon. secretary (Mr J. W. Brooks), suggested the expediency of the formation of a class for the instruction of Sunday School children in the principles of the Protestant Reformation, and Mr Balding, the superintendent, in connection with the Rev. W. Carpenter, M.A., minister of St Paul's, Poplar, having cheerfully embraced the idea, and been furnished by Mr Brooks with some two or three dozen of "Foxe's Book of Martyrs," as text-book for the use of the children for such purpose—the idea was mentioned to the Rev. Mr Badenoch of the Scottish Reformation Society, who most readily promised his assistance in the matter ;—whereupon a course of five lectures was given in connection with an adult as well as juvenile class. The two first—"The Bible as the Rule of Faith," and "The Sacrifice of the Mass"—being delivered by Mr J. Todd. The remaining three were given by lecturers

of the East London Association, i.e., the third lecture, "Transubstantiation," and the fourth, "Mary Worship," by the Rev. R. W. Loveridge; and the fifth or concluding one, "The Head of the Church," by the Rev. W. Carpenter. "Nevin's Thoughts on Popery" was selected as the text-book for the adult class. At a meeting on the 9th ultimo, twelve received prizes (books), at the head of the class being Mr R. D. Sparkes, a secretary of the Church of England Young Men's Association (Eastern branch). The juvenile class received six prizes, of which William Charles Morgan, of Kento Terrace, Cubitt Town, received the first. Each present to the adult class was accompanied by some well-timed observation by the Chairman (Robert Prowse, Esq.), bearing more particularly upon the various positions in life of the recipients. Letters were read from Lord Oranmore, and C. H. Currie, Esq., in explanation of their inability to be present at the meeting referred to, which was well attended and of a very enthusiastic description.

Amongst the speakers were the Revs. W. Carpenter and G. R. Badenoch, and Messrs J. W. Brooks, Flower, and Balding. Amongst other reasons given for the formation of the juvenile class alluded to, was the evident disposition which existed to ignore in our ordinary schools all historic teaching having the slightest reference to the persecutions of the Papacy, and the efforts making in this part of Poplar by the Romanists for the subversion of the principles of the Reformation. After hearty votes of thanks had been given to all concerned in getting up the classes, the meeting concluded, as it had commenced, with singing and prayer.

It may be interesting to mention that the candidates of the adult class represented four parishes, viz., Bow, Stratford, Bromley, and Millwall and Cubitt Town) Poplar.

PROGRESS OF ROMISH MEASURES.

OUR readers, amidst much that is discouraging, will be gratified by the following report from the *Times*, in regard to the reluctant withdrawal of one of the most disgraceful of the recent Romish measures, defeated by the determined opposition of a few independent men in the House of Commons:—

"PRISON MINISTERS BILL.

"On the order of the day for the second reading of this Bill,

"Mr Bruce regretted that a bill which embodied a principle of justice should be opposed as this was. A considerable band of gentlemen, however, were prepared to devote their unexpended energies to impede the further progress of the Bill, and he regretted, therefore, that at this period of the Session he should feel obliged to abandon it.

"Mr Downing complained that the Government had not made a greater effort to pass the Bill, which was defeated chiefly by the opposition of gentlemen connected with Ireland.

"Mr M'Laren reminded the hon. gentleman that the Bill did not apply to Ireland. He had watched the Bill and was prepared to oppose it because it applied to Scotland, and would have imposed a considerable and improper charge upon that country.

"Mr Maguire said the Bill had a direct reference to Ireland, because it applied to the poor Irish population in this country. He must express his strong indignation at the policy of the Government. If they had pushed the Bill with ordinary vigour they might have passed it. As it was, an un-

worthy triumph] had been achieved by hon. members at the expense of justice and honour. If the persons principally concerned had been any other than Catholic priests, the Government probably would not have yielded to the opposition.

"Mr Newdegate thanked the Government for withdrawing the Bill.
"The Bill was then withdrawn."

Still the blindest are surely beginning to be convinced that the policy of all our leading statesmen is decidedly favourable to the abandonment of the principles of the Reformation, and the progress of Romanism—those in office by directly and eagerly promoting this result, those out of office by offering no opposition. Unless the eyes of the people at large are soon opened, resistance may be too late. It is quite remarkable, that amidst a perfect stagnation of necessary business, the progress of legislation in favour of Rome is incessant. Everything gives way to this. The Maynooth Bill is defeated, but was for the purpose of making it possible that all the Romish Prelates of Ireland, amounting to twenty-eight, should be the trustees of that institution, to the exclusion of all laymen. The Popish Glebes Loan Bill is passed. Yet even this is not enough. The Government decidedly opposed the bill of Mr Fawcett for opening up the Dublin University, and it was scarcely concealed that the object was to keep the question open for the establishment of a purely Popish university, largely endowed, as part of a scheme for giving new concessions to the Irish Romanists in the matter of education. The Papists of Dublin behave as ill as possible, hiss the name of the Queen, and vehemently cheer a murderer, and yet Popery is in every way fostered and encouraged by the Government. In a word, our Parliament is, to all appearance, rapidly becoming a mere court for registering and carrying out the wishes of the Vatican, and a vast number of Protestants are looking on with ignorant unconcern. We may rest assured that a day of fearful reckoning is approaching, if we do not awaken in time.

BISHOP STROSSMAYER ON INFALLIBILITY.

THE *Guardian* publishes the translation of an Italian version of the celebrated speech of Bishop Strossmayer in the Vatican Council, which has been published in Florence under the title of "The Pope and the Gospel." The Bishop said,—“I have set myself to study with the most serious attention the writings of the Old and New Testaments, and I have asked these venerable monuments of truth to make me know if the Holy Pontiff who presides there is truly the successor of St Peter, Vicar of Jesus Christ, and infallible doctor of the Church. I have found nothing either near or far which sanctions the opinion of the Ultramontanes. And still more, to my very great surprise, I find no question in the apostolic days of a Pope successor to St Peter and Vicar of Jesus Christ, no more than of Mahomet who did not then exist. I do not blaspheme, and I am not mad. Now, having read the whole New Testament, I declare before God, with my hand raised to that great crucifix, that I have found no trace of the Papacy as it exists at this moment. Finding no trace of the Papacy in the days of the apostles, I said to myself, I shall find what I am in search of in the annals of the Church. Well, I say it frankly, I have sought for a Pope in the first four centuries and I have not found him. If you decree the

infallibility of the present Bishop of Rome, you must establish the infallibility of all the preceding ones, without excluding any; but can you do that when history is there establishing, with a clearness equal only to that of the sun, that the Popes have erred in their teaching? Could you do it and maintain that avaricious, incestuous, murdering, simoniacal Popes have been Vicars of Jesus Christ? Oh! venerable brethren, to maintain such an enormity would be to betray Christ worse than Judas; it would be to throw dirt in His face. (Cries—"Down from the pulpit, quick; shut the mouth of the heretic!") Let us avail ourselves of our reason and of our intelligence to take the apostles and the prophets as our only infallible masters with reference to the question of questions, 'What must I do to be saved?' When we have decided that, we shall have laid the foundation of our dogmatic system, we will go before the world, and, like the apostle Paul, in presence of the freethinkers, we will 'know none other than Jesus Christ and Him crucified.' We will conquer through the preaching of 'the folly of the Cross,' as Paul conquered the learned men of Greece and Rome, and the Roman Church will have its glorious '89. (Clamorous cries—"Get down; 'Out with the Protestant, the Calvinist, the traitor of the Church!') Your cries, Monsignori, do not frighten me. If my words are hot, my head is cool: I am neither of Luther, nor of Calvin, nor of Paul, nor of Apollos, but of Christ. (Renewed cries—"Anathema! anathema to the apostate!") Anathema! Monsignori, anathema! you know well that you are not protesting against me, but against the holy apostles, under whose protection I should wish this Council to place the Church. Ah! if covered with their winding-sheets they came out of their tombs, would they speak in a language different from mine? If He who reigns above wishes to punish us, make His hand fall heavy on us, as He did to Pharaoh, He has no need to permit Garibaldi's soldiers to drive us away from the Eternal City. He has only to let them make Pius IX. a god, as we have made a goddess of the Blessed Virgin. Stop, stop, venerable brethren, on the odious and ridiculous incline on which you have placed yourselves; save the Church from the shipwreck which threatens her, asking from the Holy Scriptures alone for the rule of faith which we ought to believe and profess. I have spoken. May God help me!" These last words were received with signs of disapprobation like those of the pit of a theatre. All the fathers rose; many left the hall. A good many Italians, Americans, and Germans, and a little sprinkling of French and English, surrounded the speaker; and, with a brotherly grasp of the hand, showed that they agreed in his way of thinking.

PROTESTANT PRIZES TO WESLEYAN STUDENTS.

THE Protestant Educational Institute (London Organisation of the Scottish Reformation Society) has been in the habit of offering prizes to the amount of £20, to the students attending the Wesleyan colleges in England. The subjects of examination are always left to the Professors. The adjudication for this year, by Dr Rule, has been forwarded to the secretary; from which it appears that the following are the successful students:—1st Prize, Mr W. H. Booth, of Didsbury College; 2d Prize, Mr J. G. Pearson, of Richmond College; and 3d Prize, Mr Hornbrook, of Headingly College.

PROTESTANT WORK IN ENGLAND, BY MR T. G. OWENS,
DURING JULY AND AUGUST 1871.

On Behalf of the Protestant Educational Institute.

1871.

- July 17. *Torquay*—Trinity Schoolroom; Rev. R. Fayle, M.A., Vicar, in the chair.
- „ 18. *Torquay*—Wesleyan Chapel; Rev. J. Parker in the chair.
- „ 19. *Torquay*—Congregational Chapel, Abbey Road.
- „ 20. *Torquay*—Baptist Lecture Hall; Rev. E. Edwards in the chair.
- „ 21. *Torquay*—Presbyterian Church; Rev. W. R. Campbell, M.A., in the chair.
- „ 24. *Torquay*—Congregational Chapel, Union Street; Rev. J. Taylor in the chair.
- „ 25. *Torquay*—Bible Christian Chapel; Rev. J. Taylor in the chair.
- „ 31. *Brixham*—Congregational Chapel; Rev. G. W. Hickson in the chair.
- Aug. 1. *Brixham*—Congregational Chapel; Rev. G. W. Hickson in the chair.
- „ 2. *Brixham*—Baptist Chapel; Rev. J. P. Carey in the chair.
- „ 3. *Brixham*—Temperance Hall, *afternoon*; Rev. W. Mellor in the chair.
- „ 3. *Brixham*—Temperance Hall, *evening*; Rev. A. Carey, M.A., Vicar, in the chair.

OUR WOODCUT FOR AUGUST.

A HIGHLY respected clergyman writes:—"The subject of this month's illustration in the *Bulwark* reminds me of a fact which occurred in a village in the south of Hants, some years since. A travelling hawker of small books and tracts met the Countess of — and her Ladyship's Romish chaplain. The hawker, opening his bundle, requested her Ladyship respectfully to purchase some tracts, &c. My lady declined the purchase, but presented him with half-a-crown. Encouraged by such kindness, he proceeded to request his Reverence to buy a book of a poor man. The chaplain replied, that the proper thing to be done by such publications was to *burn them*. The hawker, a staunch and sensible Protestant, answered, 'If your Reverence likes to purchase them, you can do what you please with them, and burn them if you please. *We can soon print some more.*' The wit and boldness of this reply to the burning words of the Papist are inimitable, and worthy to be recorded.

"This fact was related to me by the hawker, who is an old and valued friend."

ROMANISM IN NEW SOUTH WALES.

THE following is an extract from a private letter from a young man in New South Wales to his mother in this country. It is dated 22d February 1870, and will illustrate the doings of the Romanists in that colony:—"The Roman Catholics are acting here with almost incredible barefaced arrogant impudence and tyranny, even amongst their own followers, as well as against all other sects; and I am convinced there will have to be a great struggle before long, and possibly the shedding of much blood. The way the Roman Catholics in this country,

from the highest to the lowest, strained every nerve, moving, as it were, heaven and earth to prove there was no organised conspiracy connected with the attempted assassination of Prince Alfred, and the numerous other assassinations and murders of Roman Catholic opponents in different countries, and their barefaced pertinacy in endeavouring to prove the evidence brought forward by Mr Parkes, Sydney, to be a tissue of falsehoods, were really most astounding. It was well understood all over Araluen for many months previous to the attempted assassination of Prince Alfred, that in a large building erected for a Roman Catholic chapel, reading-room and library, several scores of young men were continually drilling during the evening and night, while a part of them would be practising singing and playing on a loud harmonium to drown the sounds of the drilling performances; and the same plan, it was believed, was carried on in many other places, where their operations could not be so easily detected as in the compact valley of Araluen, insomuch that it is firmly believed they could have no other intention than the infatuated belief of being able (during the expected confusion following a successful assassination of the Prince) to execute a second St Bartholomew massacre. Also during the last election the Papists of Araluen organised themselves into a large armed band, and prevented any one, and cartloads of people, whom they suspected of an intention of voting against their Catholic candidate, from approaching the polling booth."

ROME LIKE EVE.'

"**E**VEN the honest desire to know the truth is the gift of God's Spirit; and the man to whom He has given this will soon perceive in the Word of God undoubted evidence of its divine inspiration. The carnal mind is blind to the light of God's Word, let it shine ever so clearly. 'If our gospel be hid,' says an apostle, 'it is hid to them that are lost, in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them,' 2 Cor. iv. 3, 4. According to the liberal sentiments of the present day, the apostle was very uncharitable. He declared all who would not receive his gospel to be in a state of perdition, and under the malignant influence of the devil. I have no right to apply this to individuals, unless they make their state and character manifest by their aversion to the Bible. But the apostle's words remind me of the first individual who became subject to the malignant influence he speaks of, and of what was the deplorable consequence; and I find something very like it in the Church of Rome. Under the influence of the devil, our mother Eve began to be dissatisfied with the revelation which God had given her. She certainly had light and knowledge enough for her happiness; but she would have more, and a deceitful promise to that effect destroyed what she had, and filled her mind with darkness and corruption. . . . They are not satisfied with the revelation which God has given, hence their complaints of the want of certain books of Scripture, and of the obscurity of those we have. Then the devil tells them, that if they will confide in the Church, she will tell them all things which they ought to know. They believe the lie, they turn away their minds from the light of God's Word, and thus the darkness that fell on the mind of Eve remains on all her children who are under the influence of the God of this world."—M'GAVIN.

ITALY, IRELAND, AND POPERY.

THE strange blindness which prevails amongst some otherwise intelligent in regard to the true causes of the evils of Ireland, is really astounding. To a man who understands and believes the Bible, the matter is perfectly simple. Popery is there declared to be a "mystery of iniquity;" and it is said of this extraordinary system that its coming "is after the working of Satan," "with all deceivableness of unrighteousness." All history and experience have confirmed this, and Ireland is a striking illustration of it. What descriptions could apply more clearly than those of Scripture to the late Romish exhibitions in Dublin, which the editor of such an able paper as the *Edinburgh Scotsman* can so powerfully describe yet so little understand? Here are parts of his description:—

"When two quite opposite processes bring out the same result, it is a fair inference that there is something intractable in the materials. On Sunday last there was a meeting in Phoenix Park, Dublin, of the same people who met there three Sundays before with most disgraceful results; this meeting was treated by the authorities in a way quite opposite from the former meeting; and the results were the same, or, at least, did not differ for the better. On the former occasion, the *Times* and other London critics, besides, of course, the leaders and partisans of the idiotical 'agitation,' loudly proclaimed that if the people had not been forbidden to assemble in that particular park, and if the police had not been allowed to show their hateful countenances, it would have been all right. The plan here suggested has now been tried, and it is all wrong—more wrong than ever. Permission was given to hold the meeting in the Park, the present untenanted condition of the Vice-regal Lodge affording a reason, or at least an excuse, for that doubtful piece of tactics; and the police were ordered to keep out of sight in their station houses. It mattered nothing. Since the mountain did not come to Mahomet, Mahomet could not refrain from going to the mountain. Since the police did not come to the meeting, the meeting went to the police. Some indefinite number of thousands of persons, armed with sticks and paving-stones, marched to a police station, besieged it, attempted with a considerable degree of success, to murder the unoffending garrison, and did a good deal in the way of gutting shops, and otherwise destroying property and spreading terror. It may reasonably be suggested to the *Times* and other recent censors of the Irish Government that, as this event makes it doubly clear that Dublin mobs of this description regard it as an indispensable object to fight the police, it was not so unreasonable as was said on the former occasion that the police should have the privilege of choosing the ground—at all events, it is surely fair that that privilege should be enjoyed by the two parties time about; and as it is the turn of the police next time, we venture to express a hope that they will take good ground, and keep it, and prove their staves to be at least as stout as their hearts.

"Seeing that the ostensible object of the meeting was to persuade the Government that the release of Fenian prisoners would be promotive of order and loyalty, the idea of winding up the proceedings by attack, riot, and robbery, was highly characteristic. The performers took pains to show what they themselves were, by way of argument for the bringing out of several spirits worse than themselves. . . . It was seen before, and was seen again last Sunday, that the Dublin mob have been brought to applaud murder; but it is something new and even worse to find that Dublin orators—one an actual and another an expectant member of Parliament—have brought themselves argumentatively to defend murder. Mr P. J. Smyth, M.P., followed up by Mr Isaac Butt, Q.C., proximate M.P. for the City of Limerick, argued that when certain Irish ruffians opened the door of a police van on the streets of Manchester and shot the officer in charge, no murder

was done, any more than murder was done at Waterloo or Gravelotte. 'Serjeant Brett unfortunately lost his life; but he fell not the victim of an assassin's bullet, but as a soldier falls in defence of his flag.' 'That Manchester rescue was a deed of heroism,' not an act of murder—so says Mr P. J. Smyth, M.P., adding, as a conclusive argument, that, in aiding the escape of John Mitchell from Van Diemen's Land, he himself did the same, 'with the exception of taking human life,' which, to un-Irish eyes, is not altogether a trifling exception. To the same effect speaks Mr Isaac Butt, who carries the argument into the military case, maintaining that, if British soldiers changed from the Queen's side to his, it is the same thing as when soldiers changed from King William to King James in Ireland, or from Louis to Napoleon in France. . . . When such are the orators, even when the orators are members of Parliament and Queen's Counsels, what is to be expected of the auditors, when the auditors are, as in Dublin they seem to be, ignorant and excitable men? A favourite employment of the auditors on Sunday was to utter 'groans for Talbot.' Talbot was the constable who, whilst quietly walking along a Dublin street the other week, was shot dead in cold blood by a dastardly assassin, on whose trial it would seem Dublin jurymen are afraid to sit. Reading of 'groans for Talbot,' what honest or even sane man can refrain from groans for Ireland—if this be Ireland, and not merely a faction as petty as it is base."

Now of course all this is very true and very bad. The case is even worse. The Lord's Day is openly profaned. The quiet worship of Protestants is rendered impossible. Murder and violence are openly advocated by the favourites of the priests. Nay, behaving worse than the worst class of savages, some in an ostentatious way trample with savage glee upon the very grave of a recently murdered victim, one of the Queen's servants, and a representative of law and order. But this is simply Popery in its true character, whose "coming is after the working of Satan," for he was a murderer from the beginning. Of our statesmen and the mass of our editors it may emphatically be said therefore, in regard to this matter, "They have rejected the word of the Lord, and what wisdom is in them?"

But it is passing strange that the very same class of men are so thoroughly infatuated as not to see that the identical principles which apply to Italy apply to Ireland. Italy, under the Pope, has simply been the head-quarters of the same system which is now pressing with such deadly effect upon Ireland. And yet the same men who encourage and protect Popery in Ireland, rejoice in its suppression and humiliation in Italy, as the only escape from social degradation. Take, for example, the following extract from the *Times*, in regard to the blessed results of getting rid of the mischievous influence of the Pope and his myrmidons in Rome:—

"The curse of so many ages has been removed from the old Papal residence; the dead weight of priestly rule has fallen from that long-suffering people; Rome lives again once more.

"There is hardly a man not a native of Rome who can boast of more familiar acquaintance with the old ways of the city than our correspondent there, and evidently the transformation of all things around is almost bewildering to him. The old aspect of the place is vanishing as if by magic. Rome is washing her face, casting off the gloom and squalor which had settled upon her till it had become her nature, and which made of the eternal existence with which she was proverbially gifted a mere eternity of decay. If we may believe our correspondent, no one will ever really have seen Rome who has only seen her before the 20th of last September. 'It is only now,' he says, 'that one sees how much the architectural beauties of the city were

hidden under the mass of dirt that incrusts them, and one is surprised to perceive how many buildings are worth stopping to look at that never attracted one's attention before.' We are aware that some of our æsthetic countrymen will regret this work of all-sweeping innovation. What would Rome be to them without its cobwebs, without its beggars, its time-honoured *immondezze* at every street corner. The priestly rule was a picture of light to them, and it had, in their opinion, its dark side in the sloth and filth of an incorrigible people. But, alas, for stubborn facts! The reign of the priests has no sooner come to an end than the people's nature undergoes a complete metamorphosis, and the very *siesta* of their oppressive noontide heat has no longer any charm for them. There is as much work as play going on in Rome. The population seems to live a double life, from early in the morning until late in the evening, as if to make up for that long Papal era which was for them a perpetual, monotonous night. . . . But Italy will have much to do before she can feel that she has really taken possession of her capital. Rome and the country for fifty miles around will have to be disinterred. Papal Rome was nothing but the grave of ancient Rome. The great problem of the unhealthiness said to be incurably inherent to the soil of the Campagna will have to receive a practical solution."

Now why not apply the same principles to Ireland? This is the only cure for her evils. She will never get rid of the dirt, sloth, turbulence, and crime, by which she is distinguished, until she also gets rid of "the curse of so many ages," "the dead weight of priestly rule."

THE IMPORTANCE OF LONDON AS A CENTRE OF PROTESTANT EFFORT.

(Continued from Page 60.)

In the last place, the social influence of the Jesuits and secular priests in the drawing-room is productive of much to the Roman Church. To this branch alone space admits these remarks to be extended, although the extent of other agencies is to every grade and situation that exists in the metropolitan community. The Jesuit or priest of the drawing-room is in bearing a perfect gentleman, and while possessed of what seems very remarkable attainments, he is master of that "nameless something" which lends grace to every action, and procures for every word acceptance. He can read character with perfect ease; his address is charming; he has always the latest news—"in fact, knows everything;" leads without an effort the conversation; can remark on the liberal spirit of Englishmen and the civil disadvantages of Romanists; the advantage of good instrumental music in churches, and the disinterested services of sisters of charity; he can even give a side-hit at the accuracy of the author of the latest Protestant work which has attracted public attention. And all wound with consummate skill into the texture of a running discourse. Such desirable persons are the Jesuits, and intimacy once contracted, and confidence extended to them, the fruits are speedily brought forth—first, a leaning to ritual giving way to a partiality for material religion; and ultimately, a confidence placed in the *opus operatum* of the Roman Church. What is necessary to counteract these influences is, a thorough exposure of their flagrantly iniquitous principles, and their hateful doings in times past. These understood, they could not possibly meet with support or countenance from Protestants.

It is but just that the influence of the Jesuits upon the metropolitan

public press, particularly through the liberal journals, should be noticed. One can scarcely take up a paper without seeing in some religious or political article the artful manœuvring of Jesuitical cunning which with many people passes for able and sound reasoning. This is a vital point. The example of the London press will be followed, indeed has been followed, by that of the provincial towns, and in this way exercises an influence over the whole country. More than one of the London papers are read on the Continent and in the British Colonies. Besides this, Rome, as already stated, has at least seven papers devoted entirely to her interests in the capital. These are the *Tablet*, which is the paper of the upper classes, the *Universe*, *Catholic News*, *Catholic Opinion*, *Weekly Register*, *Universal News*, and *Westminster Gazette*.* These breathe the most hostile spirit to Protestantism, and are extensively circulated among the Romanist body. Rome has not only corrupted the Protestant press, and established one of her own, but she has even attempted to intimidate those organs which are the staunch advocates of Protestant principles.

In the pulpit she has also her advocates. In the churches of the fashionable suburbs of the west-end, constant partiality to Romanism is manifested. Ritualism, in all the weakness and beggarliness of its elements, is the sole religion of many in the higher circles of life; and men who live on the funds of the national church of England, which has avowedly for its basis the principles of the Reformation, are not ashamed to denounce that greatest blessing to our country in such ways as permitting members of their congregations to attend Romish places of worship while on the continent, or by unblushingly asserting that, when on the continent, themselves attend a Popish place of worship for the sake of not seeming extraordinary. This, of course, coupled with a declaration to the effect that such conduct is in accordance with perfect rectitude. Thus, in every station of religious, political, and social influence, the Church of Rome has active and powerful agents.

CHAPTER V.

ROME'S INFLUENCE ON THE PARLIAMENT.

THE British Constitution is such that the greatest human influence which can be brought to bear upon the nation, must be exercised through the government. This the Church of Rome, which possesses an unparalleled power through her systems of espionage, of detecting the best points of assault on the object of her desires, and turning the seemingly most adverse circumstances to her advantage, with her accustomed tact perceived and acted upon, when she agitated for and obtained the Catholic Emancipation Act. In harmony with this fact it was, that Cardinal Wiseman made the statement already quoted, "It is then to the constitutional powers of the state that the Catholics of England must address themselves." All the great concessions that Romanists have obtained, have been through the Parliament. The whole national representative government is, during the greater part of the year, resident in London, and consequently the whole power and influence of Parliament is exercised in and from the metropolis. Its parliamentary importance doubtless was the great secret of Rome's concentrating her

* Newspaper Guide for 1869.

efforts upon the capital. Could she but command it, she would command the Parliament, for could she but return to the House of Commons 25 Romanists as London's representatives, she would command, when the votes of the Irish members were added to these, 61 votes, which would make a difference on a division of 122. If the present political differences continued amongst Protestant members, these votes would absolutely control the national affairs; and even were these in some measure laid aside, yet she plausibly thought that could she once secure for herself these 61 votes, slowly perhaps, but steadily, her utmost expectations would be realised. The fact is self-evident that if the highest influence could be exercised on the nation by means of the Parliament, the Papists, could they avail themselves of this influence, would exercise a greater than they could otherwise do. The power of exercising such influence the Papists do possess, through their representatives in the Houses of Parliament, and the influences which they exert are both of a political and religious nature. Nor can it be otherwise with such a politico-religious system as that of the Roman Church, which, in opposition to the double government of divine institution for human affairs—the civil and ecclesiastical—centralises the whole temporal and spiritual jurisdictions in one governing body—the priesthood, and ultimately in one man—the Pope. The hierarchy is the source of all the politics and religion of the Church of Rome, so that wherever a political influence is exercised by Romanists, a religious influence may also be exercised, seeing that, where she has the machinery for exercising the one, she has it also for the other. Therefore, although any share in the British government which is exercised by Romanists appears to be exercised by the lay members of the Houses of Parliament, such is not in reality the case, as the priesthood are exclusively, whatever tools they may employ, the governing body in things religious and political in the Roman Church. The great importance of centralising Protestant action in London flows from the fact that in and from London, the Romanists who are members of the constitutional state, exercise the greatest political and religious influence, not only on the metropolis, but upon the whole of Great Britain and Ireland. The opinion generally prevalent is that Papists in this country have little or no legislative power. To prove the fallacy of this opinion, and to show that London is the centre whence a great influence is exerted on the Government and Houses of Parliament, and to demonstrate on that account the necessity of Protestant action in the metropolis, the remainder of this chapter is devoted.

There are thirty-six Romanists presently members of the House of Commons. Thirty-five of these are Irish, and although the point has been previously noticed, in order to show the nature of the representation made by these members of free unbiassed constituencies, the following extract is given from Dr Wylie's excellent work:—"In 1852, the Catholic Defence Association, intent on creating a powerful Romanist party in Parliament, framed beforehand a list of candidates, and set a-working the whole machinery of their Church to force these candidates upon the constituencies. Electors were taken from their beds at midnight and sworn upon crucifixes. Whole congregations were driven to church, and had their voting tickets dealt out to them from the altar. The confessional was employed to discover who had pledged themselves to independent candidates, and released from their promises in virtue

of the dispensing power. Electors were taught that paradise was to be earned, or damnation incurred, at the hustings. If any should dare to vote otherwise than in the Church's behalf, for them were in reserve the most terrible penalties. In vain should they implore from the hands of the priest the baptism of their child, or the last sacrament for themselves at the hour of death. They would be banished from society; their future lot would be assigned them with Judas, and their eternal companions would be devils. That an ignorant and superstitious people, who believe in the reality of these tremendous threatenings as firmly as they believe in their own existence, should be able to exercise in the face of a tyranny like this the rights with which the British constitution has clothed them, is utterly incredible.*

From this clear passage the true position of the Irish members is seen. They are not the representatives of Irish Romanists, but of the Irish priests; or if they are the representatives of Irish Romanists, they are nevertheless chosen and returned by the priests. In the last chapter it was seen how it was a part of the priest's duty to advise the confessing penitent whom to vote for, and the case would have been more unreservedly stated had the witness said that in almost every case such was the priestly duty. The priests, as has also been seen, act under the bishop, and they under the primate, so that the whole thirty-five Romanist members of the House of Commons are the representatives of Cardinal Cullen. It is needless at this stage to remark that as such they contend, as instructed, for his interests, which are the interests of the Pope in this realm. But not only do these members attending the Parliament in London reap the benefit of the advice of the Irish primate but also that of the English priests and metropolitan. In the House of Commons, in 1869, Mr Newdegate pointed out that during last session Dr Manning and a select party of priests frequently attempted to canvass members in the lobby of the Lower House of Parliament. "Romish agents are to be seen there frequently, and I can testify to the diligence with which they work."† Here is the joint action of the priests and the laity. "In the multitude of counsellors is wisdom;" and to this wisdom is added the jesuitical cunning of the Romish hierarchy, and the ability and influence of the members themselves. Then as to the power which they exercise upon the Parliament; this power is the almost entire control of our legislation. Rome's thirty-six votes make a difference on a division of seventy-two for or against any measure. Any measure introduced into a tolerably well-balanced house must be carried by these thirty-six votes. She lends her votes to one party as long as that party gives her a good price for them in concessions, and when this ceases she withdraws these votes, and gives them to the higher bidder. But English Protestants do not believe that the Romanist members do or would exercise their influence in this way. They are, it is said, as honourable and conscientious as are Protestant members, and such would be a betrayal of the confidence placed in them. Then, let Dr Wiseman's statement do away with the delusion: "When a question of justice" (that is, anything which the

* Rome and Civil Liberty, p. 184.

† Scot. Reformation Society's Report for 1868-9, p. 42. Parliamentary Agents' Report.

Church of Rome terms her rights) "arises, there is no inquiry made concerning these differences" (*i.e.*, "shades of political opinion"); "all unite in one common cause, and concur in one uniform course of action." According to the Parliamentary divisions, every Romanist present in the House of Commons voted against the Roman Catholic Charities and Registration of Burials Bill, as well as against Mr Newdegate's motion of Inspection of Convents, as it is needless to prove they do in regard to every motion which concerns their interests.

The ends for which the influence of the Romish members can be exercised are twofold; firstly, the prevention of vigorous Protestant measures; and secondly, the promotion of Romanist interests. For both of these the Popish members exert their utmost influence, as is thoroughly exemplified in the parliamentary decisions of late years.

The facts are simply these:—that there is, at the present day, in the British Constitution, an "*imperium in imperio*," a power which, within the Parliament of a Protestant nation, can and does frustrate any Protestant purposes of that Parliament, and this in an irritating way; and that this power, conjointly with the liberal political party in the Houses of Parliament, successfully exerts its influence in passing measures in opposition to the constitutional laws of Britain as a Protestant country, and which even tend to undermine the constitution by sweeping away its fundamental principles. The reason why this is tolerated is, that by giving concessions, a new lease of power is extended to the government; that is, the Romanist votes are lent for a certain time to the conceding party. The first argument urged for these concessions is, that as the Romanists form a large proportion of her Majesty's subjects, they should possess the privileges granted to her other subjects—a pretty plea to be urged either by or in favour of those who, through the public press, have declared that they will obey the commands of the Pope in preference to those of the Queen, and have branded the decrees of the British Parliament as "*lies*."* The second argument for these concessions to Papists, is the liberality of Englishmen, which would start from the false premise that Englishmen are so liberal as to tolerate what will not tolerate them; and that Romanists will not tolerate Protestants, even at the present day, may be learnt from the following extract from the Romish newspaper, the *Rambler*:—

"You ask if the Roman Catholic were lord in the land, and you were in a minority, if not in numbers, yet in power—what would he do to you? That, we say, would depend on circumstances. If it would benefit the cause of Catholicism, he would tolerate you. If expedient, he would imprison you, fine you; possibly he might even hang you; but be assured of one thing, he would never tolerate you for the sake of the glorious principles of civil and religious liberty."

The third argument is to the effect, that it is an insult to Romanists, now supposed to be harmless members of society, to retain on the British Statute Book laws savouring of the barbarism of the dark ages. This goes upon the fallacious supposition that Romanism is no longer what it was; whereas the late persecution of the Mediai, for what is considered by the authorities of the Church of Rome a monstrous crime—the reading of that Word of life, the engrafted Word, which is able, when received with

* See Wylie's "Romish Civil Liberty," p. 94.

meekness, to save the soul of man, proves, beyond the shadow of a doubt, that these enactments are as necessary now as they were two centuries ago, if we are to preserve inviolate our rights as British Protestants.

Then, according to the "Catholic Directory," there are thirty-three Popish peers who have seats in the House of Lords, and consequently reside in the metropolis during the parliamentary season. The difference which these thirty-three peers make in the votes for or against any measure introduced into their house, is sixty-six; and remembering that in a question of Romish demand, all the Popish members of Parliament concur in one common course of action, while the Commons exert their influence in the lower house, it may safely be concluded that these are not idle in the upper. Thirty-three votes is an extremely large number for the Church of Rome to command in the House of Lords, and of course in a well-balanced house carries the day.

There is another point with reference to the Romish peers which demands attention; their influence, as the highest court of appeal within the kingdom. In cases appealed from the Scotch Law Courts to the House of Lords, the decisions are occasionally of a nature antagonistic to those of the former, which, by those who are acquainted with the bases of the Scotch and Canon Laws, will be easily accounted for. Although at present we do not feel the parliamentary influence of the Romish peers to any very great extent, still the great danger is to be dreaded in the course of a few years, unless divine providence counteract existing influences. If there is one there must be a thousand points, as was elicited by the Lords' Commissioners on the Ecclesiastical Titles Bill, at which the Canon Law clashes with the laws of this country. And when Romanists increase, and cases, as the height of the battle between the Roman and British laws approaches, are frequently referred to the highest court of appeal, where, it is asked, will the weight of the Romish peers fall?—on the side of the Protestant constitutional laws, or on the side of the Canon Law of Rome? There can be but one answer by every one who knows the Roman system. The weight of the Romanist lords will be lent to the laws of the foreign prince, to whom they owe their first allegiance.

(To be continued.)

A NEW RELIGIOUS REFORMATION.

THE consequences of the decree of Papal infallibility are beginning to show themselves in a very striking manner throughout every part of Germany and Switzerland. In Upper Austria the party of opposition—who have given themselves the name of the *Old Catholics*, in distinction from those who accept the new doctrine of infallibility—are led by Dr Alois Anton; and in Bavaria, of course, by the well-known Dr Döllinger. So deeply does society appear to have been moved by the infallibility decree that, in the opinion of a well-informed correspondent of the *Manchester Guardian* who writes from Vienna, a new religious reformation is actually at this moment in progress. It differs from that of Luther in this respect, that, instead of taking its rise amongst a small coterie of thinking men, by whose influence it was spread abroad, it appears to have originated simultaneously in various parts of Germany and Switzerland, immediately after the publication of the ob-

noxious decree. Now that the spirit of opposition is once aroused, however, it appears most likely that the Old Catholic party will effect a series of reforms in their section of the Church, which will sweep away many of the most objectionable features of Catholicism; and, already, speakers at different meetings in Germany have spoken hopefully of the possible accession of the English High Churchmen to the ranks of their party. The reforms proposed by Father Anton, which were unanimously accepted at a meeting at Lintz, and again accepted at a much more important gathering of the Old Catholics of all Germany at Heidelberg, and which are to be presented for final approbation at the great meeting at Munich, are eleven in number, and as follows:—

1. Each community shall have the right to choose its own priest; and priests are no longer to be named by the bishops.
2. Priests must be sufficiently paid by the community to enable them to live respectably.
3. Compulsory celibacy must cease. Priests shall be allowed to marry, as in the early times of Christianity.
4. The Chapters shall be dissolved.
5. Masses and the service of the Church must be spoken and read in German, or in the common language of the province.
6. There shall be no separate payments for masses, for burials, baptisms, &c. The priest's salary shall be sufficient to enable him to live without charging additional fees.
7. Inequalities between the burials of rich and of poor must cease. There shall be no pomp or extra ceremony. One priest only shall officiate on such occasions.
8. Auricular confession must cease.
9. Pilgrimages, processions, and begging missions must cease.
10. The worship of pictures, statues, and images must cease.
11. The traffic in relics must be discontinued, and be proceeded against by the State.

In the original language the eleventh article is couched in much stronger terms, the expression used being not the "traffic in relics," but "the relic swindle" (*reliquien schwindel*). If the above reforms are carried out, it will be evident to our readers that an enormous change must come over the face of Catholic Europe; nor will it be for want of full protection from the civil power in the German Empire and in Austria if the new Reformers do not succeed. In one Swiss canton, that of Argovie—hitherto extremely Catholic—the reform has gone so far that, at least, the people have claimed the right to elect their own priest; who, moreover, must offer himself for re-election every six years, or vacate his position. The immense importance of this change will be at once perceived, since, as the correspondent remarks, "In communities where the bishop names the priest, and the latter holds office for life, the parishioners are forced to do his bidding and follow his leading in all things spiritual, at the risk, on refusal, of seeing themselves estranged and separated from the Church, a thing which they do all in their power to avoid. The priest, therefore, exerted unbounded influence and possessed unlimited authority. But where the parishioners elect their priests, the order of things is simply reversed. The priest holds office at the pleasure of the parishioners, and his refusal to comply with their

wishes would naturally lead to his dismissal, and the election of another minister whose spiritual views were more in consonance with the inclinations of the people. The independence of the Swiss parishioners has been hailed here as the fortunate opening of the campaign. Congratulatory messages were at once dispatched to the Argovian leaders in Church reform, and later a request that they should send delegates to the Munich meeting was also forwarded." It is clear, then, that a movement of vast importance has begun in the heart of Catholic Germany, which is the direct result of the publication of the Infallibility decree. Those who remember what position that country has occupied in the van of all intellectual progress for centuries past can scarcely wonder that the German mind should revolt against the new mental chain with which the Ultramontanes have sought to bind their Church. The further development of the movement will be watched with deep interest everywhere; and in this country especially, since the result will probably be to found a Continental Church of a kindred character to the Established Church of this kingdom.—*Durham Advertiser*.

THE REV. M. HOBART SEYMOUR ON HISTRIONIC SERVICE.

AT the recent Anniversary Meeting of the Gloucester and Bristol Protestant Church Association, held in the Victoria Rooms, Clifton, under the presidency of Bishop Anderson—the Rev. Hobart Seymour made a thoughtful and earnest speech on Ritualism, in its effect upon the spirit of prayer and the spirit of Christian worship. According to the condensed report of the *Bristol Daily Post*, he said he felt that "the most solemn act in which mortal man could be engaged was kneeling before God in prayer and worship. True prayer and true worship required not the least object that attracted the eye and formed disturbing and distracting causes. Now, a vital objection to our modern Ritualism was that it seemed designed for the very purpose of inducing disturbance of mind and distraction of thought. (Applause.) The advocates of the system had witnessed the attractions of the gin palace and the theatre, and they sought to drag these gaudy attractions into connection with the solemn worship of God. They avowed that they had observed in our concert-rooms how many persons were charmed and enchanted and perfectly absorbed with the operatic music, the sensuous music of the opera-house—and they proposed to introduce the same style of music into our places of prayer, thus introducing the very elements of what engendered the same dissipation of mind as characterised the concert-room and opera-house—(hear, hear, and applause),—thus introducing into true worship and true prayer the disturbing elements of fantastic tricks and ceremonies, wittily described as 'a system of posture and imposture,' surrounded by flowers and flower-shows—(laughter),—the music of the concert-room, and the glitter of the gin-palace and histrionic scenery. (Loud applause.) Drawing attention to the increased ornamentation in the architecture of our churches, the speaker said he was as great an admirer of architecture as most men, but he most cordially hated the frippery and frivolity of tasteless ornamentation. (Applause.) Some churches were like some young ladies, over-dressed and over-decorated—(laughter),—and he felt it quite possible that with regard to the Church, as with young ladies, she

might be vulgarised and made tawdry with too much colour and too much ornamentation. (Applause and laughter.) The Church, like such a young lady, should have realised the beautiful sentiment of our own poet, that "beauty unadorned was adorned the most." (Loud applause.) Ridiculing the altar decorations, the droll figures and fantastic dresses of Ritualism, the speaker said he had seen every remarkably painted window in Europe, and he must say of them with the exception of those at Munich—in a new style of painting and very beautiful as works of art—as a whole they seemed little less to him than burlesques of sacred subjects and caricatures of sacred persons. (Applause.)

GARIBALDI ON RECENT WARS AND POPERY.

THE Italian papers publish the following letter from Garibaldi, addressed to a lady at Ravenna. It is singular to observe how clearly the old veteran sees what many of the so-called Liberals of Great Britain so persistently deny, viz., that Popery is the great disturber of the peace of Europe, and the sworn enemy of civil and religious liberty. It reminds one of the emphatic sentence pronounced in the Word of God over Babylon, when she is ultimately overthrown—"By thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev. xviii. 23, 24):—

"CAPRERA, Aug. 12, 1871.

"DEAR AND CHARMING FRIEND,—You have honoured me by the diploma of a member of the *Cosmico-unitara* Association, which has for its principles war against war, militarism, the punishment of death, and duelling. These principles do honour to the best part of the human race, to which you belong, and they ought to be finally accepted by all honest men on the earth. In thanking you warmly for the honourable title you have deigned to confer on me, I must make a few observations. From my earliest youth I have always been the enemy of war, and a veritable fatality has brought me on to the battlefield, contrary to my closest convictions. But tell me, honoured lady, do you believe that Italy could have attained the degree of unity she has reached to-day without war? Without war would the little dukes, the dukes, the archdukes, and the King of Naples have contributed to the national unity? And that sect from Petrarch's 'Inferno,' which still infests the immortal metropolis of the world, the indispensable capital of Italy—would it have ceased to infest our poor Italy with its pestilential influences? Even now are not the keys of the Alps in the hands of our perpetual enemies? Do we not touch Austria, who, by reason of weakness, will perhaps leave us in peace for some time, but who will not assuredly cede us our Trentino for smooth words? But French fanaticism, with its usual boastfulness, its habitual menace, tells us that it is preparing to invade us. It contents itself with saying that it can muster 400,000 men, and re-establish its finances to set us right, scourge in hand. After her new military organisation, France can soon put a million of soldiers in the field. In respect of money, we know that France is a very rich country, and gifted with immense war material; consequently we ought to expect, within a brief though uncertain time, to have amongst us the conquerors of Mentana; and tell me, lady, do you suppose me capable of counselling our poor country to our prejudice, when the hurricane of war condenses itself in the North and the West? No; I have said so before, and I repeat it. If the trainers of the swords and the devourers of children, as the good people of Paris call them, return to trample our soil, and if the very women and children are not seen arming to destroy them, I shall declare that Italy ought to be erased from the list of nations.

"Another consideration. I have just said that it was an anomaly on my part to have been a soldier. However, having studied war, and having grown old in war, I am profoundly convinced that Italy is not in a state to sustain a war. I am so convinced, not only because our organisation is defective, but because of the power remaining to the priesthood—our national and terrible enemy, which is the hope of every invader, were he the devil himself. All the world knows that it is the priests who urge the French fanatics to war, and the fanatics and the priests know in this interest where to find agents and spies of all kinds. Sanguinary discords between the educated and ignorant classes (the latter the most numerous), who form the priests' flocks; brigandage, which is rooted in all parts of Italy—such are the great means by which the high clergy are to become the masters of the purse of all the reactionaries of the world. What is worst is the dejection of the mass of the rustics who form the principal nerve of our army at the first reverse. Believe me, our defeat at Custoza was mainly due to this consideration. The priest, who repulses the unity of the nation as a misfortune, because it is opposed to the Papacy, and who regards all those who have contributed to it as heretics, gives the rustic over to our enemy, and instead of speaking to him of his country of Italy, teaches him the way to betray it.

"I do not wish to enumerate all the sins of the black sect. I do not wish to speak of the Inquisition, the tortures, the scaffolds which they have raised to burn innocent creatures, or to sacrifice the genius of which they are the negation. Ancient times are full of their cruelties. But the two most recent wars in Europe, and the most bloody, were they not due to the priests? I speak of the Crimean war and the Franco-Prussian war. The first was caused by the pre-eminence of the Pope among the Greek Catholic priests. Was it not the seven million votes given to Bonaparte, to whom the war was indispensable, that produced the second? And to-day that the *rurauts* and their little chief are disposed to attack us, were they not sent to the National Assembly by the priests?

"Well, then, dear lady, let us have war against war when Italy is constituted. To-day war to the priests ought to be the device of all Italians, old and young. When once the priests are sent to their place, Italy will make war against no one; but if she is insulted—if she is threatened with invasion—I am very certain that each of my fellow-countrymen will do his duty.—Ever yours,

G. GARIBALDI.

"To Madame Atenaide Zaira Piemoraldi, at Ravenna."

PROGRESS OF ROMISH IDOLATRY.

WELL-INFORMED Protestants are generally aware that in the Church of Rome there has been growing up during a recent period a tendency to offer direct worship, not only to the whole "Corpus Christi," but to the various parts of the body of Jesus. The adoration of the wounds has been for some time established, and that of the "Sacred Heart" is the special concern of whole fraternities of devotees. We learn that this, to our minds, singularly unworthy form of religious veneration has lately received a new and still more curious development. Peculiar and direct adoration is now paid by many Roman Catholics to the "back" of Christ, which received the lashes of the scourge, and to that portion of His cheek which was struck by the hands of the soldiers of Pilate. The bad influence of this sort of worship it is not difficult to see.—*London Echo*.

CONVENTS AT ROME.—The correspondent of the *Pall Mall Gazette*, writing from Rome, August 17, says:—"This morning the Italian Government forcibly seized and appropriated four of the Roman Convents."

FATHER HYACINTHE ON THE TEMPORAL POWER.

FATHER HYACINTHE has addressed a long letter to the *Debats* with reference to the movement on foot among the French bishops for the purpose of restoring the temporal power of the Pope. An armed intervention to reinstate Pius IX. would lead, he says, to a terrible war, a war without issue; for if Italy were defeated, she would not be subdued; and amid the chaos that would ensue, order could not be established. Even were the restoration of the temporal power possible, and Father Hyacinthe says it is not, it would be injurious to the Church itself. Father Hyacinthe furthermore mentions that the "prison" of Pius IX. at the Vatican is a myth which no one at Rome seriously believes in, and that the "prisoner" acts towards Italy in a manner that no Government in Europe would tolerate. He excommunicates professors of the university who cannot believe in his infallibility, as well as officers of the army who wish to remain faithful to their flag, and only recently it was necessary to send the *gens-d'armes* to a religious house to release a young Jewess of sixteen, detained there against the will of her parents. Father Hyacinthe concludes by stating his conviction, which is also that of many of the laity and clergy of Rome, that the temporal power has been the cause of nearly all the evils of the Church.

SCOTTISH REFORMATION SOCIETY—PROTESTANT CLASSES IN SCOTLAND.

IT will be very gratifying to the friends of the Protestant cause to know that, in different towns in Scotland, during the past winter about 700 of the youth of both sexes were under systematic instruction in the distinctive principles of Protestantism as opposed to Romish errors. It is of the greatest importance that efforts in this direction should be prosecuted with increased energy, as the most hopeful and effectual means of keeping alive, in these perilous times, a due appreciation of the Reformation. While the Committee of the Scottish Reformation Society have to acknowledge with gratitude the encouragement they have met with on the part of not a few who have given special contributions to this department of their labours, they venture to hope that they will be yet more liberally sustained for the approaching winter. Arrangements are now being made for resuming, and, if possible, increasing the number of classes; but the amount of work to be undertaken will entirely depend on the means placed at their disposal for this purpose. It is therefore earnestly hoped that through the prayers and liberality of God's people they may be encouraged to prosecute this work of instruction on a yet more extensive scale. In order to facilitate timely arrangements for the winter, it is of the greatest importance that contributions should be forwarded without delay. These may be remitted to the Secretary, the Rev. G. Divorty, 17 George IV. Bridge, Edinburgh, or to the Treasurer, Mr Leckie, Commercial Bank of Scotland, Edinburgh. Were sufficient means afforded, it would be desirable to have classes, not only in the great cities, but in all the provincial towns of Scotland. The enemy is very busy everywhere, and the zeal and liberality of Romanists administers a strong rebuke to the comparative apathy and indifference of Protestants, although their all is at stake.



THE PROTESTANT CHURCH OF SANTIAGO, CHILI.

WITH peculiar satisfaction we present to our friends a sketch of the new church in Santiago. This is the first edifice erected for Protestant worship in the Spanish language in Chili, and in fact on the west coast of South America. The church is seated for three hundred and fifty persons. The cost of land and building has been about £2500. Of this sum three-fourths has been contributed by subscriptions in Valparaiso and Santiago, chiefly, however, by the congregation of the Union Church (Dr Trumbull's) of Valparaiso.

The Rev. Mr Gilbert is the pastor of this native church. The Rev. Mr Christen, recently sent from the United States, will have charge of the English congregation, also worshipping in this building, until he shall be qualified to preach in Spanish, when he will be transferred to another locality to organise a new mission among the natives.

THE JESUITS.

THEY justified treachery, they justified rebellion, they justified public murder. In the schools which their patron, Philip of Spain, had caused to be placed under their control, they bound their pupils by an oath to go back when their course was finished to their native land, and strive, by fair means and by foul, to win it for the Church of Rome and the King of Spain. Inured to danger, these pupils of the Jesuits crossed the sea, prepared in mind for trouble, and wearing in their fancies the martyr's crown. But they were taught to make the best of a good cause, and not to throw away their lives. Provided with

masks and money, served by their own agents, fed by their own converts, they were able to preach and teach with but little risk. They had means for landing in the ports, for evading spies, for slipping through the nets of justice. Living in what they called "a strange land," they mapped off the country in shires and hundreds, and on these small charts they marked each lonely beach on which a boat was kept, each country house in which they had a secret room. A Jesuit's business being to go about the world unseen, he had a dozen garbs, a dozen professions, and a dozen names. He had the jargon of many hearts, and the patter of many tongues. A confessor of women, he learned from them the secrets which he turned against their lords, and through these secrets he could sometimes reach at persons whom he dared not openly address.—*Hepworth Dixon.*

THE MODERN NUN.

A SELECT Committee has just reported on the legal status of the convents in England, and looking at the fictions which circulate with reference to their inhabitants, we are inclined to think there should be another committee to report on the character, duties, and functions of nuns. To the minds of many silly young persons of either sex in Protestant countries, the idea of a nun is surrounded with a halo of romance, through which the actual entity is never apprehended at all. We are far from denying that there is a romantic side to the life of a religious recluse, but we think that it would be very desirable if its opposite face were occasionally inspected; and the many to whom in these days the cloister possesses a sentimental attraction should be reminded that it contains a vast amount of folly, dulness, ignorance, *ennui*, meanness, and petty jealousies, the reverse of the sublime and beautiful, and that putting aside the graver moral aspects of the question, the æsthetic charms of a nunnery are scarcely calculated to fulfil all the anticipations of the enthusiastic votary.

In the first place, we may remark that all the romance about nunneries is peculiar to Protestant countries, wherein as yet very little is known about them. It is a case of *omne ignotum pro magnifico*. In [Roman] Catholic countries, where nuns are plentiful as blackberries, no one dreams of being sentimental on their score. "Silly as a nun," "Ignorant as a nun," are the common proverbs testifying to the amount of veneration commonly paid them in Italy; and as it has often been said the word nun is frequently understood to signify the superlative of "old woman." That nuns should be actually silly and ignorant is in certain convents a matter of course, unless we expect some miracle to be wrought to imbue them with wisdom and knowledge, without the usual processes of acquiring these desirable things. The receipt for making a woman a goose would obviously be very much the rule of monastic life as practised in conventual establishments, presided over by silly superiors. "Take a young female from fifteen to twenty-five years of age, who has also already been educated in a convent. Shut her up entirely from the society of her father, her brother, and all men whatever, except her confessor. Let her sole companions be women shut off like herself from all the enlarging and strengthening interests and occupations of ordinary

life. Give her no books to read, except missals and lives of saints, and let her not so much as dream of looking at a newspaper. Forbid her all warm individual friendships. Dress her in a trailing skirt, and with a cap like a pair of blinkers, and keep her for a good many years within an enclosure of an acre or so of walled garden. Fill up every hour and minute of her time with a strictly regulated series of petty observances. Then when this prescription has been duly carried out for a quarter of a century, you may produce your well-made nun with confidence."

In all these remarks we have of course been touching only the mere outside of the question of monasticism; of its moral and religious aspects we do not pretend to speak definitely. That any blessings it may bring can outweigh the evils, and the follies, and the agonies which ever follow in its train, is a thesis which perhaps can only be maintained by those who forget that it is no new experiment which we are beginning in our day to make, but a system which has had the amplest trial for a thousand years, and which the nations of which it ought to have been the glory and benediction are at this hour discarding as a failure and a curse.—*The Echo*.

PROTESTANTISM AT WHITBY.

THE Rev. Wm. Keane, the Rector of Whitby, is a true and earnest Protestant, and of course is disliked by the Ritualistic portion of his parishioners. We are glad to see, however, that he vigorously repels the attacks made upon him, indicating a thorough knowledge of Popery, both in its disguised and undisguised form. The following is part of one of his recent letters in the *Whitby Observer* :—

"Your correspondent speaks of 'the intimate connection of the Rector of Whitby with Irish Roman Catholics.' I know all my relations to the extent of third cousin, and the marriages they have contracted, and I am not aware that I have a Roman Catholic relation on the face of the earth; and I would humbly pray that it may please God that those who shall come after me may be in like case. If the English knew as much of Popery as we Irish do, Ritualism would not be tolerated in the Protestant Church.

"But now to the general question in discussion. In one point only I agree with your correspondent,—that there are in our midst disguised Jesuits. Roman Catholics retaining the name of Protestants, for the passing over perverts to the Church of Rome, and I do hope the agreement on this point of men on all other points so opposed, will open the eyes of unsuspecting 'John Bull' to the detection of the traitors, and the bundling them off to their own place. There is, and there ought to be no alliance, open or secret, between the Churches of England and Rome. I have been intimately familiar with the Hindu, Mahometan, and Buddhist religions; each of which has probably as many adherents as the Pope, and I unhesitatingly assert that no two religions upon earth are more antagonistic than Protestantism and Popery. Witness the fact, that as long as the Pope enjoyed the temporal power, Rome was probably the only city in the world where a few Protestants were hindered by the police from assembling in a private room for reading the Word of God and prayer, as some Presbyterians were two or three years ago. Every Lord's Day the members of the Church of England had to worship God outside the city walls, lest we should defile, by our own divine service, what was one of the most demoralised cities in the universe. Again, as one by one, Protestant E.C.U. drop off, like blasted fruit, into the Pope's lap, these very men who now call themselves, and dress and act like 'Catholic priests,' have not only to be re-baptized, as though they were not christened at all, but actually exorcised as though they had been incarnate

devils. Such is the authoritative judgment upon Protestantism by the infallible Pope, and Protestants are not a whit more complimentary to Rome. Our Church's teaching has been condensed in print by the quotation adopted by a hundred divines, 'Popery is the very masterpiece of Satan;' and it is a remarkable fact, that not only is the Church of England immensely richer than Dissent in the Protestant controversy, but by far the ablest writers against Rome in our Church are the High Church Bishop Andrews, Joseph Mead, Jeremy Taylor, Stillingfleet, and to add but one living author—the ablest weapons against Rome now issued from the press, are probably the Scripture commentaries of the present Bishop of Lincoln. I don't know a baser piece of presumption than the attempt made to identify Ritualism with the orthodox High Church party.

"Nor are Protestantism and Popery more antagonistic in their attitude towards each other than they are diverse and contrasted in their effects. Witness the social, political, educational, material, moral, and physical difference between Holland and Belgium, the Protestant and Roman Catholic cantons of Switzerland, the North and South of Ireland—not to speak of the mighty Protestant nations of England, Germany, and America, as contrasted with their kindred Roman Catholic nations of Europe—who, to do them justice, are beginning to shake off the Pope.

"Now, are we willing in Whitby, or if willing, are we able to ignore all this essential antagonism and striking contrast between Popery and Protestantism. For this is what the English Church Union proposes to us:—We are to have altars set up in our churches, which, at the Reformation, were broken down and cast out. The cross erected, where alone the English law says it shall not stand, viz., in the place of the idol on the Communion Table, altar candles, wafer bread, gorgeous vestments and pageantry, bowings and prostrations—all condemned by the law as contrary to the English Prayer Book. The Commandments, &c., removed, and prayer omitted before the sermon, though both are enjoined by the Canons: our English language debased, and our Protestant feelings insulted by constantly hearing of 'guilds,' 'confessionals,' 'real presence,' 'Sisters of Mercy,' 'retreats,' 'masses,' 'holy water,' 'reliquies,' 'processions,' 'recessions,' &c., while things have come to such a pass, that your thorough-going English Church Union now impartially distributes his devotion every Sunday, between the Protestant Church and the Roman Catholic Chapel, openly trotting in and out of the trap for all the world like a decoy elephant.

"We have had eight years of this sort of thing in Whitby. An official, high in authority under the Archbishop, once told me that he had visited Baxtergate Chapel, and considered it the most pronounced Ritualism in the Diocese of York. It mainly rests with the parishioners whether this state of things is to continue; and I believe, since the judgments on the recent trials have been given, that the feeling is almost unanimous that it shall not."

STEALTHY ABOLITION OF MORTMAIN IN SCOTLAND.

FROM the time of the Reformation there has been in Scotland a restriction on deathbed bequests, when consisting of landed property. This restriction may be shortly stated as follows:—That a deed of settlement required to have been signed at least three months before death, and evidence given that the testator had been at "kirk and market" afterwards. This, of course, was to prove that the testator was of sound mind, and was capable of making a settlement of his property. This law was analogous to what is called the "Mortmain Law" of England, but much simpler, and was applicable only to real property.

About thirty years ago, a Commission was appointed by Parliament to inquire into the working of the Mortmain Act of England. The

report of this Commission resulted in the creation of a Board in England for the regulation of property in connection with charitable trusts. But up to the present time, the essential element of the mortmain law is retained. Hence, in England, a deed of settlement requires to be signed twelve months before the death, and enrolled six months previous to the demise of the testator. It is singular that the Commissioners recommended that this restriction should be modified, and that the law of Scotland, in this particular, should be transferred to England. Some deathbed law became absolutely necessary, from the many instances which had occurred, and which occur in our own day, of priests and others, on spiritual considerations, tampering with the feelings and intentions of testators on their deathbeds. It is therefore most extraordinary, and, as yet, inexplicable, how, during the last days of the past session, a measure abolishing this restriction, and substituting nothing in its stead, should have passed through Parliament.

The history of this procedure, with consent of the Crown, is equally extraordinary. About the third last week of the session, that is, on the 20th of July, a bill was introduced into the House of Commons about three o'clock in the morning. No statement was made as to the nature of the measure, and no reference appeared in the reports of the Parliamentary proceedings in the public press as to even the introduction of such a measure. Moreover, the bill when first introduced, had a title bearing on another subject altogether. It was called, "*Fees of Conquest Abolition (Scotland) Bill.*" With this title it was read a second time on the 28th July, at about three o'clock in the morning. Even then, no statement was made as to the nature of the bill, and, of course, no report of the existence of such a measure reached the public press. Three days after, the title was changed, the portions of the bill giving rise to that title being withdrawn, and a single clause retained, abolishing the restriction on deathbed bequests, to which we have referred. The title of the bill was then changed to the technical name of this provision of Scotch law, viz., *Ex capite lecti Bill*. Next day it passed the Commons, and was sent to the House of Lords.

By this time, almost all the Peers had left London, except those attached to the Government. Lord Harrowby was one of the first Peers who drew attention to the Bill. Lord Colonsay, who, it is understood, received his present seat to watch over Scotch interests, and who knows the law of Scotland thoroughly, opposed the measure. But the Government persisted, and the Bill became law. Four Peers then entered a formal protest against it, and called it "a legislation discreditable to both Houses of Parliament."

This discussion in the House of Lords had the effect of drawing the attention of Scotch members in the Commons. They were astonished that such a measure should have gone through their own House, without a single statement having been made, and without the smallest discussion having taken place.

What was to be done? The Session was just expiring. The second last day had arrived. There is no right of protest in the Commons. After deliberation, it was found that the only way by which the question could be properly raised, was by bringing in a bill to suspend the operation of the Act, now passed, until Parliament should meet again. The honourable member for Kirkcaldy, Mr Sinclair Aytoun, brought in such a bill,

supported by the members for Edinburgh, the member for Linlithgow (Mr M'Lagan), and one or two English members. The attention of the country was, in this way, directed to the measure thus so unscrupulously "smuggled" through Parliament; but there being no time to get Mr Aytoun's bill printed, the Government, on the second reading, opposed and defeated this Suspensory Bill. Hence, for at least twelve months, the "mortmain law" of Scotland is abolished, and any priest, or other spiritual adviser, may obtain from a testator a transference of property, real or personal, within an hour of the donor's death. This is very serious. Before the Reformation, a large portion of the land of Scotland was in the hands of the Romish Church. The same accumulation is rapidly going on in the present day, and such a measure as this will facilitate great accumulations. The Church of Rome has always directed special attention to the acquisition of wealth. She is obtaining it in many parts of Scotland; erecting buildings, and filling them with her emissaries, either monks, priests, or nuns, who are making strenuous efforts among the children of the poor and the daughters of the middle classes of society. This Act, therefore, will assist them in their designs to undermine and destroy the Protestantism of Scotland. Earnest attention is therefore directed to this matter, in order that redress may be secured.

It is easy to guess the influence which has been at work in this case, and we trust the matter will not be allowed to rest so soon as the Parliament shall again assemble.

OLD SPANISH MISSIONS IN CALIFORNIA.

IN the following communication, which comes to us from the Pacific coast, we see the results of Romish missions when carried on under the most favourable circumstances. Let any one contrast with these the fruits of evangelical Protestant labour on the same coast, even in the few brief years since first the Gospel was carried to those shores. The fairest climes beneath the sun are the possessions of Popery, and in every instance it has blighted and cursed the very earth itself. Protestantism, on the other hand, has mainly had its home in lands least favoured with a wealthy soil and genial skies, yet has made even the wilderness to blossom as the rose. The physical results are fairly typical of the spiritual, moral, and intellectual fruits of the two systems. Our correspondent says:—

During a late missionary tour along the coast of California, extending from San Francisco nearly to San Diego, a distance of five hundred miles, ample opportunity was afforded for visiting and inspecting these famous old missions. Those Spanish Jesuits, who, nearly a hundred years ago, took possession of the Pacific coast in behalf of the Catholic Church, must have been men of no ordinary character. Traces of their judgment, energy, perseverance, and large results, lead to admiration. Glance at a map of California, and note the places selected by them at that early period for their mission stations—San Diego, San Juan, Los Angeles, San Buenaventura, San Barbara, Monterey, Santa Cruz, and San Francisco. Our American population, in taking possession anew of this long coast line, find the old mission places the best points still for towns, cities, and trading places with the interior.

The native Indians were converted to the Catholic faith, partly by violence, and partly by assimilating Popery to the feelings and practices of the barbarians. By a few Spanish artisans and labourers, with a large force of Indians forced into the service, an amount of work was accomplished which, even in its decay, seems truly wonderful. As at San Buenaventura and Santa Barbara, places especially examined, large churches were built, with houses and out-houses, in strange and lengthened variety. Water-works were constructed with vast labour, bringing small streams from adjacent mountains, for miles along hill-sides, spanning hollows with arches of cobble-stone and cement. Gardens and orchards were walled in. All the appliances of civilised life were produced. The principal material used in their structures was the same as used in the walls of ancient Nineveh and Babylon—*adobe*—unburned brick; the roofs of tiles—hard-burned, trough-shaped crockery. In a decaying house at San Buenaventura, once evidently an immense kitchen and dining-hall, the joists which supported the heavy tile-roof were measured, and found to be thirty feet long and fifteen inches square. There is no such timber found in the neighbourhood, nor could the forlorn Portuguese padre, who still keeps possession, tell me from whence such immense beams were obtained. Half a million of dollars would not at present produce the material and erect one of these establishments.

All these missions, created at such cost and toil, are, however, gone, or fast going, to decay. There linger in and about them only a few wretched, dirty-looking, half-starved priests, with a remnant of miserable, thriftless natives—mixtures of Spanish and Indian—the Americans call them *greasers*.

Why this decay? Those remarkable missionaries of Rome had every advantage that could be asked. A land before them, the finest in the world—all their own and none to dispute—for nearly three-quarters of a century; a docile and numerous native population; and even since the American invasion, twenty years since, none of their houses, lands, people, or prerogatives have been seized upon or interfered with. Yet all hastens to decay and seeming annihilation.

Evidently the Catholic system has not in it sufficient to seize upon an ignorant, debased community, and elevate it to intelligence, thrift, and a capacity for self-government. There is in it nothing expansive. Its tendencies are conservative and contractile. In its freest workings, when let alone, its devotees are pressed back towards heathenism. It develops but little energy save when in immediate contact with and prompted by Protestantism.

Many evidences of this selfish contractiveness may be seen in the decay of these missions. The priests brought with them to these establishments, and had planted in their walled gardens, the palm, olive, fig, orange, lemon, apricot, peach, pomegranate, pear, and plum, all of which mature in this marvellous climate. Within the Mission gardens at San Buenaventura are three beautiful palms, fifty feet high, the only ones seen on the coast; an olive orchard, from which Young America now annually manufactures a considerable quantity of pure olive oil; large, venerable, yet still thrifty pear trees, &c. And yet there is no evidence that a single one of these trees was ever transplanted outside their Mission gardens. The priests here, as elsewhere, were selfish, conservative, and had every good thing absorbed into the Church. The natives were not

encouraged or assisted to plant a palm, an olive, an orange, or a pear. Protestantism within the next eighty years will have this five hundred miles of coast lined with those same tropical fruit trees.

What has Protestantism, if true to itself, to fear from contact and contest with such a system?—*American paper.*

PROTESTANT LECTURES IN ENGLAND.

MR OWENS is admirably and successfully continuing his valuable lectures over the kingdom, and thus educating the people in the principles which have made Britain great and free. We append the list of his lectures for July and August:—

July 17, <i>Torquay</i>	...Trinity Schoolroom	...Rev. R. Faile, M.A., vicar, in the chair.
" 18, <i>Torquay</i>	...Wesleyan Chapel	...Rev. J. Parker in the chair.
" 19, <i>Torquay</i>	...Congregational Chapel, Abbey Road.	
" 20, <i>Torquay</i>	...Baptist Lecture Hall	...Rev. E. Edwards in the chair.
" 21, <i>Torquay</i>	...Presbyterian Church	...Rev. W. R. Campbell, M.A., in the chair.
" 24, <i>Torquay</i>	...Congregational Chapel, Union Street	...Rev. J. Taylor in the chair.
" 25, <i>Torquay</i>	...Bible Christian Chapel	...Rev. J. Taylor in the chair.
" 31, <i>Brizham</i>	...Congregational Chapel	...Rev. G. W. Hickson in the chair.
Aug. 1, <i>Brizham</i>	...Congregational Chapel	...Rev. G. W. Hickson in the chair.
" 2, <i>Brizham</i>	...Baptist Chapel	...Rev. J. P. Carey in the chair.
" 3, <i>Brizham</i>	...Temperance Hall, Afternoon	...Rev. W. Mellor in the chair
" 3, <i>Brizham</i>	...Temperance Hall, Evening	...Rev. A. Carey, M.A., vicar, in the chair.
" 14, <i>Dartmouth</i>	...Wesleyan Chapel	...Rev. J. Nicholson in the chair.
" 15, <i>Dartmouth</i>	...Bible Christian Chapel.	
" 16, <i>Dartmouth</i>	...The Gospel Hall	...Rev. W. Matthews in the chair.
" 17, <i>Dartmouth</i>	...Baptist Chapel	...Rev. J. M. Clase in the chair.
" 18, <i>Dartmouth</i>	...The Gospel Hall	...Rev. J. Nicholson in the chair.
" 21, <i>Totnes</i>	...Wesleyan Chapel	...Mr H. Bishop in the chair.
" 22, <i>Totnes</i>	...Congregational Chapel	...Rev. J. J. Couzens in the chair.
" 23, <i>Totnes</i>	...Congregational Chapel	...Rev. J. J. Couzens in the chair.
" 24, <i>Totnes</i>	...Wesleyan Chapel	...Mr H. Bishop in the chair.
" 25, <i>Totnes</i>	...Assembly Rooms, Afternoon	...Rev. J. J. Couzens in the chair.
" 25, <i>Totnes</i>	...Assembly Rooms, Evening.	
" 28, <i>Newton</i>	...Baptist Chapel	...Rev. J. Sellicks in the chair.
" 29, <i>Newton</i>	...Wesleyan Lecture Hall	...Rev. J. Parker in the chair.
" 30, <i>Newton</i>	...Methodist Free Church	...Rev. J. Tomline in the chair.
" 31, <i>Newton</i>	...Congregational Chapel	...Rev. J. Sellicks in the chair.
Sept. 1, <i>Newton</i>	...Bible Christian Chapel	...Rev. A. Trengove in the chair.

ENCYCLICAL LETTER OF THE POPE.

ON Sabbath, August 27, another encyclical letter from the Man of sin, addressed to "all Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries in the Communion of the Apostolic See," was read by order of Archbishop Manning at high mass in all the Roman Catholic churches and chapels of the metropolis and its neighbourhood. It announced the fact that during the past week the Pontificate of the present Pope had actually exceeded that of St Peter—viz., twenty-five years, two months, and nine days; it thanked the Roman Catholic prelates for their prayers and for those of "the faithful," at a time "when we have been deprived of our city, the capital of the whole Christian world," and for the "frequent demonstrations with which they have affirmed the

inviolable rights which, with incredible audacity, have been, and continue to be, trampled under foot." The Pope then adds his "acknowledgment for the coming together of so many of the faithful from all parts to Rome to console him and to turn his sorrow into joy," and for the promptitude with which "the poor as well as the rich of all Christian countries have endeavoured to aid the poverty to which we have been reduced." He adds, "With hands and eyes uplifted to heaven, we offer to God all that has been given to us by our children in His name," and that his constant prayer is that "God will bestow on them in return, both in this world and in the next, that rich reward which we cannot give, for all their good wishes for the peace of the world, the victory of the Church, and the liberty of the Holy See;" and he concludes by urging the prelates of Christendom to keep united to each other, so as "to present a compact array to the enemies of God, who with new stratagems and violence assail the Church, which never can be destroyed by any human agency."—*The Echo*.

The object of this is manifest. It is a scheme of the Jesuits to inflame the bigotry of the Romanists all over the world, and to prepare the way, if possible, for the complete restoration of the usurped temporal power of the Pope, even by force of arms, and of course for an Italian war with this view, if necessary. There is not a particle of evidence, as has been proved, that the Apostle Peter ever was at Rome, or a Bishop there. As to his having been a Prince in Rome, and possessed of absolute temporal authority in the city of the Cæsars, this of course is ludicrous. It is not only a violent perversion of history, but a preposterous libel on the humble fisherman of Galilee. There is indeed no clearer proof of the unfounded impiety of the Romish system, than the violent contrast which it thus presents to the undoubted principles of Scripture, and the unquestionable facts of history. If the Pope was in any sense a true Christian Bishop, he would repudiate all such claims, and would understand the meaning of the words of our Lord Jesus Christ: "The kings of the Gentiles exercise dominion, but it shall not be so among you. One is your Master, and ye are all brethren."

REVOLUTION AND THE BIBLE.—FRANCE AND PRUSSIA.

BY PROF. C. E. STOWE, D.D.

IT has always been the misfortune of France that her civilisation has been classic rather than Christian. Homer and Plato, the Greek tragedies and the Latin poets, have given her her leading ideas, rather than David and Paul, the apostles and prophets. She has never had a translation of the Bible that has entered into the hearts of the whole nation, and formed the character of the whole people, like our English translations. The Church—classic Paganism, baptized with a Christian name—has given her her religion; and passive receptivity and not vigorous investigation has been her rule of belief. At the time of the Reformation, and for a century afterwards, she had some of the noblest and most efficient minds in the world engaged in the Reformation work. Nowhere else in Christendom were produced more profound and influential writings in all the departments of theology and Biblical study; and the people were marching boldly and strongly in the very front of ecclesiastical and political progress. But in an evil hour the Govern-

ment allied itself with the Papacy, and crushed out the Protestants. By fire and sword, by torture and massacre, by every species of cruelty and faithlessness and devilishness, religious freedom was annihilated, and Romanism reigned supreme, till atheism for a while displaced it. Hence France has never made progress except by bloody revolution, and her progress has never been steady, but fitful, convulsive, and self-destructive. She has shed the blood of saints and prophets, and as a consequence she has always had blood to drink; and that is her condition to this day. A fine people, of wonderful activity and adroitness, making rapid conquests, getting their fill of glory, yet always, in the end, as to all that makes civilisation desirable, in the rear of her slower Teutonic neighbours. She once had splendid colonies and grand missions, both in America and in Asia, sustained by a vast amount of wealth and talent and enterprise; but where are they now? They have scarcely an existence except in a most melancholy history. They have nearly all had the fate of Louis Napoleon's ill-starred attempt to build up an empire for the *Latin race* in Mexico. Contrast her condition and history in all these respects with that of her great rival, Britain, and you see the difference between a nation Church-trained and a nation Bible-trained. I speak of the grand results, and of the great cardinal movements, and not of the varied vicissitudes in specific transactions. At this day the Anglo-Saxon nations are colonising the world, and giving their own impress to all the barbarous and semi-civilised nations of the earth, while the great power of the French is mainly suicidal and blood-stained.

The German nations have been trained by the Bible. Notwithstanding the Romanism which prevails in many of the States, and the wide-spread unbelief that shows itself among her learned men; still Luther's Bible has entered into the heart of the people and been the great formative power throughout the nation, and is to this day.

Prussia is now the leading power of Germany; she has no rival, and there is no rivalry at present possible. Fifty years ago, when the nation was at the lowest ebb, the King of Prussia, in conjunction with such men as Stein and Hardenberg, set himself deliberately to create a nation, on the basis of individual intelligence and individual independence, which should maintain itself steadily in the face of all the brilliancy and *elan* of the Latin race. Serfdom was abolished, and the tillers of the soil became the owners of the land they cultivated; common schools were established on the wisest and most efficient plan; every child at school and the Bible in the hand of every child; and we begin to see the effect.

—*Ch. Union.*

A HINT TO PROTESTANT MISTRESSES.

THE following letter, dated 21st July 1871, has been received by the Rev. Mr Badenoch, in London:—"I went into a Roman Catholic bookshop to get the *Univers*, and the old woman who keeps it told me a few things about their work in a large provincial town in England, how that the Duke of Norfolk and his sisters are helping them greatly, that a 'sister' of one of the refugees in Sheffield, is the most energetic in the district. Now this old woman has a kind of private office for servants; and while conversing with her, a lady drove up in her carriage, and made arrangements with the old woman for

taking a servant. The husband of the lady subscribes to our society, and has built two churches. Yet such must be their ignorance of Popery that they are deluded into taking a Roman Catholic servant into their Protestant family. I have no doubt that this is part of the Jesuitical plan. Now we ought at once to have a leaflet *addressed to* 'Ladies about to engage servants,' and to give them a few hints, such as are at our disposal."

HAS ROME CHANGED?

THE restless and aggressive spirit of the Church of Rome *forced* us in times past into *exceptional legislation*. Is there anything like it on the face of the earth? Can we talk about this anomaly in the world's history as we talk about anything else? Is there any common ground upon which we can approach this unique subject? Whom has it not baffled? Can it be that our great politicians are ignorant that the Church of Rome *cannot* stop short of its legitimate goal—*domination*? that it boasts of being an organised political and imperial power, destined by the will of Heaven to absorb all things into itself? What enemy to civilisation, liberty, and God's light, is there under heaven to compare to it? Go to Belgium, Mexico, Italy, Austria, and one hears the same old, old story—the struggle between the liberal and clerical parties—and yet we are solemnly told in England that the Church of Rome has "changed all that," and that, moreover, in these enlightened days it is powerless to injure us even if it wished to do so, and, therefore we may endow it with safety and so forth, as if we had not to deal with a slippery, wily, and most dangerous opponent. What other Church will tell you you may do evil that good may come?—that you may tell a lie and equivocate for the "good of the Church?" Talk of justice to "a true son of the Church:" he only knows a one-sided sort of justice. Offer him equality: he will fling it back in your face, or perhaps take it as a small instalment of much more which he claims as his right! Talk to him of good faith between man and man, and the sacredness of an oath, and he will tell you that these things are good in their way, but may be dispensed with under certain circumstances, and that you may trifle with people's consciences where heretics are concerned, or if you can save your credit thereby!

Now for the remedy for this perplexing state of things—what is it? where are we to look for it? When a physician has to treat a difficult case he seeks for help in some analogous one to assist him in his diagnosis and treatment. If he can find none, he considers the complaint unique, and applies an unique or exceptional remedy. What analogy have we to guide us in our dealings with the Church of Rome? If we take the case of Scotland, we find none—for we do not protest against Presbyterianism, which claims not domination. Hence how circumscribed are we in our dealings with a body of men who insist upon being politicians and wield their spiritual power in accordance therewith! Pleasant as it might be to take excursions in Utopian lands with Mr Mill and his philosophical friends and the sophists—indulging in abstract ideas of justice and the perfectibility of the human race, we, as sensible English "working-men" can but do our "possible," as the French say, and deal with things as they are. So now comes the question—the very grave question,—Has Rome changed? Are the priests which May-

north has given us radically different from those who were nurtured in revolutionary France? Have "all things become new," and may Romish priests and Protestant clergy stand now side by side, "enjoying each the other's good?" The great question, then, for our working, and all other classes to consider is, How far can we, *without some check or safeguard*, look to the progress of intolerance? How far can we trust any body of men who cannot lay the hand upon the breast and say, in the words of the Psalmist, "All false ways I utterly abhor?" Some may say all this is quite beside the question, and mere twaddle, but let men say what they please about this new-born liberality in regard to the Church of Rome in these days, they will find that it is the doctrine which will baffle them in the long run; and it must come to this issue. Every Englishman must decide the question to his own satisfaction before he would introduce a power into the empire which will come between him, his liberty, his wife, his children, his God.—*English Tract, Abridged.*

LONDON PRIZE ESSAYS.

N.B.—All members of the Protestant Educational Classes are specially directed to the following announcement. Those who have conducted classes are requested to make the same known as widely as possible.

THE following Prizes are offered for the best Essays on the under-noted subjects:—

I. PRIZE of £10 (by the Right Hon. Lord Oranmore).

Subject of Essay.—Conventual life: its principles, its inducements, and temptations; its evils, individual, social, and national.

To be competed for by Ladies who have been members, or may, during the ensuing Session, become members of any of the Institute's Protestant Educational Classes for Ladies.

II. 1ST PRIZE of £20; 2D PRIZE of £5 (also by Lord Oranmore).

Subject of Essay.—The Progress and Influence of Romanism in Great Britain, socially and politically, and the best way to meet it.

To be competed for by those who have been members, or may, during the ensuing Session, be members of any of the Institute's classes.

III. PRIZE of £10 by J. Holt Skinner, Esq. (*late President of the Scottish Reformation Society*).

Subject of Essay.—The Bearings of Romanism upon the morals, industry, and intelligence of a nation.

Competition open to members of any of the Institute's classes, as in Section No. II.

Each Essay to bear a motto, accompanied by a sealed envelope, bearing the same motto outside, and the full name and address of the writer inside.

Essays to be lodged with the Secretary, the Rev. G. R. Badenoch, on or before the last day of February 1872.

The prizes will be awarded and presented at the annual "May Meeting" in London (1872).

THE PROTESTANT EDUCATIONAL INSTITUTE,
CLARENCE CHAMBERS, 12 HAYMARKET, LONDON, S.W.,
September 1871.

BAVARIA OPPOSING ROMISH INFALLIBILITY.

(From the Times.)

"MUNICH, Aug. 31.—The Bavarian Government has made its choice in the strife which divides the Roman Catholic Church in Germany. It took its time about it, but there can be no mistake about the side which it has espoused. For months and months the balance has been swaying to and fro. Great and unexpected was, therefore, the consternation of the Clericals and the satisfaction of the Liberals when, two days ago, a letter of the Minister of Public Worship to the Archbishop of Munich appeared, dated the 27th of August, which throws down the gauntlet to the Clerical party, or rather takes up that thrown down by this latter.

"The letter is a long and elaborate refutation of the arguments put forward by the bishops of Bavaria to justify their proceedings against Döllinger and others who would not submit and recognise the dogma of Infallibility. It declares the dogma to be an innovation dangerous and adverse to the interests of the State; it upholds the royal right of the *Placetum*, and promises its protection to those who may incur the displeasure of the Episcopate by their resistance to the new dogma. . . . The Bavarian Government upholds the principle that the Bavarian archbishops and bishops are subject, like every one else, to the laws of the kingdom. The danger threatening the Constitution, and the violation by the bishops of the laws of the kingdom, force the Government to measures which it would have liked to avoid. It will refuse its assistance to the propagation of the new doctrine, and to the carrying out of those provisions which may be made in consequence of the new doctrine; it will hold fast to the principle that the decisions which the Church authorities might take with regard to those who do not recognise the new dogma can have no effect in civil and political matters, and, if necessary, it will take measures to insure the independence of the members of the Church against clerical pressure. As you see, the letter is very decided in its tone. Of course, the past is past. The dogma has been published and cannot be revoked, but for the future the zealots may know what they have to expect. Composed as the Chambers are now, there is but little doubt that the step taken by the Ministers will be approved by the majority."

ROMANISM AND ART, BY MR RUSKIN.

"INSTEAD of being a promoter of the arts, Romanism has never shown itself capable of a single great conception since the separation of Protestantism from its side. So long as—corrupt though it might be—no clear witness had been borne against it, so as it still included in its ranks a vast number of faithful Christians, so long its arts were noble; but the witness was borne, the error made apparent, and Rome refusing to hear the testimony, or forsake the falsehood, has been struck from that instant with an intellectual palsy, which has not only incapacitated her from any further use of the arts, which were once her ministers, but has made her worship the shame of its own shrines, and her worshippers their destroyers."—*Stones of Venice*, vol. I., p. 34, app. xii.

"It is of the highest importance, in these days, that Romanism should be deprived of the miserable influence which its pomp and picturesqueness have given it over the weak sentimentalism of the English people.

I call it a MISERABLE INFLUENCE, for of all motives to sympathy with the Church of Rome, this I unhesitatingly class as the basest. I can, in some measure, respect the feelings which have been the beginnings of apostasy; I can respect the desire for unity, which would reclaim the Romanist by love, and the distrust of his own heart, which subjects the proselyte to priestly power. I say I can respect these feelings, though I cannot pardon unprincipled submission to them, nor enough wonder at the infinite fatuity of the unhappy persons whom they have betrayed—fatuity SELF-INFLICTED, and STUBBORN RESISTANCE TO GOD'S WORD and man's reason! To talk of the authority of the Church, as if the Church were anything else than the whole company of Christian men; or were ever spoken of in Scripture as other than a company to be taught and fed, not to teach and feed. . . . Fatuity! to seek for the unity of a living body of truth and trust in God, with a dead body of LIES AND TRUST IN WOOD; and thence to expect anything else than plague, and consumption by worms undying, for both. Blasphemy as well as fatuity! to ask for any better interpreter for God's word than God, or to expect knowledge of it in any other way than the plainly ordered way! If any man will DO he shall KNOW. But of all these fatuities, the basest is being lured into the Romanist Church by the glitter of it, like larks into a trap by broken glass; to be blown into a change of religion by the whine of an organ-pipe; stitched into a new creed by gold thread on priests' petticoats; jangled into a change of conscience by the chimes of a belfry. I know nothing in the shape of error so dark as this—no imbecility so absolute—no treachery so contemptible. It would be so if art were still doing all that it once did for Rome; but the grossness becomes incomprehensible as well as unpardonable, when we look to what level of degradation the human intellect has sunk at the present moment in Italy. So far from Romanism producing anything good in art, it cannot even preserve what has been left in its keeping! . . .

"I know of no abuses of a precious inheritance half so grievous as the abuse of all that is best in art, wherever the Romanist priesthood gets hold of it. It amounts to absolute infatuation."—*Stones of Venice*, vol. I., app. xii.

"I do not know, as I have repeatedly stated, how far the splendour of architecture or other art is compatible with the honesty and usefulness of religious services; the longer I live the more I incline to severe judgment in this matter, and the less I can trust the sentiments excited by painted glass and coloured tiles. . . . I have but this exhortation for all who love them—not to regulate their creeds by their taste in colours, but to hold calmly to the right, at whatever present cost to their imaginative enjoyment; sure that they will one day find in heavenly truth a brighter charm than in earthly imagery; and strive to gather stones for the eternal building, whose walls shall be salvation, and whose gates shall be praise."—*Stones of Venice*, vol. I., app. xii.

THE LORD'S SUPPER.*

THIS is a very able and learned treatise by a thoroughly competent man, in regard to a recent sermon by Dr Pusey, entitled, "This is my body." It is singular that so plain a text should be misunderstood and misrepresented. But so long as unsound views are put forth, it is most necessary that they should be exposed and refuted.

* By the Rev. Charles Hebert. London: Dalton & Lacy.

POPERY AND FENIANISM.

THAT Popery is really at the bottom of all the systems of social violence which, under a variety of names, are continually convulsing Ireland, is as clear as possible. It will be remembered that Mr Smith, M.P. for Westmeath, was the chosen member of the priests in that county. At the late great Romish Sabbath meeting in the Phoenix Park, Dublin, over which he presided, this special favourite of the Roman Antichrist uttered the following sentiments in regard to one of the most cowardly and atrocious murders of modern times. How such a man should be allowed to occupy a place in the British Senate may well excite surprise. But the following extract from his speech is fitted to instruct all not wilfully blind:—"The Manchester men—(tremendous cheering)—went forth in the open day, in the public road, to give honourable battle for the rescue of their chief. No base, no sordid motive actuated them. (Cheers.) On the contrary, they obeyed the noblest impulse that could inspire the human breast. Sergeant Brett did not fall by the assassin's bullet, but as a soldier falls in defence of his flag. All morality, ancient and modern; all civilisation, pagan and Christian; the consciences of mankind, attested that the Manchester rescue was a deed of heroism. (Loud cheers.) If these men are criminal, then he was also criminal, for with the exception of taking human life he had done all they did."

NO PEACE WITH ROME.

ENGLAND, thou must not, shalt not, bow to Rome.
 Arouse thee from thy lethargy. Awake,
 For truth and duty call. Awake, arise,
 Here thou, alas ! art called again to fight
 For what thy martyred fathers died to win—
 Pure faith and simple worship. Rome with stealth
 Already mines thy outworks; her platoons,
 Hoarse with the battle-cry "Equality!"
 (Supremacy, they mean), gain heart and hope,
 Trusting to find thy garrison asleep,
 And knowing, too, what traitors lurk within,
 All ready to betray thee. Sleep no more;
 The Bible hath propelled thee where thou art,
 And thou art traitor to thyself and it,
 If thou dost longer parley with the foe.
 Tell Rome we're resolute, and will not submit
 (God helping us), to Cardinal or Pope.
 Her pagan rites, her semi-pagan creed,
 Her lewd confessionals, her mumming prayers,
 Her false pretensions, mean idolatry,
 Her lying relics and sham miracles,
 Her childish penances, her doubtful saints,
 Her silly bulls, her weak anathemas:
 Tell her we loathe and we despise them too,
 And, having once cast off the Papal chain,
 Will never wear it more. Shall it be said,
 My favoured country, that she finds a home—
 This enemy to God and man—in thee,
 In thee, blest England, while the nations round,
 Fast struggling from beneath her funeral pall,
 Are weary of the harlot? No! Unite, combine,
 And barring out the common enemy,
 Rally with ardour to the battle-cry—
 "Christ and the Bible, and No Peace with Rome."

ROMISH SUPERSTITION,

BY PROFESSOR LEWIS MARINIA, LL.D.

THE ancient Liris, after receiving the waters of Lake Fucinus by a subterraneous aqueduct, on the construction of which the Emperor Claudius employed, during eleven years, no fewer than 30,000 slaves, enriches the pleasant country of Campania, called *Felix* by the Romans for its fertility. Here are flowers and fruits in rich luxuriance; here breathe the gentle zephyrs; here fantastic clouds trail their rosy pinions over the azure Apennines, and close the day in a golden hope!

About forty miles from its source the river receives the waters of the cold Fibrenus, near the villa of Cicero, and leaves on the left Arpinum, the home of Marius and of Cicero. In that town the names of Marius and Cicero are held sacred, many men bear them, and Catholic priests scruple not to baptize children by these names, though no St Cicero nor St Marius is to be found in the Roman Martyrology.

A short time ago, Dr E. White, a learned Englishman, journeyed to Arpino in order to visit the Pelasgian walls, the gate with the sharp-pointed arch, and the house of Cicero. Dr White, when near the house of the orator, addressed a black-eyed girl of fifteen, who was spinning wool—

“Whose house is this?”

The girl, being addressed, answered in good Italian—

“I am glad to tell you, sir, that it is the house of the great Cicero. You look like a stranger, but, having a book under your arm, doubtless you are a learned man, and have studied our countryman’s works?”

Dr White, delighted with the ingenuous speech of the girl, feigned ignorance, and said—

“Indeed, I have heard something about that celebrated captain, but I never heard that he had written any books.”

“Dear me, sir! you are mistaken; it is not Cicero who was the great captain, but Marius. My grandmother, when I played the fool, used to say, ‘Hush, Clelia! hush! Marius is coming!’ and I was terrified, thinking of that bald-headed, frowning man, whose statue is in the Forum. Then, as I said, sir, you are mistaken; it is not Cicero that was the great captain, but Marius, as grandmother told me, who was noted for his deeds of war. Cicero was a very learned man, and I will relate to you what my father and Don Michael Asinelli, our priest, were saying last Christmas night:—

“My father is an honest workman, very fond of his native town, so that he is constantly reading Cicero’s life and the story of Arpino. Don Michael Asinelli is a good priest, but father says very ignorant. Dear me! I have said more than I ought, but please do not repeat it to anybody.”

Dr White assuring her that he would keep silence, Clelia continued—

“My father asked Don Asinelli what he thought about Cicero? and Don Michael, signing himself with a double cross, replied, ‘Don’t ask that, Master John, he was an unbeliever, therefore he is doomed to destruction.’ Father said to him, ‘How? do you pretend that he ought to have believed in Jesus Christ, when he was born one hundred and five years before our Saviour?’ But Don Asinelli, redoubling his crossings, said, ‘Our Holy Mother Church teaches us this.’

"Then papa inquired if Don Asinelli had ever read Cicero's works, but he exclaimed, 'God forbid! though they are not down in the Index, yet I have never read them.' Our holy bishop said to me, 'Don Michael, I will have no learned priests; the ass is the emblem of a Catholic priest; remember your family name: our Lord never mounted horses, because He wished to teach that asses should support the Catholic faith.'"

The girl had just finished her recital, when Dr White, having observed the relics of Cicero's house, was called by Clelia, who said to him—

"Look, sir, at that man who is approaching; it is Don Asinelli."

Don Michael Asinelli is a short plump broad-shouldered man, about forty years of age. A large three-cornered hat covers his stupid head. He wears a yellowish collar; as he changes it only at Christmas, it offers but little contrast to the once black cassock. On his shoes are massive buckles which rattle as he walks; in his left hand he carries a large *erba santa* (snuff) box, into which his right hand is eternally digging. His face has none of the vivacity of the Italians, and his dull eyes, with heavy black circles, serve to show his character.

Dr White is an Englishman, very fond of studying people and countries; he lives as an Italian in Italy; indeed he lives as a native in whatever country he happens to be, in order to make himself well acquainted with the manners and customs of foreigners. As soon as he saw Don Asinelli, he went up to him, and said—

"I am very glad, sir, to meet you. This young girl has told me many things about you, and I should be delighted if you would explain to me the story of your town?"

Don Michael Asinelli was much embarrassed at this speech. Raising his three-cornered hat, he replied—

"Most esteemed, sir, a true Catholic pays no attention to heathen learning and history; but if you wish to hear something about our most holy religion, I will satisfy you."

Dr White was a freethinker, but he never neglected an opportunity of amusing himself, so he invited Don Asinelli to supper. They departed from Cicero's house, and as Dr White shook hands with Clelia, Don Asinelli, who saw the act, muttered, in the midst of an abundant pinch of *erba santa*, "No more bashfulness, no more!"

They arrived at the hotel. Dr White was delighted at his prospect. A cheerful people are the Italians, but the southerners, unhappily, are too much so. The workmen, after the most toilsome day, seek repose for their exhausted frames in a serenade sung to their guitars, their mandolines, or their violins.

Don Asinelli hated serenades; he said that men ought only to sing to the Holy Virgin.

The landlord called the Englishman and the priest to supper.

Dr White did the honours, and Don Asinelli began the conversation by inquiring after his new acquaintance's honourable name. As soon as Dr White had said he was an Englishman, the astonished priest asked if he was also a Catholic.

The question was very embarrassing, but Dr White replied that he was neither a Catholic nor a Protestant, and he assured the priest that he should be delighted to be instructed in the tenets of the Catholic faith.

Don Asinelli opened wide his eyes, and inwardly rejoiced at the idea of turning an unbeliever into a fervent Papist.

His reflections were interrupted by the appearance of a dish of the famous Neapolitan *macaroni*.

As soon as Don Asinelli had tasted the sauce, he began to reprimand the English Doctor for eating beef on a Friday.

"I beg your pardon," replied Dr White, "I had no intention of sinning; the fact is, that I did not know that what people eat every day was forbidden."

"It is forbidden, dear sir, by our Holy Mother Church; but under special circumstances we can obtain permission to break the rule by paying a trifle to the Curia."

"Is it then a sin to eat beef on Friday?"

"And on Saturday, too!" chimed in the priest.

"But if it is a sin, your Church encourages sin by permitting it, albeit only at times."

"It is no longer a sin when the Holy Mother Church permits it."

"Are you married?" added Father Asinelli.

"No, sir, but I intend to be married to a cousin of mine."

"Indeed! You must not do that, sir! You must ask the permission of his Holiness, and according to your wealth, you must pay a sum. When that has been done, permission will be duly granted."

"I can commit a sin, then, which is no more a sin."

"Yes, sir, and your children will be legitimate."

"But be pleased, Don Asinelli, to explain the matter to me. If what you say is correct, as I am bound to believe, does not the Church encourage sin?"

"The practice in question is undoubtedly sinful in itself, but after his Holiness's permission is granted, it is no longer sinful."

"So that human actions are right or wrong according to his Holiness's will?"

"To be sure, sir, to be sure! You know his Holiness is infallible."

Don Asinelli continued to eat and drink without paying any attention to the fact that it was Friday, but Dr White was careful not to reproach him.

"What power," continued Don Asinelli, "Jesus Christ imparted to the Pope! We have many examples of that power. You have a law of divorce, but it is not founded on religious considerations. Alexander VI. many times divorced his daughter Lucretia, and though clergymen are forbidden to marry, his Holiness had many children? The Pope is a vice-god on earth, and if God's will is sacred, would not that of the vice-god be the same? Think how many men have been placed in Paradise by the will of a Pope. Did not his Holiness Pius IX. canonise the famous inquisitor Peter Arbues, to whom many crimes have been imputed, though a certain cardinal did say, *Non placet*? Is not Peter Arbues in Paradise?"

The logic of the Catholic priest was so trenchant that Dr White could only be silent under it; Don Asinelli continued—

"Very plain and comprehensible is our religion. Believe blindly all that his Holiness commands. Nothing but truth can issue from infallibility."

Dr White asked the priest to inform him what was the name of the large building which he saw in the distance.

Don Asinelli replied, "It is the Church dedicated to our Lady of Loretto."

"Is she another holy virgin-mother of God?"

"No, sir, she is one and the same with the blessed Virgin Mary, but I will relate to you the story of a great miracle.

"The holy house in which Maria had received her message from the Most High was in a Turkish state. Our Lady commanded the angels to take it away, and the house was carried to Loretto.

"Here the holy house (I have seen with my own eyes what I am now telling you) is suspended in the air without touching the earth. You may see it for yourself by paying a little fee to the resident priest. Our Lady of Loretto is as black as a negress, because it is said, *Nigra sum sed formosa*."

Here Dr White thought of Napoleon I., who, having robbed the holy house, carried to Paris the black idol, and placed it near the Venus Physica at the Louvre. He then said to Don Asinelli—

"Relics always bewilder me; for instance, I have seen a head of St John Baptist at Constantinople, and another at Angers, and I cannot comprehend it."

"Nothing could be more simple: our Lord multiplied St John's head, as He did the loaves and fishes; the former to increase faith, the latter to extinguish hunger."

"But I have read," said Dr White, "that the Synod of Mentz (1261) avows that priests are sometimes unconsciously led to worship the bones of beasts."

"Well, I see nothing in that," replied Don Asinelli, "our Lord may perform miracles by means of beasts. Did not Balaam's ass speak? The relics of the holy ass on which our Lord and Lady went into Egypt, did not these work miracles? High prices are paid by seamen for fragments of Noah's ark, because they preserve ships. Miracles! miracles! they are in everything, sir, amongst Catholics."

"Have you any relics of angels?"

"Oh yes; a feather lost by the Angel Gabriel, when he was entering the holy house."

"And of Jesus Christ?"

"In Rome there is the holy hay and cradle. The candle lighted at the birth of our Saviour is still preserved. The breath itself of our Lord is in a box, but no man can open it. Do you know the story of the holy blood?"

"No, sir, I do not."

"I will relate it, and I hope it will perform the miracle of your conversion."

"Nicodemus, when taking down Jesus Christ from the cross, collected the holy blood in a glove, with which afterwards he did many miracles. Being persecuted by the Jews, he wrote on a parchment an account of all the miracles which had been performed by its means, and put the parchment and glove in the beak of a great bird, and threw it into the sea. Twelve hundred years afterwards, this holy beak, having floated over all the oceans, was at last washed ashore on the coast of Normandy. A Norman duke was engaged in hunting, and his dogs were worrying a stag. Suddenly the barking ceased, and the duke saw stag and dogs kneel down very quietly in attitudes of prayer. This moved the duke's

devotion, and he ordered search to be made, and the holy beak was found. On the spot where this happened he founded the Abbey of the Beak, an establishment so rich now that we can say that one beak feeds many appetites.

"This story reminds me of the holy tear. The holy tear of Vendôme is one of those which our Lord wept on the death of Lazarus. It was collected by an angel in a little lachrymatory, and brought by the Magdalen to France. There it is worshipped in the monastery of Vendôme, and brings an income of 4000 francs. Some of the Holy Virgin's milk was preserved by an angel, and is now in a village not very far off; but it is almost forgotten, because it no longer causes miracles.

"St Januarius's blood, which liquifies at Naples and Pozzuoli, is a very surprising miracle."

Here Dr White thought of Garibaldi, when he ordered the miracle to take place, and the holy Januarius obeyed the dictator.

It being very late, Don Asinelli took leave, promising another visit to Dr White, but by the next day the Englishman was far away.

Postscript.—The reader who desires to hear more about Romish superstition may consult Laurent's "*La Reforme*," Henri Etienne's "*Apolo-
gie pour Hérodote*," "*Histoire de la Sainte Larme*," Muratori's "*Dis-
sertat*," Guibertus "*de Pignoribus Sanctorum*," Thiers' "*Traité des
Superstitions*," &c. He should also take a trip to Italy, where so many
follies are enacted by jugglers among the Catholic priests. But, thanks
to God! the Italian people no longer believe these things, and indifference
to them has taken the place of past credulity.

ARPINO, March 1871.

THE IMPORTANCE OF LONDON AS A CENTRE OF PROTESTANT EFFORT.

(Concluded from Page 92.)

CHAP. VI.—MEANS AND WAYS OF RESISTANCE TO ROME.

In the Church of Rome there is a combination of forces and powers. Firstly, there is a despotic, devouring temporal power—the Roman Empire—with the physical force and power of Satan, and a throne and great authority, or dominion, conferred by Satan. Secondly, there is a power purporting to be purely spiritual, but as truly temporal as spiritual, consisting of the two branches of the secular and regular clergy of the Roman Church; and this power of the most deceitful nature, possessing all the authority of the first power. Thirdly, there is a power the very image of the first power, raised by the second power out of itself—viz., the Pope, making the same claims of universal dominion, and ruling in the same seat as the first power.* This is the Roman system. The spiritual and temporal provinces are concentrated in each of the three powers—ultimately in the Pope. This system is the stronghold of Satan, to the pulling down of which the Spirit of God is mighty. It is against this system that the faith and the patience of the saints are to be exercised. The Most High has placed His creatures under numberless intricate laws, to their finite minds incomprehensible, such that those who live most in accordance with His will are almost

* Rev. xiii. See "Notes on the Apocalypse." By Rev. D. Steele, sen., Philadelphia. Young & Fergusson. 1870.

always, on that account, subjected to opposition, trial, or even persecution, and such, that forces of principle and mechanism are continually brought to bear against them, while living according to His will. Yet such, that His people have, in a great measure, the power of opposing these forces both of principle and mechanism, although, with what effect, with what degrees of success or failure, is generally, beforehand, beyond the reach of their mental vision. The Church of Christ in Britain has, in a great measure, this power at the present day; and be the result of its exercise defeat or triumph, we are assured that, by numberless reciprocal relations and dependencies, "all things work together for good to them that love God." The opposing power is great, rendered greater by the means of opposition. But the Word of God gives the Christian a divine panoply, coupled with the gracious intimation of its use and efficiency,—“That ye may be able to stand against the wiles of the devil”—“the weapons of our warfare are not carnal but spiritual”—for “we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” The first part of this armour is truth. “Stand, therefore, having your loins girt about with truth.” The Church of Rome has her loins girt about with deceit; but that of Christ seeks the Word of God, which is truth. “Thy Word is truth” (John xvii.) The utterance of the “Spirit of truth” is truth; and again, the “Spirit is truth” (John v. 6). Thus truth, the word of truth,—truth, the utterance of the “Spirit of truth,” are what the Christian must be girt about with. “And having on the breastplate of righteousness.” Rome’s breastplate is frequently her iniquity,—as, of late, many were deterred from knowing the nature of the Romish system as exposed in the “Confessional Unmasked,” merely on account of the deep depravity which those pages laid bare. But all dealing even with Rome, “whose coming is after the working of Satan, with all deceivableness of unrighteousness,” and with whom the end justifies the means, is to be characterised by inviolable rectitude. “And your feet shod with the preparation of the gospel of peace.” So far as work is not mentioned, there is no mention made of the gospel; but at the first step, nay, in anticipation of the first step, the command is given to preach the gospel of grace—the “gospel of peace.” At the Reformation, it was the gospel of peace that supplanted superstitious belief in man’s soul, not argument against the error; that came afterwards. And so it must be now. The first step towards real success is the preaching of the gospel of the grace of God through Jesus Christ alone. “Above all, taking the shield of faith.” Twelve centuries have proved that, in contending with the Romish system, it is not the strength of man that can be successful. God’s strength is made perfect in His people’s weakness. Exercise a faith upon Him—upon His gracious promise, implied in the words, “That ye may be able to withstand in the evil day, and having done all to stand.” “Faith is the substance of things hoped for.” Would you already have the substance as the earnest of the victory? then, exercise faith—the evidence of the blessings yet unseen. Besides, “without faith it is impossible to please God, and by faith strength may be obtained to fight the good fight.” It was by faith that the “walls of Jericho fell down.” It was by faith that those of old time “subdued kingdoms, . . . obtained promises, stopped the mouths of lions,

. . . out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens." And cannot Christians exercise this faith now in looking to Jesus as the "author and finisher of it?" "And take the helmet of salvation." This is the peculiar privilege of Christ's people. It is the crown of the Christian. When the billows threaten to engulf him, the word of the Most High is, "Fear not; be strong: I am thy salvation." Is this not sufficient? Then "take the sword of the Spirit, which is the Word of God, quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit." If there is one thing in God's universe which Rome dreads, it is the light of God's Word; for well she knows that where that light is, the darkness must be dispelled, and the clouds of superstition flee away. The Pope has termed the Bible Societies "pests;" and numerous instances have lately been given of the profound dread which she has of the circulation of Scripture. Lastly, let Christians pray in the spirit of prayer, "that utterance may be given" them, that they may be strong in the Lord, and that their labours may be abundantly blessed.

It is noticeable, that to this panoply two parts more must be added. First, the shoes—"How beautiful are thy feet with shoes, O prince's daughter!" The gospel of peace has ever, when carried to systems, doctrines, religions to which its spirit is essentially antagonistic,—because as the only true gospel it can tolerate none other as such,—a peculiar beauty of its own, a captivating beauty, which will, by the working of the Spirit of God upon the souls of those whom "the god of this world has blinded," be revealed through faithful preaching. Secondly, "The sword of the Spirit." This is the main weapon which the Christian has. Paul, having described to Timothy the antichristian apostasy, and reminded him of his own example, recommended to him the Word of God, that he might be able by it to withstand and overcome the foe. The end of the Word of God is, that the man of God may be perfect—thoroughly furnished unto every good work. It is needless to say, that the overcoming of antichristian power and cunning is a good work. Therefore, the Word of God it is that will thoroughly furnish the man of God for this work. And success will accompany its use; for the Word of God will not return unto Him void. It was with the sword of His mouth that Christ threatened to fight against the evil in the Church of Pergamos. And it is afterwards represented that with it He should "smite the nations going forth conquering and to conquer." Would you be successful in freeing the land from impending superstition and bondage? Then gird on this sword, and thus equipped, "contend earnestly for the faith once delivered to the saints, trying them that say they are apostles," and "proving all things." The deceivableness of unrighteousness requires exposure. The light of God's Word shining upon it reveals its horrid deformity.

Now, the real cause of the progress of Romanism is ignorance of its spirit and principles. No wonder that apathy is displayed, and liberality towards the Roman system manifested, when the actors of such parts know not that they encourage a system which would, if it possessed the power, persecute them to the death. The language is strong, but it is justified by the statements of Rome within the present century. Let every means be used to enlighten on the all-important theme, and in

order to make that effort beneficial, extend the work to every class within the metropolis; for it is only by doing this that the certainty of Romish members not being returned can be procured. All classes, since the Reform Act of 1867, are electors. Therefore, to secure universal Protestant votes, measures extending to every class must be adopted. There is a deplorable lack of true religion among the working classes of London. The chief cause of this "is thought to be the maintenance of those distinctions by which they are separated as a class from the class above them." It is contended that they cannot enter church without receiving some memento of their inferiority. The existence of pews, and the position of the seats, are alone sufficient to deter them from entering our churches, and "religion has thus come to be regarded as a purely middle-class propriety or luxury." It was proposed as a remedy to do away with the pew-system, and raise by voluntary contributions, through the offertory, the amount now paid as seat-rents. To other minds the prevalence of social distinctions is suggestive of a different remedy. The influence of that line of demarcation, separating on week-days the working man from his master, cannot be done away with on Sundays by the removal of a physical barrier. Unless services are exclusively their own, the same disposition which hinders their uniting in the scenes of recreation which the other classes favour, will greatly operate to hinder their attendance at religious services. It is thought that this is the real state of the matter, and as these classes are those among which the Church of Rome makes a large proportion of her converts, for the simple reason that she adapts herself to their circumstances, it is of great importance for the political, as well as the spiritual interests of the metropolis, that Romanism should be thoroughly exposed, and the gospel faithfully preached to this body. "Supposed indifference of the Churches to the social condition of the poor," also tends to foster the alienation of the labouring classes from religious services. Here the Church of Rome shows her worldly wisdom in having a branch of her proselytising machinery—the Sisters of Charity—expressly adapted to the emergency. Although it is not an advisable course to be too liberal in this way, still adequate means should be taken to dispel the illusion that the Protestant ministry have no care for either the social or spiritual interests of the working man. "Misconception of the motives of ministers," and the "poverty and crowded dwellings of the poor," are also urged as causes of this alienation; and in order to do away with the first, quiet lay agency has been strongly recommended; while the proposed remedy for the second is the provision of dwellings for the poor, where the solitude requisite for reflection and religious exercises may be enjoyed.

But, doubtless, the great evil lies in the "inadequate supply of Christian agency;" and as these classes will not go to church to hear distasteful doctrines, the truth must be taken to them. "The harvest truly is great, but the labourers are few. Pray ye therefore the Lord of the harvest that He would send labourers unto His harvest." The remedies suggested are street-preaching, services for, and lectures, to the working classes in halls and rooms with which they are familiar, augmentation of agents for pastoral visitation, employment of lay agents who have readier access to the people than ministers, whose attempts are often regarded as strictly official.*

* These hints are taken from the "Religious Census" for 1841.

Especially is it necessary to deliver lectures on Romanism. Let the inconsistencies of Popery with the Word of God be clearly set forth, and the iniquity of her morality with the tyrannical principles and tendencies of the Papacy be uncompromisingly exposed and inveighed against. For the middle and upper middle classes lectures of the same nature should also be given, and the pulpit (although not necessarily on the Lord's Day) made the means of instruction. For the higher classes other measures would have to be adopted. Could it be procured that men of position, who would gain access to the upper circles should, by lecturing, expose the nature of the system in all its bearings, incalculable benefits might be confidently expected. But in order to gain access to the young in the higher grades of metropolitan society, it would be advisable to arrange for having lectures delivered in the best schools for young ladies, as many ladies would not allow their daughters to attend lectures at which they considered the audiences to be of a miscellaneous nature.

Books on the Romish controversy should also be extensively dispensed, and as tracts and leaflets will enter where a book cannot, they also (and much care should be taken that *multum in parvo* should be the motto of such) should be freely circulated. The efforts of the Scottish Reformation Society in these and other ways, deserve the highest commendation; and could the Society's operations be extended to the desirable extent, the progress of Romanism would, under Providence, be arrested throughout the country. All that is necessary to withdraw support from Popish colleges, schools, monasteries, convents, and sisterhoods, is to lay open the teaching of the former, and the consequent sin of supporting them, and to give temperate but thorough exposure of the iniquity of the conventual and monastic systems, and the culpability of extending countenance to such.

It is also of the highest consequence that the actions of the Romanist members of the House of Commons should be closely watched, and petitions promptly drawn up to defeat all measures which tend to strengthen the Romish and weaken the Protestant cause. Let every means be taken to have the Protestant side of political questions clearly and forcibly stated through the public press.

If such a course of enlightenment as has been proposed, and which has been adopted by the Scottish Reformation Society, were more extensively carried on, there would be none but staunch Protestants returned by the parliamentary constituencies of the metropolis, and, indeed, of the country. There would be no more heard of the appointment of salaried Romish chaplains to our army and navy, to our prisons and workhouses; no more grants to Popish schools and reformatories. And had it been in execution soon enough, we should not have had our exchequer drained to the extent of £364,000 to train up a host of malcontents within our land. And there is need of such a course when her prospects are considered. She will strive to drain the exchequer by every possible means, particularly by securing salaries for her chaplains. She will make every exertion to fill the Government and public offices with members of her Church. She will endeavour to procure the abolition of the laws which prevent a Papist sitting on the woolsack and the throne; and the grand finale will be to secure for herself the State endowment now possessed by the clergy of the English Church, and to seize upon all the ecclesiastical property in the country, which, if it be accom-

plished, will leave the land in the position in which it was before the Reformation. Once let her be paramount, and the dark ages will again roll over Britain.

It has now been seen how Rome directed her attack upon England; that she made her fiercest onset upon the capital, of which the importance as a centre of Protestant action is demonstrated; that during the thirty years she has more than trebled her forces; that she has at the present day her agents in almost every department of the constitution; that she exercises through the Parliament an influence subversive of the constitution; that she has her agents in every branch of metropolitan society; and that the Roman archbishop exercises a power not only in opposition to that of the sovereign, but which, when fully developed, will prove a galling tyranny, while the realisation of her prospects would lead the country once more into the darkness of superstition. It has been seen how the realisation of her prospects could be prevented, and how she could be shorn of her present power. We are called upon to return to the God who is chastising us for our sins by letting loose upon us this enemy. Let all Protestant Christians, then, "do according to the command of God, the God of their fathers," and cleanse from the pollution of Popish superstition the metropolis. Let every Christian within the capital lift his soul to the God of heaven, and swear by Him that liveth for ever and ever that, with the whole force of the nature given him by Divine providence, he will wage continual war against the antichristianism of the Roman system.

EXPECTATIONS OF AMERICAN ROMANISTS.

(From an American Paper.)

IN a previous article on this subject three points were noted. First, that it is the aim and expectation of Rome to be able to control the American Republic; second, the grounds on which she bases this expectation; and third, what she is doing as an ecclesiastical organisation to accomplish this end. Let us now note some of the things Rome is doing as a political organisation with a view to the control of this country.

Many Protestants do not seem to realise the fact that the Roman Catholic Church is the most perfectly organised political party in the land. The rank and file of it are more completely under the control of the party leaders than the rank and file of any other political party in the country. The leaders of the party are the Priests and Bishops. The party is a perfect unit; as one man votes, all vote; and all vote as the leaders tell them. Every Papal Bishop can cast as many votes in our election as there are Papal voters in the diocese. Unscrupulous politicians are well aware of this fact. Rome too is fully conscious of her power in this regard. This Papal party in our political campaigns always maintains its distinct organisation. It never fuses itself with any other political party, but when it votes in aid of either of the other political parties, it casts its vote as a distinct whole and for a specific purpose. And the late Cardinal Wiseman tells us what that specific purpose is. He was asked how they managed to gain so much power and influence in England. His answer is worthy of special note. He goes back to the time Roman Catholics were few and weak in England,

and says, "The principal object of our efforts has been to procure the necessary support of Parliament; but how was this to be obtained, since all England sent only one Catholic member to the House of Commons? Yet we did not despair. We observed that the electors (voters) were divided between two parties, and that by combining our strength and bringing it to bear in favour of one side or the other, we could cause that side to succeed which appeared the more disposed to do us justice. Thus we taught the two parties in the State to count the power of Catholics as something." That is the Cardinal's explanation, and that explanation reveals the secret of their political power. In England, Rome makes her vote a unit, and gives it to the party that promises to do the most for her, *i.e.*, she sells her vote to the highest bidder! Now, see what Rome has already accomplished in England by this use of her political power. At the time referred to by Cardinal Wiseman, all England sent only one Roman Catholic member to the House of Commons: now Rome has thirty-eight members in Parliament, a number sufficient on a close vote to turn out any ministry, or to secure for her almost any favours she may chose to ask.

For the Roman Catholic vote, the British Government puts into the Priests' hands, for their institutions, 1,500,000 dollars per annum. In the United States the same course of policy is pursued, but with this advantage in favour of Rome, that, in this country (America), she has more than ten-fold greater power of suffrage than in England. For her vote she receives, from year to year, for her institutions, immunities, and favours such as have never been given to Protestant charities.

Now, it is this body-politic distinctness of Romanism that is the source of its greatest power and of our greatest danger. If Romanism were merely a religious system, it would melt away before the spirit of the age and the light of God's truth, as the mists of the morning melt away before the rising sun. This political power, constantly increasing by foreign recruits and the easy conditions of citizenship, Rome means to preserve, and to use for the attainment of her despotic ends. An Italian paper, called the *Esaminatori*, says, "The Roman Court expects to be able to control the American Republic." How? "Through the cunning of the Papal Hierarchy and their universal subjection of religious interests to those which are politico-ecclesiastical." The same paper then adds, "The populous city of New York, even now, in fact, is governed by the Roman court, in this way." That this statement is not a vain delusion, is evident from the lists of offices held by Roman Catholics in New York city, and published in a late number of the *New York Herald*: namely, the sheriff, register, controller, city chamberlain, corporation council, police commissioner, president of the Croton board, acting mayor, president of the board of aldermen, president of the board of councilmen, clerk of the common council, clerk of the board of supervisors, five justices of the courts of record, all the civil justices, all but two of the police justices, all of the court clerks, three out of four coroners, two members of Congress, three out of five state-senators, eighteen out of twenty-one members of assembly, fourteen nineteenths of the common council, and eight-tenths of the supervisors. This vast political power is believed to be used in the interests of the Papal Church, securing for its institutions immense grants of valuable real estate from the city, as well as large sums of money. Thus, the Papal Church con-

trols, first, the taxation of city property; and second, the appropriation of the millions of revenue received from taxation. The statement has been made that the Roman Catholics of the city pay about twelve per cent. of the taxes, and receive some seventy-five or eighty per cent. of the appropriations. Now, the control which Rome has obtained in New York by the exercise of her political power, she is managing to obtain in all the other large cities in the State and in the nation, hoping to be able to control, in a few years, the national government, and the national appropriations, as she now does the appropriations of New York city, New York legislature, *et cetera*. Certainly it is high time that every true patriot in the land and every Christian should begin to realise the danger.

PRIVATE JUDGMENT.

“CHRIST’S command to teach all nations, is equally a command to all nations to learn; and the practice of the apostles shows how they understood their commission, and, of course, how we ought to understand it. They taught the nations by addressing individuals, even when they spoke to them in crowds, commending themselves to *every man’s* conscience as in the sight of God; and the Divine authority with which they were invested, not only gave permission to individuals to learn, but laid them under an imperative obligation to do so. Divine authority required every man to learn for himself, which would only be in the exercise of his own private judgment. There is no learning and no salvation by proxy. ‘If thou be wise, thou shalt be wise for thyself, and if thou scornest, thou alone shalt bear it.’ The apostles teach by their writings exactly as they did by their lips; that is, by addressing individuals, commending themselves to every man’s conscience. Even when they address collective bodies, they call on every individual to hear and learn for himself, which gives a right to, and makes it a duty of every individual, learned or unlearned, to make the communication a subject of study and reflection; that is, to exercise his own private judgment about it. The faith of one who does so is enlightened, reasonable, and divine. It rests not on the authority of man, but on the Word of God.”—M’GAVIN.

THE LATE CANON. MELVILL ON POPERY.

THE Roman Catholic Church is not suicidal enough to give up her claim of infallibility; but she is sagacious enough to perceive that men are willing to be deceived, that an *excess of false charity is blinding them to facts, and that there is abroad among them such an idolatry of what they call liberal, that they make it a point of honour to believe good of all evil, and perhaps evil of all good*. Of this temper of the times is the Roman Church, marvellously wise in her generation, adroitly availing herself: and so well has she plied men with the specious statement that she is not what she was, that they are rather covering her with apologies for their inconsiderate bigotry than thinking of measures to resist her advances. But there is no change in Popery. The system is the same—intrinsically, inherently the same. It may assume different aspects to carry different purposes, but this is itself a part of Popery—there is the variable appearance of the chameleon, and the invariable venom of the

serpent. Thus in Ireland, where the theology of Dens is the recognised text-book of the Roman Catholic clergy, they will tell you, when any end is to be gained, that Popery is an improved, and modified, and humanised thing; whereas, all the while, there is not a monstrous doctrine, broached in the most barbarous of past times, which this very text-book does not uphold as necessary to be believed, and not a foul practice, devised in the midnight of the world, which it does not enjoin as necessary to be done. Make peace, if you will, with Popery, receive it into your senate, shrine it in your churches, plant it in your hearts; but be ye certain, certain as that there is a heaven above you and a God over you, that the Popery thus honoured and embraced is the very Popery that was degraded and loathed by the holiest of your fathers, the very Popery—the same in haughtiness, the same in intolerance—which lorded it over kings, assumed the prerogatives of deity, crushed human liberty, and slew the saints of God. Oh, that England may be convinced of this, before taught it by fatal experience. It may not yet be too late. She has tampered with Popery; in many respects she has patronised Popery, giving it by her compromises and concessions a vantage-ground which its best wishers could hardly have dared to expect; but nevertheless it may not yet be too late. Let Protestants only awaken to a sense of the worth of their privileges, privileges so long enjoyed that they are practically forgotten, and this land may remain what for three centuries it hath been—the great witness for scriptural truth, the great centre of scriptural light.—*Melville's Sermons*, vol. ii. (London, 1838.)

ROME AND IRELAND.

IF we endow Popery in Ireland, we raise it to that eminence from which in Belgium it hurled defiance at the King of Holland; we place it on a position whence, as in the case of Belgium, it will fulminate its anathemas against the toleration of the Protestantism of Ireland. Never let the principle avowed by the Belgian prelates be forgotten, that wherever Government will not consent to put down Protestantism, the law of the land is at issue with the laws of the Romish Church. Apply this principle to the case under review, and it is clear as sunlight that a mere endowment will not change the evil spirit, but that the next demand will be to put down liberty of religious worship. Are we prepared to conciliate Popery at the expense of exterminating Protestantism? Yet this *must* be the demand of the Irish priesthood if you once set them on the eminence of a State support. In the words of Mr Colquhoun—

“It is the demand of their religion, the demand of the Popes, the demand of their councils, the demand without which their faith cannot prevail. Give them what you will, if you do not concede this, you give nothing; and they will answer you as the Bishops of Belgium answered—“Rather rebellion than toleration, rather civil war than freedom of conscience.” How will you receive this demand? How will Scotland endure it, which has shed torrents of her blood for liberty of conscience? How will a British parliament receive it? How will a British public bear it?”

—Review in *Church of Scotland Magazine*, April 1836, of Mr Colquhoun's “Ireland: the Policy of Reducing the Established Church, and Paying the Roman Catholic Priests.”



DISCOVERY OF THE GUNPOWDER PLOT.

DISCOVERY OF THE GUNPOWDER PLOT.

FROM the time that the glorious Reformation was established in these realms, history warrants us in saying that the Church of Rome was continually addressing itself to the task of restoring its lost influence; and by plots at home, and by intrigues abroad, was using its restless endeavours for the accomplishment of this purpose. During the reign of Queen Elizabeth, these plots assumed from time to time a darker character; until at length her own life being jeopardized, and the lives and liberties of her subjects perilled, laws were enacted which compelled the traitors to fly the country, and seek refuge in some foreign clime. In the meantime, the Queen died, and was succeeded by James I., who pursued the same line of policy which his predecessor had adopted, and favoured and maintained, to the utmost of his power, the pure principles of the Protestant faith. The result of this, his close adherence to the reformed religion, and his consequent opposition to the religion of Rome in any form, stirred up the embers of hostility in the breasts of the Roman Catholic population, many of whom formed this project of sweeping away at one fell stroke the three estates of the realm—King, Lords, and Commons—when they were assembled in Parliament. The exact number of those that were privy to the plot, has not been clearly ascertained. Foulis, in his “History of Popish Treasons,” says, “What number of them were engaged in it in England, I know not; nor did there appear above a hundred in a body; but that others had some hints or notice of it is more than probable.” The chief agency of it, however, was entrusted to the hands of eleven—four priests, Garnett, Cresswell, Baldwin, and Gerard; and seven laymen, Catesby (who is universally admitted to have been the originator), Percy, the two Wrights, the two Winters, Bates, who was Catesby’s servant, and Guy Fawkes. There were many others to whom their intentions were made known, such as Sir Everard Digby, Rookwood, and others; but I do not think that they took any active part in the conspiracy, further than supplying the requisite money for carrying out their purposes. When they enlisted any new conspirator, in order to bind him, as they had bound themselves, to secrecy, they always, together with an oath, administered the sacrament! The oath was as follows:—“You shall swear by the blessed Trinity, and by the Sacrament you now purpose to receive, never to disclose, directly or indirectly, by word or circumstance, the matter that shall be proposed to you to keep secret, nor desist from the execution thereof, until the rest shall give you leave.” And as Hume in his “History of England” strikingly observes, “It is remarkable that no one of these pious devotees ever entertained the least compunction with regard to the cruel massacre, which they projected, of whatever was great and eminent in the nation. Some of them only were startled by the reflection, that of necessity many Catholics must be present, as spectators or attendants on the King, or as having seats in the House of Peers; but Garnett removed these scruples, and showed them how the interests of religion required, that the innocent should here be sacrificed with the guilty.” This is Hume’s statement.

The plot, however, proceeded. On May 24, 1604, the conspirators hired a house in Percy’s name, adjoining the one in which the Parliament was to assemble; their object being to penetrate the wall, and

thus gain access to the rooms below. Whilst, however, they were pursuing their work, they learnt that a large vault beneath the House of Lords was to be disposed of to the highest bidder; and therefore, without hesitation, they seized the opportunity, so favourably presenting itself, hired the place, and had soon deposited thirty-six barrels of gunpowder, over which they laid 1000 billets, 500 faggots, with stones and iron bars. Parliament was convened at a particular season, and the conspirators were prepared for their work of destruction at that season; but unexpectedly the opening of Parliament was postponed by the king for some months, and therefore the explosion was of necessity postponed. In the meantime the conspirators consulted how they might seize upon Henry, Prince of Wales, should he not be at the House, and his brother, Duke of York, afterwards Charles I., upon whose deaths also they had determined. They also planned the capture of the Princess Elizabeth, who was then at Coombe Abbey, the residence of Lord Hartington, in Warwickshire; with a view of bringing her up and marrying her according to their interests; thinking thereby, as Foulis puts it, to win over many of the nobility to their cause, in the hope of having her to wife, and with her the crown.

Hitherto they had proceeded without interruption, having already been engaged more than one year in their treasonable and murderous preparations; for these preparations were not completed till the beginning of May 1605. At length, after another prorogation, the meeting of Parliament was definitely fixed for the Fifth of November. The hopes of the conspirators again rose, and their expectations became more sanguine; and, as nothing more in the way of preparation remained to be done, they all withdrew from the immediate neighbourhood, with the exception of Guy Fawkes, who was left to manage the firing of the train. But ten days previous to the time fixed for the re-opening of Parliament—that is, on the evening of October 26—the following letter, written in a strange hand, and bearing no signature, was put into the hands of Lord Monteagle, a Roman Catholic nobleman:—

“My Lord, out of the love I have to some of your friends I have a care of your preservation; therefore, I would advise you, as you tender your life, to devise some excuse, to shift off your attendance at this Parliament, for God and man have concurred to punish the wickedness of this time; and think not lightly of this advertisement, but retire yourself into the country, where you may expect the event in safety. For though there be no appearance of any stir, yet I say they shall receive a terrible blow this Parliament, and yet they shall not see who hurts them; this counsel is not to be contemned, because it may do you good, and can do you no harm, for the danger is passed as soon as you have burned the letter. And I hope God will give you grace to make good use of it; to whose holy protection I commend you.”

Now, when Lord Monteagle received this letter, being unable himself to attach any definite meaning to it, although he could not fail to regard it as an intimation of some impending danger, he carried it at once to the Privy Council. They in their turn examined it, but were equally at a loss to make anything of it; and at last gave it as their opinion, that it was sent to create some unnecessary alarm. They determined, however, upon laying it before the King, who, with all his faults, was a man of remarkable shrewdness; and having seriously considered it, he

conjectured the right interpretation—viz., that some sudden and fearful calamity was threatened, and that the scene of execution was to be the House of Lords. This gave rise to a lengthened discussion; but ultimately orders were issued, that the strictest search should be made in and about the premises. The orders were carried out on the night before the Sessions, and the whole matter was then discovered. In the cellar before mentioned, under the House of Lords, were found the barrels of powder, with all the apparatus: and at the door there stood Guy Fawkes, booted and spurred, with a large dark lantern (now to be seen at the Bodleian Library, at Oxford), with matches, tinder box, and all other materials necessary for his design. Of course he was at once apprehended, and as quickly brought before the Council; where he displayed the same intrepid firmness, mingled even with scorn and disdain, that had marked him throughout; and manifesting no concern but for the failure of the enterprise. This obstinacy lasted for two or three days; but being confined to the Tower, and left to reflect upon his guilt and danger, and fatigued with so long an effort, and unsupported by hope of escape, or by friendly intercourse, his courage at last gave way, and he made a full discovery of all the conspirators. This ended in the discomfiture of the entire body. For though many fled into the country, and endeavoured to raise the standard of revolt, yet they were entirely overthrown. Some were killed on the field; and the rest of the leaders were taken prisoners, tried, confessed their guilt, and died by the hands of the public executioner.

Thus terminated the famous, or rather infamous, Gunpowder Plot—famous for its infamy. Men may speak of it as an accident, or as an extravagance of zeal, or as a ministerial contrivance; but the history of that conspiracy is authenticated beyond all future controversy—the mine was made ready, and the train was laid. It is, as Hume so tersely expresses it, “a fact as certain as it appears incredible.” And what was it preserved us? We had an able and vigilant administration—England perhaps has never produced greater statesmen than those who directed her counsels at that period of her history—and yet when the intended victims were preserved, it was by THE PROVIDENCE OF GOD, for the vigilance of man had been effectually eluded. I need scarcely to state this. I need not to state, that there was in all this a wondrous providence of God—that the construction of the letter was very far from its natural construction—and that it does seem as though Providence urged the King, I will say, unnaturally, to put a construction upon the words of the letter, which they did not naturally convey. And is not this an historic exposition of the truth, “By ME kings reign, and princes decree justice?” Does it not show, that He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise? Yea, does it not prove a providential interference for the preservation of the Protestantism of this realm? And ought we not to reflect well and prayerfully upon this fact, which by so many years’ repetition has been impressed upon our minds; and if, as Protestants, we have any sense of the worth of the Reformation, ought we not to observe, with hearty thanks to God, each recurring Fifth of November, which tells us of the discovery and discomfiture of the GUNPOWDER PLOT?

[The above is extracted from a lecture delivered by the Rev. I. C. Barrett, M.A., Birmingham.]

THE GUNPOWDER PLOT.

(To the Editor of the Bulwark.)

SIR,—Will you kindly allow me to make an important suggestion through your valuable Magazine, to the friends of our National Protestantism, for *immediate attention*.

The fifth of November this year falls on a Sunday. Would it not be desirable to take the present opportunity for the extension, and dissemination, of a true knowledge of the real character of Popery, amongst the young people attending our Sunday Schools, by a wide-spread distribution of Foxe's "Book of Martyrs"—the small cheap edition? Let our fellow-countrymen, and country-women (for I highly esteem the noble efforts of many lady workers), well consider this, and determine to make a special effort for the success of the proposal.

When it is remembered how very energetically Romish emissaries are labouring to promulgate pernicious teachings—perverting the histories of this Protestant country—spreading lying books, such as Cobbett's (so-called) account of the Protestant Reformation—and in various ways sapping the foundations of the faith of the apostles, martyrs, and gospel preachers—is it too much to ask that an occasion like the present should be made of good service in the cause of God and Truth?

To those friends willing to help I will gladly forward information of the plan proposed by the Birmingham Protestant Association, for the success of our undertaking, and will thankfully acknowledge the contributions of friends desirous of aiding in the proposal.

Trusting the Divine blessing may rest upon this endeavour, and that all may tend to the promotion of His glory,—I am, yours truly,

T. H. ASTON, *Hon. Sec.*

PROTESTANT ASSOCIATION,
49 ANN STREET, BIRMINGHAM,
October 6th, 1871.

CONVENTS IN ENGLAND.

IT may be remarked that we see just now in England, not only a great anxiety on the part of Romish priests to extend their dominion over the souls and bodies of women, by inducing them, when very young, to take the veil, but also a systematic disregard and suppression of truth, with a view to disarm the "prejudices" of Protestants. Convents are represented as "homes" for "pious ladies," refuges from care, seats of happiness, and asylums of bliss, where "the wicked cease from troubling, and the weary are at rest."

What imposture, what cruelty, what deliberate lying such representations involve, we should wish to prove by quoting the law of the Council of Trent on conventual discipline, and then by giving an extract from the published works of the Rev. Joseph Blanco White, who was for many years a priest of the Roman Church in Spain, and who, after his conversion to the truth, held a good position in English society.

The following are the decisions of the Romish Church in the 5th and 19th chapters of the 25th session of the Council of Trent:—"The Holy Synod, renewing the constitution of Boniface the Eighth, which begins *Periculosos*, commands all bishops, under the obtestation of Divine judg-

ment, and the threat of eternal malediction, that the ordinaries in all monasteries subject to them, but in others, by the authority of the apostolical seat, should enforce that the confinement of nuns, where it has been violated, should be diligently restored; where it is inviolate, that it should be carefully preserved; and that they would subdue the disobedient, and those who contradict, by ecclesiastical censures and other punishments, in any decisive manner whatever, and call in the aid of the secular arm for this purpose, if necessary. And the Holy Synod exhorts all Christian princes to furnish aid, and enjoins it, under pain of excommunication, to be incurred *ipso facto*, upon all secular magistrates. Let no professed nun come out of her monastery under any pretence whatever, even for a moment."

The following is a summary of this decision of the Council on the escape of nuns, their trial and punishment:—First, No professed and cloistered nun can leave the convent on any pretence whatever, not even for a moment; though they were compelled by fear, force, or while children, to enter that place. Secondly, Their trial must be before the superior or the bishop if they leave within five years of their profession. But if they renounce it voluntarily as such, they are compelled to return to the convent without a hearing. Thirdly, Their punishment consists—(1.) Of ecclesiastical censures, such as penance, refusal of absolution, of sacraments, excommunication, &c.; (2.) Other punishments of any kind, whether imprisonment, tortures, as the tortures of the Inquisition, or death in the most hideous forms. The Council enjoins such punishments as apostates from the Roman Church are visited with.

But we pass from theory and laws to the practices and daily life of the cloister. Here are the words of the Rev. Joseph Blanco White, speaking from his own experience as a priest:—

"The picture of female convents requires a more delicate pencil, yet I cannot find tints sufficiently dark and gloomy to portray the miseries which I have witnessed in their inmates. Crime, indeed, makes its way into those recesses, in spite of the spiked walls and prison gates which protect the inhabitants. This I know with all the certainty which the self-accusation of the guilty can give. . . . The great poet who boasted that 'slaves cannot live in England,' forgot that superstition may baffle the most sacred laws of freedom. Slaves do live in England, and, I fear, multiply daily by the same arts which fill the convents abroad. . . . Nothing short of rebellion against the Church that has burned the mark of slavery into her soul can liberate an English nun. Whereto could she turn her eyes? Her own parents would disown her; her friends would shrink from her as if her breath wafted leprosy; she would be haunted by priests and their zealous emissaries, and like her sister victim of superstition in India, be made to die of a broken heart if she refused to return to the burning pile from which she had fled in frantic fear. . . . Suppose that such a case were of the rarest occurrence—suppose that but one nun in ten thousand wished vehemently for that liberty which she had forfeited by a few words in one moment—what law of God (I will ask) has entitled the Roman Church thus to expose even one human creature to dark despair in this life, and a darker prospect in the next? Has the gospel recommended perpetual vows? Is not the mere possibility of repenting of such vows a reason why they should be strictly forbidden? And yet they are laid on almost infants of both sexes.

Innocent girls of sixteen are lured by the image of heroic virtue, and a pretended call of their Saviour, to promise they know not what, and make engagements for a long life, of which they have seen but the dawn. . . . To what paltry shifts and quibbles will not Roman Catholic writers resort to disguise the cruelty of this practice? Nuns are described as superhuman beings, as angels on earth, without a thought or wish beyond the walls of their convents. . . . Are nuns, indeed, so invariably happy? Why, then, are they insulted by their spiritual rulers by keeping them under the very guards and precautions which magistrates employ to secure external good behaviour among the female inmates of prisons and penitentiaries?"

THE NOVELTY OF PAPAL INFALLIBILITY.

To the Lay Members of the Latin Church.

FRRIENDS, COUNTRYMEN, AND ROMANS,—Solid Truth is contained in Scripture. (St Luke i. 4; 2 Tim. iii. 13–17.) We should admit of no conclusion not approved there. There is no court paramount besides the Court of Heaven. Though there were a hundred Popes, and though all the mass priests in the world were turned into Cardinals, yet we could learn more from the Bible than from that vast multitude. The Bishop of Rome in falsifying history is draping his own figure for posterity. He is wrapt up in his fame as the beautiful Narcissus was in his beauty. Has he lost the faculty of self-examination? Is nothing thought or done by him wrong in motive or in act? I, a sinful man, but firm in the Holy Catholic faith, herewith, before the face of God's Church, openly and loudly accuse Pope Pius IX. as a heretic and destroyer of the Church. The personal Infallibility of the Bishop of Rome is not founded on Scripture, but directly contradicts the constitution of the Church instituted by Jesus Christ. By this dogma Pius IX., Pope, has dared to introduce the godless system of absolutism into the congregation or flock of God, the *Ecclesia*. My right publicly to gainsay the Pope is founded upon the canonical sentence, whereby, according to Innocent III., every Pope who is a heretic is subject to the judgment of the Church if he strives to ruin this same Church. This new dogma is a notion which has been believed never, nowhere, and by nobody until the year of grace 1870. The Anti-Christian power is described by St John as a woman clothed in scarlet, and sitting on a scarlet coloured beast. I openly avow that I regard the new teaching as the mere "trimmings" of the mystical Babylon. I protest against the novel doctrine of Papal Infallibility.

I. Facts refute it. When Pope Liberius condemned Athanasius he was universally condemned himself, and was not again acknowledged until he had retracted. Honorius was condemned as a Monothelite, in the sixth General Council. Pelagianism, condemned by Innocent, was approved of by his immediate successor Zozimus, and the sentence of the same Innocent, in favour of Infant Communion, was anathematized by Pius IV., in conformity to the Council of Trent. Thus you have Pope against Pope. If convicted of a single error, there is at once an end of Papal Infallibility. "Longum iter est per præcepta, breve et efficax per exempla."

II. I protest because certain fundamental rules, supported largely by

authority, have not been observed in the Pope's judgment on the question before the Pan-Roman, falsely called "Œcumenical" Council (see Cardinal de Turrecremata's "Treatise before the Fathers of the Council of Basle, July A.D. 1437, compiled at the mandate of the legates of the Apostolic See presiding over the said Council"). These rules are:—

1. That in the definite judgment of a General Council, testimonies and sayings of Holy Scripture are chiefly to be weighed and considered.
2. That next to the authority of Holy Scripture, in the definite judgment of this present cause, as of any other cause of faith, those holy doctors are most to be considered and embraced by the Council whose sayings in matters of faith have been most approved by the Universal Church.
3. That the testimonies of the Fathers to be adduced should be viewed in their originals (so as to be considered in their context).
4. That if any doubt should arise as to the meaning of any text of Holy Scripture, the aforesaid Fathers should be chiefly regarded in the exposition thereof.
5. That those scholastic doctors are to be preferred, both in the exposition and understanding of Holy Scripture and in defining matter of faith, who most expressly and formally resolve their meanings to Holy Scripture, and the doctrine of the Fathers. These rules Cardinal de Turrecremata supports at length.

III. I protest, because the *placet* of the laity in the synod is wanting. In the First Council, Acts xv. 23, you read of the *placet* of the whole "multitude" at the decision of the Council, the Apostles, and Elders, and Brethren. To find traces of personal Infallibility (Papal) is absolutely impossible, except by the use of Latin lenses of so high a power as to introduce endless chances of error into the inquiry. In the Acts we can discover the election of a new Apostle by the whole body of the disciples, the reception of the great Apostle of the Gentiles into the Church by a simple layman at Damascus, the mission of Paul and Barnabas to their great work through the agency of mere "prophets and teachers" at Antioch. The primitive Bishops received their power of office from the laity by their election of them. The Fathers did not consider Bishops to be the successors of the Apostles, but successors of the Seventy Disciples. The Apostles were extraordinary ministers qualified to bear witness personally of the Resurrection. (See Acts i. 22, and 1 Cor. ix. 1.) In the absence of lay brethren, the Emperor not being present, nor his representative, as in former Councils,—Nice, Constantinople, Ephesus, &c.—behold! clerical members of the Latin Council have set up, in the person of their chief Bishop, a living and permanent authority to decide all controversies, and to prescribe what is to be the faith of the whole Church.

IV. I protest against the presumptuousness and folly of attempting to delegate such a power to any fallible being. Has the Pope received an immediate Revelation? Can he produce his credentials as an inspired messenger from God? If our Lord had designed to delegate to others, besides the Apostles, an authority to decide on religious truths, without bestowing at the same time, the miraculous gifts which are the signs of an Apostle, He would necessarily have designated, in express terms which could not be mistaken, the persons and the places to which Christians must resort for such authoritative decisions. He would have clearly pointed out (as under the former dispensation), "the place which the Lord had chosen to cause His name to dwell there." He would

have plainly declared that either the Bishops of some particular Church—whether Jerusalem, or Rome, or Constantinople,—or the Christian writers of the first three, or the first four centuries, or the unwritten traditions current in a certain specified country, or the majority of votes in a General Council, so and so convened, were to have this decisive authority, and thus, by that specification on His part, their decisions would have been stamped by the miraculous proofs He himself had displayed. Now, as we know that He did not make any such declaration, we must conclude that He did not design to provide any such perpetual living oracle, and did not delegate the authority with which He himself taught to any but those to whom His Spirit bore testimony, confirming their words by *signs* following. All who have endeavoured to find some such “oracle” residing in any man, or body of men, not gifted with the signs of an Apostle, all these have proceeded in the search of some arbitrary rule devised by man, and not warranted by any declaration of our Divine Master. Feeling strongly the inadequacy of their own intellect to guide them to religious truth, they have trusted to their own intellect, or their own imagination, to stamp on whatever they think fit the character of Revelation, the great source of religious truth. St Luke i. 1–4 should be studied. That inspired Evangelist received his intelligence, not by tradition only, as others had received, but by revelation confirming that tradition, and securing him from any error or mistake in the recording of it. The *certainty* of which St Luke speaks is intended to be in opposition to the floating rumours which must necessarily be *uncertain*. The permanent Word of God is preferable to the volatile *ipse dixit* of Rome. (See Proverbs xxii. 20, 21; St Matt. xxiii. 8; Rom. xi. 19–22; Isaiah viii. 20; Acts xii. 21–24; Judges v. 8.)—I remain, yours respectfully,

ROBERT ASKWITH TAYLOR, M.A.

Norton Malreward Rectory, Bristol.

SUFFERING FOR CHRIST.

IF ever you would get above the power of your own fears in a suffering day, make haste to clear your interest in Christ, and your pardon in His blood, before that evil day come. The clearer this is, the bolder you will be: an assured Christian was never known to be a coward in sufferings. It is impossible to be clear of fears till you are cleared of the doubts about interest in, and pardon by, Christ. Nothing is found more strengthening to our fears than that which clouds our evidences; and nothing more to quiet and cure our fears than that which clears our evidences. The shedding abroad of God's love in our hearts will quickly fill them with a spirit of glorying in tribulations (Rom. v. 5). When the believing Hebrews once came to know in themselves that they had an enduring substance in heaven, they quickly found in themselves an unconcerned heart for the loss of their comforts on earth (Heb. x. 34), and so shall we too. For,

1. Assurance satisfies a man that his treasure and true happiness is secured to him, and laid out of the reach of all his enemies; and so long as that is safe, he hath all the reason in the world to be quiet and cheerful. I know, saith Paul, whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that

day (2 Tim. i. 12); and he gives this as the reason why he was not ashamed of great sufferings.

2. The assured Christian knows that if death itself come (which is the worst man can inflict) he shall be no loser by the exchange; nay, he shall make the best bargain that ever he made since he first parted with all in his affections to follow Christ. There are two rich bargains a Christian makes; one is when he exchanges the world for Christ in his first choice at his conversion, in point of love and estimation; the other is when he actually parts with the world for Christ at his dissolution. Both these are rich bargains, and upon this ground it was the apostle said, To me to live is Christ, and to die is gain (Phil. i. 21). The death of a believer in Christ is gain unspeakable; but if a man would make the utmost gain by dying, he shall find it in dying for Christ, as well as in Christ.

The common experience of believers stands ready to attest and seal this truth, that Christians never find more kindness from God, than when they feel most cruelty from men for His sake. Consult the whole cloud of witnesses, and you will find they have still found the undoubted verity of that tried word in 1st Peter iv. 14, that the Spirit of glory and of God resteth upon sufferers. The expression seems to allude to the dove that Noah sent forth out of the Ark, which flew over the watery world, but could not rest herself anywhere till she returned to the Ark; so the Spirit of God, called here the Spirit of Glory, from His effects and fruits—viz., His cheering, sealing, and reviving influences, which make men glory and triumph in the most afflicted state; this Spirit of God seems like that dove, to hover up and down, to fly hither and thither, over this person and that, but resteth not so long upon any as those that suffer for righteousness' sake. There He commonly takes up His abode and residence.—FLAVEL.

CONFLICTS WITH THE PAPACY.

THE conflict which had raged for two centuries between the empire and the Papacy was at last brought to an end, not only by the prostration of the imperial power, but also by the extermination of the imperial house. The race which had for generations sat on the chief throne of Christendom, in which genius and heroism were hereditary, and which had manifested its great qualities mainly in the protracted struggle with the Popes, was exterminated by the creature, and at the bidding of the Roman Pontiff. The last descendant of Henry IV., of Frederick I., of Frederick II., perished on a scaffold. Nor was the decapitation of the heroic boy a simple and isolated victory; it formed the crown and consummation of a series of Papal triumphs. The conflict signalled by the shameful scene at Canossa, and the humbling scene at Venice, was closed by the heart-rending scene at Naples. The contest forms a drama in three acts; the first act commencing with the degradation of Henry IV. before Gregory VII. (1077), and ending with the compromise between Henry V. and Callixtus II. (1122); the second beginning soon after the accession of Frederick Redbeard (1152), and closing with his humiliation before Alexander III. (1177); the third opening with the quarrel between Otho IV. and Innocent III. (1211), and concluding with the execution of Conradin with the ap-

probation of Clement IV. (1268). In this tremendous strife the worldly power which pretended to be not of this world, showed itself far more ambitious and grasping, far more reckless and ruthless, than the avowed power of this world. It prevailed by reason of its twofold character and action. A secular power with spiritual pretensions, it appealed to mightier passions and wielded mightier forces than its simply secular adversary; it prevailed likewise through a capital error of that adversary. The empire acknowledged the spiritual claims of the Papacy, and thereby acknowledged its own inferiority, confessed that it was fighting against a superior power, and thus fought at a great disadvantage. Defeat has almost always befallen those combatants of the Popedom who have recognised its spiritual claims. France alone has combined successful resistance to Papal encroachments with acknowledgment of Papal authority. The empire vigorously strove, but miserably failed against the secular aggressions of the power, whose encroachments upon the soul and conscience it allowed. England, degraded by the baseness of John, to a feudatory realm and treasure-house of the Roman See, stricken, debased, wrung out and emptied by Papal oppression and extortion during the long impotence of Henry III., ever murmuring and groaning beneath the burden, ever chafing and striving against the yoke, never effectually strove and entirely prevailed until she renounced the spiritual sway of the foreign oppressor, and broke the ecclesiastical yoke of the Roman extortioner. Spiritual revolts have not always been victories; but the only complete victories won over Rome have been spiritual victories. The Roman Church has generally been too strong for the State, when the strength of the State has not been upholden by the strength of the soul."—From "*The Papal Drama*," by T. H. Gill, pp. 97, 98.

POPISH PROSPECTS IN GERMANY.

THE following remarkable and pungent article appeared some time ago in the *North German Correspondent*, of Berlin, generally considered as the organ of Count Bismarck. It will repay perusal. The struggle has now fairly broken out, and if Bismarck take the side against the Jesuits, it may, in the adorable Providence of God, tell decidedly on the ultimate result:—"There is a portentous cloud on the distant southern horizon, small indeed, as yet, but dark enough to convince us that it is no evanescent summer vapour. In its lurid bosom sleeps the embryo storm, which at the appointed time will be unchained against the intellectual conquests of three centuries, against all the humanising institutions of modern society, against the welfare and progress of our race. The hard won victory of intelligence over ignorance is to be reversed, the work of the Reformation to be undone, and the religious, political, and social relations of the Christian world are to be revised and brought into harmony with the edicts of an ecclesiastical conclave to be assembled in Rome! Let it not be supposed that we feel the slightest apprehension as to the ultimate result of a duel between intolerant and mediæval darkness and liberal modern enlightenment, but there is still so much vitality in the former that its overthrow, though certain, is not imminent, and it is even quite capable of inflicting a severe wound before it can be scotched and killed. The aspect of the times in which we live is in many respects singularly favourable to the pretensions of the Ro-

man Curia. The present pontiff is personally popular, an apathy in purely ecclesiastical matters prevails among continental Protestants, and the Roman Catholic Church in the reformed States of Germany is completely untrammelled by the Governments. In the bosom of the Church itself, every semblance of independent thought or action has disappeared. For a thousand years the Catholic Episcopacy have never been so utterly powerless, so helplessly servile to Rome, as at this moment. An ominous increase has taken place in the ranks of the Jesuits, which on the first of January last mustered 8,584 members, while in 1838 the entire order did not count more than a third of that number. Its headquarters are of course in Rome, but by its emissaries it is obiquitous, and many of its patrons, perhaps even of the affiliated, are German bishops. While the Roman Hierachy have shown for many years an ever-increasing devotedness to the Curia, they have sought compensation for this self-humiliation, in their arrogant and pretentious conduct towards the State, and in the tyranny they exercise over the inferior clergy. They have adopted as their Shibboleth, "Freedom of religion and education," by which they understand the perfect liberty of the Hierarchy to enslave the people, and dictate to the governments. The liberties of the Church are declared, among other things, to comprehend the stipulations that the State shall tolerate no dissent from the Roman creed, that marriage and education are within the jurisdiction of the Church and not of the State, that the members of the Hierarchy are not amenable to the civil courts, and that it is the duty of the State to enforce the decrees of the Church. When a government has sufficient self-respect to decline playing the part of the lackey or the beadle of the ecclesiastical aristocracy, it is then branded as profane or atheistical. The favourite, or rather the only policy which seems to be understood by the predominant party in the Curia, is to demand concessions from the State, and make none in return. We terminate these observations by repeating that we have no fear of the triumph of principles diametrically opposed to the spirit and conscience of the present age, but we must not shut our eyes to the fact that there are thousands of timid, unreasoning minds, which will receive the decrees of the Council as if they were proclaimed by the voice of Sinai itself. This conviction has already created uneasiness in many Catholic countries, and statesmen inquire if nothing can be done to conjure the dangers of political convulsion which the departing year may bequeath them as a baneful legacy. International policy always furnishes us with problems enough to solve; let us hope that ecclesiastical presumption on one side, and purblind fanaticism on the other, will not inflict on us a new catalogue of complications."

PROTESTANT LECTURES IN ENGLAND.

A SERIES of twelve lectures on Romanism and Ritualism has been delivered by Mr J. G. Owens at the following places in the Isle of Wight, during September and October. The reception which these lectures have met with from the local newspaper press is very gratifying. Frequently long reports appear, and in the case of the *Isle of Wight Express*, published at Ventnor, no fewer than *eight* columns have been devoted to reporting these lectures, and evidently with public

approval, as will be seen from the subjoined excerpt from the issue of that paper on Saturday, October 7th :—

“ Notice.—In consequence of the extraordinary demand for this journal last week, which, although we printed two editions, we were unable to supply, we have yielded to the request of many of our readers, and have reprinted in an extended form the lectures delivered at the Literary Institute and at several chapels in the town, on Romanism and Ritualism, notwithstanding that a considerable portion of the type had been distributed.”

Sept. 19, Ryde	...Young Men's Christian Association Rooms	...Dr W. B. Wilmot in the chair
„ 25, Ventnor	...Baptist Chapel	...Rev. J. Wilkinson in the chair.
„ 26, Ventnor	...Bible Christian Chapel	...Rev. J. Wilkinson in the chair.
„ 28, Ventnor	...Literary and Scientific Institution, Afternoon	...Rev. R. A. Davies in the chair.
„ 28, Ventnor	...Literary Institution, Evening	...Rev. J. Wilkinson in the chair.
„ 29, Ventnor	...Literary Institution, Afternoon	...Rev. J. Dingle in the chair.
„ 29, Ventnor	...Literary Institution, Evening	...Rev. J. C. Westbrook in the chair.
Oct. 2, Niton	...Baptist Chapel	...Rev. J. Robertson in the chair.
„ 3, Whitwell	...Bible Christian Chapel	...Rev. J. Dingle in the chair.
„ 4, Shanklyn	...Congregational Chapel	...Rev. H. W. Sternbridge, M.D., in the chair.
„ 5, Shanklyn	...Congregational Chapel	...Rev. W. J. Craig in the chair.
„ 6, Shanklyn	...Bible Christian Chapel	...Rev. J. Dingle in the chair.

A QUESTION, BY MR RUSKIN.

“ THIS being the last piece of appendix I have to add to the present volume, I would desire to close its pages with a question to my readers—a statistical question—which, I doubt not, is being accurately determined for us all elsewhere, and which, therefore, it seems to me, our time would not be wasted in determining for ourselves.

There has now been peace between England and the Continental powers about thirty-five years, and during that period, the English have visited the Continent at the rate of many thousands a-year, staying there, I suppose, on the average, each, two or three months; not these, an inferior kind of English, but the kind which ought to be the best, the noblest born, the best taught, the richest in time and money, having more leisure, knowledge, and power, than any other portion of the nation. These, we might suppose, beholding as they travelled, the condition of the States in which the Papal religion is professed, and being, at the same time, the most enlightened section of a great Protestant nation, would have been animated with some desire to dissipate the Romanist errors, and to communicate to others the better knowledge which they possessed themselves. I doubt not but that He who gave peace upon the earth, and gave it by the hand of England, expected this much of her, and has watched every one of the millions of her travellers as they crossed the sea, and kept count for him of his travelling expenses, and of their distribution, in a manner of which neither the traveller nor his courier were at all informed. I doubt not, I say, but that such accounts have been literally kept for all of us, and that a day will come when they will be made clearly legible to us, and when we shall see added together, on one side of the account-book, a great sum, the certain portion, whatever it may be, of this thirty-five years' spendings of the rich English, accounted for in this manner :—

To wooden spoons, nut-crackers, and jewellery, bought at Geneva and elsewhere among the Alps, so much ; to shell cameos, and bits of mosaic, bought at Rome, so much ; to coral, horns, and lava brooches, bought at Naples, so much ; to glass beads at Venice, and gold filigree at Genoa, so much ; to pictures, and statues, and ornaments, everywhere, so much ; to avant-couriers and extra post-horses, for show and magnificence, so much ; to great entertainments, and good places for seeing sights, so much ; to ball dresses and general vanities, so much.

This, I say, will be the sum on one side of the book ; and on the other will be written : "*To the struggling Protestant Churches of France, Switzerland, and Piedmont, so much.*"

Had we not better do this piece of statistics for ourselves, in time ? — "*Stones of Venice*," vol. I., app. xxv.

SCOTTISH REFORMATION SOCIETY—PROTESTANT CLASSES IN SCOTLAND.

ONE of the greatest services that can be rendered, in the present day, to the Protestant cause in Scotland—and it is the cause with which our country's peace and welfare are bound up—is the extensive diffusion of Bible truth, in its bearing on the insidious and ruinous errors of the Romish Church. The only way to resist and counteract the deadly effects of these errors is to confront them with the pure light of the Word of God. Popery hates that light, yet by a variety of means is making steady progress. Convinced that the work of Protestant instruction and training is of the most vital importance, the Scottish Reformation Society are endeavouring to organise classes for this purpose throughout Scotland, so far as their means will allow. These, unfortunately, are very inadequate to the great work which requires to be done. If sufficient funds were placed at their disposal they might overtake all the towns and villages throughout the land. Arrangements, however, we rejoice to say, are now in progress for resuming the classes for the winter in a number of places. In Paisley it is expected that the Rev. William Fraser will continue his class, which numbered last winter about 200 young men, and was in every way most successful. In Glasgow several classes will be conducted, as also in Perth, Dundee, and other places. Why should not every minister take up a Protestant class ? Let us feel assured that, by the blessing of God, these efforts to preserve our country from the dark bondage of Antichrist will not be in vain. "Art thou for us, or for our adversaries ?" Neutrality in this contest is hostility. "He that is not with me, is against me ; and he that gathereth not with me, scattereth abroad."

Contributions to assist in this important and necessary work may be sent to the Rev. G. Divorty, 17 George IV. Bridge, Edinburgh ; or to the Treasurer, Wm. Leekie, Esq., Commercial Bank, Edinburgh.

A TESTIMONY AGAINST RITUALISM.

A BROTHER of Bishop Clark, of Rhode Island, rector of St John's Church in Elizabeth, is reported in the *Newark Advertiser* as having thus expressed his views upon the Ritualist performances of some of his brethren in the Episcopal Church of America. His words are manly and forcible :—"I do not want to see the mother that I love,

and whose garments have always been seemly, attired as a harlot; I do not want the furniture of the church, substantial and fitting, decked out as a milliner's counter; I do not want the elements of the Lord's Supper (that precious memorial of a Saviour's love) so presented as the actual body and blood of the Crucified, as to feel that I am acting as a cannibal when I eat or drink at my Master's table; I do not want these solemn and impressive prayers set to drowning or tripping tunes, which remind one of aught else than the beauty of holiness; I do not want the man who ministers about holy things, to turn his back that I may gaze at the embroidery he hangs upon it. I want to see an honest, manly face, in the ambassador who speaks in Christ's name, and I want to hear from him wholesome words of sound doctrine, and not cunningly devised fables. There are men who will not stand by and see their Divine Master represented by a wafer, without resisting the teaching—men who believe that we are justified by faith, saved only by the free mercy of God in Christ—who will never teach doctrines which elevate the human above the divine element. On the other hand, there are men who declare their belief in renewal (irrespective of the faith of the recipient) in baptism whenever administered by what they term apostolic hands; men who hold and teach a real presence in the Lord's Supper, not in the heart of the recipient, but in the emblems of a Saviour's body and blood; there are men who speak of the Virgin mother as she has not been spoken of usually by Protestants; men whose teachings lead us to the inevitable conclusion that they are in sympathy with all that is essentially Romanist, and whose words declare not only that they consider Protestantism a failure, but that they hate the very term."

LIBRARY.—PROTESTANT EDUCATIONAL INSTITUTE, LONDON.

THE REV. ROBERT J. M'GHEE, the veteran champion of the Protestant cause, has presented thirteen copies of his valuable work, "Romanism, as it rules in Ireland" (in two vols.), to the Protestant Educational Institute; to be deposited in the Library, or to be used for Prizes to the Protestant Classes in England. The Rev. W. R. Payne, of London, has also presented a valuable old work to this library, entitled, "The Man of Sin," of date 1677. This Library is growing in standard Protestant works; and all grants will be gratefully received and acknowledged.

EXPEDIENCY.

"If to *expedience* principle must bow;
Past, future, shrinking up beneath the incumbent now;
If cowardly concession still must feed
The thirst for power in men who ne'er concede;
If generous loyalty must stand in awe
Of subtle treason, in his mask of law;
Or with bravado insolent and hard,
Provoking punishment, to win reward;
If office help the factious to conspire,
And they who *should* extinguish, fan the fire—
Then will the sceptre be a straw, the crown
Sit loosely, like the thistle's crest of down;
To be blown off at will, by power that spares it
In cunning patience, from the head that wears it."

—WORDSWORTH.

CONVENTUAL AND MONASTIC INSTITUTIONS.

OUR readers will remember that the Committee of the House of Commons on Conventual and Monastic Institutions, originally moved for by Mr Newdegate, was reappointed with limited powers at the commencement of the last session of Parliament. Mr Newdegate, however, for reasons which he publicly assigned, refused to be a member of that Committee. But it is a singular illustration of the way in which Romanism in England at present endeavours to turn everything to its own account, that this Committee, instead of exposing the manifold evils of the conventual and monastic systems, rather sought to extend their influence, and to free them from all existing restraints. The following facts in regard to this committee and its report are worthy of special notice, especially, as we are likely soon to hear more on the subject :—

“The Select Committee on Conventual and Monastic Institutions, consisting of Messrs Villiers, Jessel, T. Chambers, Matthews, Cogan, Pemberton, O'Reilly, Bourke, J. G. Talbot, Pease, G. Gregory, Sergeant Sherlock, and Sir J. Ogilvy, made a report to the House of Commons, from which it appears that two draft reports were presented by the committee, one by Mr Pemberton, the Conservative member for East Kent; and the other by Mr Matthews, the Liberal member for Dungarvon. That of the latter appears to have formed the basis of the following report. The committee state that there is no law applicable to the institutions in question, or specially affecting them in any way, unless they are in connection with the Church of Rome :—

“Members of the Church of England, of the Greek Church, or of any Church, other than the Church of Rome, are perfectly free to take monastic vows, to enrol themselves in communities of a conventual or monastic character, and to found or endow institutions of that kind, without any restriction, and subject only to the general rules which govern the disposition of private property in the hands of individuals. Roman Catholics stand in an exceptional position. Although, previously to the Reformation monasteries and convents were perfectly legal by the common law of England, and in most cases were incorporated and empowered to hold property, yet after the Reformation, by reason of the universal illegality which attached to the profession of the Roman Catholic religion, these institutions became illegal, and when not previously dissolved by express enactment they became extinct and their members dispersed. By the Emancipation Act (10 George IV., c. 7, ss. 27-37), religious orders, communities, or societies of men belonging to the Church of Rome, and bound by monastic or religious vows, are prohibited. It is a misdemeanour, punishable by banishment for life, for any man to be admitted into any such religious order or community in any part of the United Kingdom. It is also a misdemeanour, subject to the same penalty, to admit any man to be a member of a religious order, or to administer vows to him, in any part of the United Kingdom. The same penalty applies to any member of a religious order coming into the realm after the Emancipation Act passed, except only in the case where a Secretary of State gives him a licence so to do, which licence cannot extend to a period of more than six months.

“The consequence of these enactments, as developed by judicial decisions, has been to render invalid all endowments of such Roman Catholic communities :—

“A gift or bequest of lands or of personality for the benefit of any Roman Catholic monastery (being a religious community of men), or for the benefit of individuals in their capacity of monks, or for the benefit of a church to be served by monks, has been decided in the Irish Court of Chancery to be illegal. If the object of the gift or bequest were charitable in its nature (as, for example, if it were in favour of a school or a church), and were rendered

illegal only so far as its administration was confined to monks, or its distribution required their interposition, the proceeds of the gift would probably be applied by the Court of Chancery to a like charitable purpose, free from illegal taint of connection with a monastic order. If the gift or bequest were not charitable, but simply for the benefit of a monastery, or if, although charitable, it were for the benefit of some specific monastic charity, the property would revert to the heirs or next of kin of the donor.

"A long course of decisions, founded upon what is called the policy of 1st Edward VI., c. 14, and the 37th Henry VIII., c. 4, established that Roman Catholic prayers or masses for the repose of the soul of the dead are superstitious; and that money given to procure such prayers or masses is devoted to an illegal use, and reverts to the next of kin of the donor. It follows that if money be left on condition of masses being said, or prayers offered for the soul of the testator, such a bequest is void."

The ingenuity of this is sufficiently remarkable. No one ever dreamt at the time of the Reformation, or until a very recent period, that Protestants would adopt one of the most unmistakable features of Antichrist, namely, "forbidding to marry." In this country, moreover, the monasteries and nunneries which have been recently started in connection with the English Church, have been erected by those who are virtually Romanists under a thin disguise. To make their wrong-doing, therefore, an argument in favour of a universal permission of Romish institutions, is surely worthy of the most ingenious disciples of Loyola. Instead of this, the existing law and a more stringent one ought at once to be extended to all such institutions, as fully warranted and required by the experience of all Romish countries. It is obvious, however, from the tenor of the report in question, that an opposite course will be attempted; and the sooner the Protestants of the country become alive to the new struggle that is before them the better. The multiplication of the idle drones, male and female, which have been the curse of all Romish countries, absorbing the wealth of the nation, whilst they at the same time act as the slavish servants of the priesthood, and the pioneers of despotism, is one of the greatest evils that can be inflicted on a land. The following passages of the report are put in a very cunning and plausible way, but sensible men will fully understand them: whilst an investigation into the true state of the nunneries connected with the English Church, cannot too soon be instituted:—

"The committee believe that the penalties of the Emancipation Act have not been enforced in any one case since the act passed:—

"But the consequences of those penal clauses, and the doctrine of superstitious uses, upon dispositions of property, which are thereby annulled and defeated, have sometimes been enforced by the courts of England and Ireland. Besides the regular orders, there are societies connected with the Roman Catholic Church of a *quasi*-monastic character—such, for instance, as the Oratorians—whose members are secular priests not bound by monastic vows; and with respect to these, they appear to your committee to be in the position of legal voluntary associations not incorporated. With regard to Anglican institutions, no evidence has been laid before us, as to the existence of any institutions of a monastic or *quasi*-monastic character—and with respect to institutions of a conventual character, that is to say, of institutions consisting of women—none of them appear to be bound by religious vows, and they therefore appear to be in the same position, as far as the law is concerned, as the Oratorians above referred to.

"The observations contained in this report will probably suggest some alterations in important branches of the law, and those alterations would be of a very different kind according to the point of view from which the

subject is surveyed. A complete discussion of the position, if any, which conventual and monastic institutions ought to have in our law, and of the means by which their existence and action might be adjusted, so as to bring them into harmony with recognised doctrines of law as to mortmain and perpetuities, would lead to much difference of opinion, and might exceed the limit of our inquiry, and we have therefore abstained from recommending any such alterations."

POPERY AT SUNDERLAND.

IN the *North and South Shields Gazette and Telegraph* for October 26th, we find an account of a remarkable case of unreasonable Romish interference in public affairs, indicating the peculiar influence of the emissaries of the Vatican at present in Great Britain, and the danger of that centralised form of civil government which has of late become so fashionable. The facts are thus stated—

"A few weeks ago, the clerk to the Sunderland Board of Guardians (who also held the appointment of Superintendent-Registrar of Marriages), died, and the Board having decided upon a separation of the two offices, duly nominated Mr William Morgan Wake to the Registrarship. Mr Wake had been a member of the Board for about a quarter of a century, and during that period he had on several occasions manifested a strong desire to thwart the Roman Catholics in parochial matters. His utterances at such times were not always discreet, and some years ago, upon a discussion arising as to permission being given to the Sisters of Mercy to visit the Workhouse, he described those ladies as 'Sisters of Misery.' The Catholics seem never to have forgiven this sneer at one of the religious orders of their communion; and on Mr Wake's nomination to the Registrarship, the local priests and their congregations immediately took action, by asking the Registrar-General to withhold his sanction to the appointment, as Mr Wake's presence in the Register Office would give offence to the Catholics of the borough, and also prove obnoxious to those of them who went there on matrimonial business. Some correspondence ensued, and the upshot is that Mr Wake received a letter yesterday from the Registrar-General, who calls upon him to resign to save himself being dismissed. This letter will be taken into consideration by the Guardians to-day, but as the Registrar-General has full power to act as he has done, any remonstrances addressed to him will in all likelihood be of no avail. It remains to be seen, however, whether nothing can be done to vindicate the right of free discussion at public representative boards, without reference to either Protestant or Catholic prejudices. The priests in Sunderland are manifestly actuated by a spirit of retaliation for insults received, and when a department of the Queen's service proceeds to countenance such conduct, it is surely high time to ascertain if the official who acts in this fashion can in any way be brought to answer for his high-handed course of action."

The same newspaper contains a sermon (if such a purely secular address deserves the name) by a priest of the name of Bamber, giving his account of the matter, and especially of the influence used to secure the defeat of the Board of Guardians and of Mr Wake. Here is part of this address—

"It certainly would have been their desire on every account to have summoned a meeting in each of the three parishes, in order that the voice of the laity might be added to that of their clergy, but time would not allow it. The three priests of the town were unanimously of opinion that it was utterly intolerable that the gentleman whom he had named, who had been noted for twenty-five years past as being the virulent enemy of the Catholics and of the Catholic religion—a man who, on every occasion when

he was appealed to for justice towards their poor people and the poor children in the workhouse, had not only stood foremost to refuse justice, but had manifested a spirit of injustice towards Catholics by language coarse and ungentlemanly, and altogether wounding to the feelings of all Catholics. They felt that it would be intolerable that a man of this character should be introduced into the office of Superintendent-Registrar—an office in which Catholics who wished to enter into the state of matrimony would have to appear before him, and in which office he would naturally be consulted frequently by Catholics with regard to the course of procedure they would have to follow in getting married, and which office would require, possibly more than in all the offices of the town, the utmost gentleness and delicacy in dealing with those who had to go to that office. They, the three priests of the town—because they were all as one in the matter—felt that their poor people would be exposed to the scoffs and ribaldry at the hands of this man, of the character that they all knew him to be, and they felt it their duty, as there was not time to have a public meeting, to draw up a memorial and sign that memorial in the names of the fifteen thousand Catholics of the town, whose pastors they were. Canon Bamber then read the memorial sent to the Guardians, as already published. On reading over the memorial, after it was penned, there was not a single word in it that he felt disposed to retract—nothing in it that he was not ready to defend. Thinking and feeling confident, as they did, that the election of Mr Morgan Wake would never be ratified, they only acted a courteous part towards the Board of Guardians when they sent the memorial, in order to save them, if they only would be saved, from the humiliation and rebuff that they felt confident the Board was likely to receive at the hands of Government, if they did, in their folly, elect such a man as they proposed.”

From this it appears that three priests, acting professedly in the name of fifteen thousand Romanists, but without even going through the form of summoning them together, made a demand at headquarters that the appointment of the Board of Guardians should be cancelled, simply on the ground that the man chosen had intelligence enough to be a decided Protestant, and the boldness and honesty openly to avow it like a manly Englishman. The three priests were so confident that they had only to speak in order to secure the “humiliation and rebuff” of the entire Board of Guardians, representing the general population of Sunderland, that they chuckled over the anticipated event before it happened. Are the people of England prepared to be thus dictated to by the priests of Rome? If not, it is high time they were bestirring themselves. [Since this was written, we are glad to learn that the Romish plot has been defeated.]

PROTESTANT PROGRESS IN CONEMARA.

THE Bishop of Tuam recently consecrated a new church in the county of Galway. In 1848 there were but two churches in the large district of Conemara. There are now nine, and a tenth is being erected. There are also seven licensed places of worship, making a total of sixteen, where the people are taught to worship God according to His Word. These are recruits from Rome. This is in a great measure the fruit of the labours of the late Alexander R. Dallas, and his zealous associates, acting on the motto, “No peace with Rome.” The advocates of timid compromise can point to no such practical proof of the efficiency of their system. The system here tried was open controversy.

"THIS IS MY BODY."

SUCH are the simple words on which a great portion of the Popish superstition may be said to rest. Had these words not been written, or had they been written in another form, in vain would Romish divines have looked through Scripture for anything in favour of their much-loved doctrine of Transubstantiation. And yet, even these words in the original, vary considerably as recorded by the sacred writers. Matthew and Mark give nothing more, but Luke tells us that Jesus added, "which is given for you;" and Paul, "which is broken for you,"—a variation which shows that there could be nothing in the mere words containing any virtue like the fabled "Open, Sesame," which, if a syllable was added or omitted, ceased to operate as a charm. How strange that on such a slight foundation as this, men should have had the wickedness to imagine, the effrontery to maintain, or the folly to believe, such a monstrous dogma as that the bread prepared by the baker is transformed by the words of the priest into the very body, blood, soul, and divinity of the blessed Saviour! The man who has really believed this monstrosity is fit for believing anything else; he has surrendered mind, reason, conscience, and the senses into the hands of a designing priesthood, and is prepared to believe in everything that can outrage reason, and to perpetrate everything that can revolt humanity.

And yet, if we will listen to Romish writers, this dogma of Transubstantiation is one of the holiest mysteries of religion, and the Mass which flows out of it the most august act of divine worship, a true atonement for the sins of the quick and the dead, and a sure passport to heaven! Our sacrament, they tell us, is but a shadow—theirs is the substance; we have but a commemoration, they have a sacrifice; we can only point to the symbol of the Redeemer's body, they can put that body itself into the mouths of the faithful.

It is easy to show that all this pretence is false—false as the idols of heathenism, which have eyes and ears, mouth, hands, and feet, but can neither hear, nor see, nor speak, nor handle, nor walk—false as the swindler or the quack doctor, who are loud and profuse in their promises, in proportion as they are conscious of their fraudulent intentions. But the doctrine of Popery on this point is as pernicious as it is false. Like the idol, not only is it "nothing in the world"—not only is it "a doctrine of vanities," but, being substituted in the place of the living and true God, it bereaves the soul of His blessing. Like the drugs of the empiric, it is not merely useless but fatal, inasmuch as it keeps those who rely on it from applying to the regular physician, and from using the true and only efficient remedy. Transubstantiation, in short, is nothing more than a blasphemous figment; and the Mass, when stripped of the gorgeous and imposing accompaniments with which priestly craft has attempted to hide its native hideousness, is seen to be the most "unreal mockery" that was ever palmed on the credulity of mankind.

On the critical examination of the words at the head of our article, we do not need to dwell. Every one acquainted with Scripture knows that there are thousands of instances of the metaphorical form of speech which our Lord here employs. Let one suffice. Speaking of the rock in the wilderness, Paul says, "That rock was Christ." Does any man

in his senses suppose that the apostle means that the material rock was Christ? No; though this is what he says, speaking in a style common to all languages, ancient and modern, he evidently means that the rock was an emblem of Christ. Although, therefore, Christ *says*, "This is my body," it does not follow that His language is to be understood in the literal sense of the words. Such a sense would not in this case be the natural sense; for, as in the case of Paul's language, it would make nonsense. And it may be safely laid down as a rule of Scripture interpretation, that when the literal meaning would make nonsense, the figurative must be adopted. We are only following, therefore, the ordinary interpretation which must be put on all similar phrases of Scripture, when we understand our Lord to mean, "This bread is the token, the emblem, the memorial of My body."

But let us proceed to show that the words in question must be inconsistent with reason and common sense, if interpreted in the literal sense. At present, we shall confine ourselves to one aspect of the question. We are certain, then, that it is *impossible that the bread in the eucharist can be transformed into the true body of Christ, simply because his true body is in heaven and not on earth; and it cannot possibly be in both places at the same time.* If anything is more clearly taught in the New Testament than another, it is that the body of our Lord, which rose from Joseph's sepulchre, is now in heaven. But if so, we may say of the sacrament what the angel said of the sepulchre, "He is *not here*; He is risen, as He said." In His Deity He is here; in His spiritual presence He is here; but in regard to His blessed body, He is no more on earth than He is in the grave. "Men and brethren," said Peter to the Jews, "let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." The bodies of the saints are *here*, the prey of corruption. But it is the singular prerogative of the body of our Lord that though once in the grave, it is now in heaven. And "Him the heavens must retain until the time of the restitution of all things."

To suppose that His body can be in two places at the same time, is to ascribe to it omnipresence, and thus to deify His humanity, an error only inferior to that of those who would undeify His divinity. The absurdities involved in the supposition are too numerous to mention, and painfully revolting to conceive. We must suppose that when Jesus uttered the words in question, there were two true bodies of Christ present, one speaking the words, and the other having the words addressed to it,—that our Lord held Himself in His own hand—that the living body held the dead body, and that the disciples ate the one body while the other was living before them. We must suppose, moreover, that while there is one true body of Christ living in glory—"His own glorious body," there are thousands of other true bodies of Christ offered up as broken bodies in various parts of the earth at the same time!

Men may *say* that they believe all this. They *do not* believe it. They *cannot*. They may swallow the formula in which the dogma is asserted, but they cannot believe the thing itself. It is incredible, because it is simply impossible. We are told, indeed, by those whose interest it is to keep up the delusion, that this is a great mystery, like that of the Trinity, which must be believed, though beyond our comprehension. This is a usual stratagem with Popish writers to place the doctrine of

the Trinity between their idol and our arguments, as some cowardly combatants will place their wives and children between themselves and the enemy's fire. It would seem, as Sherlock says, that they "keep the doctrine of the Trinity for no other reason but to justify the absurdities and contradictions of Transubstantiation." But the evasion is futile. The mysteries of Scripture are neither absurdities nor contradictions. In the Trinity there are three persons in one God,—this is beyond my comprehension, but it does not shock my reason; for they are not three in the same sense in which they are one. Were I told that there are three Gods in one God, I could at once reject the proposition as absurd and self-contradictory. But we may be further told, that his wonderful Transubstantiation is the doing of Almighty God, with whom nothing is impossible. We deny that it is possible for God to effect this contradiction. The Apostle assures us that "it is impossible for God to lie" (Heb. vi. 18), that He "cannot lie" (Titus i. 2), and Transubstantiation is nothing better than a practical lie.

In short, before we can believe this dogma, we must become unbelievers in everything else. We must disbelieve the testimony of our senses, we must discredit the dictates of our understanding; we must suspect even the miraculous evidences of our holy faith: for on what other testimony than that of the senses could the evidence of miracles be received as genuine? Nay, we must call in question even the existence of such a person as Jesus Christ; for to what other evidence than that of the senses does the apostle John appeal in behalf of this truth, when he speaks of "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life?" Our senses tell us that the consecrated wafer is bread; it looks bread, it tastes, and smells, and handles as bread: the Church of Rome alone tells us that it is the body and blood of Christ. Have we nothing to rely upon but the word of the Romish Church? Alas! even this must fail us; for, since we cannot trust the testimony of our senses, how can we believe them when they tell us that the priest has uttered the words of consecration? how can we be sure that the Church of Rome has taught such a doctrine, or, in fact, that there is such a thing in existence as the Church of Rome? Justly has one said, "The Scriptures themselves can have no authority over the primary truths of reason and of the senses. If the absolute authority of the human faculties be not admitted, mankind are not capable of a revelation. Should all the angels in heaven stand around me, and beseech me to receive Transubstantiation, I could not submit. It is possible, so far as the nature of the thing is concerned, that all the angels of heaven might turn out as Satan; but that contradictions can be true is eternally and immutably impossible."*

Much more might be said on this department of the controversy; but what we have advanced may suffice to show that there is such an amount of obvious incongruity, absurdity, and blasphemy involved in the literal interpretation put on the words of our Lord by the Church

* *Transubstantiation an Impossibility.* By Alexander Carson, LL.D. Works, vol. ii, p. 104. A strikingly ingenious and convincing piece of reasoning, well worthy of separate publication.

of Rome, as to convince all that the figurative must be the natural and only true sense in which they are to be understood. But if so, the Romish Mass, which has only this single text, thus perverted, to rest upon, falls to pieces, like a mass of old rubbish built on the sand. Ours is the true Sacrament, pointing to the true and only body of Christ, and directing the eye of faith to "the offering of His body once for all" (Heb. x. 10). Theirs is a mere sham and shadow of a Sacrament, pointing to another body which has no existence in the nature of things. Ours is a glass, through which, by that faith which is "the substance of things hoped for, and the evidence (or realisation) of things not seen," we are enabled with open, unveiled face, to behold the glory of the Lord, and enjoy His "real presence." Theirs is a dark lantern, placed by the officious hand of the priest between the soul and its Saviour, which serves no other purpose than to conceal His real presence, and prevent the poor sinner from looking for pardon and peace to that blessed sacrifice on the cross, the "body which was broken for us."

THE REFORMATION IN PORTUGAL.

THE Bible has long been a closed book in Portugal. The Inquisition, it is true, was abolished at the end of the last century, and, before that time, the Jesuits had been banished by the Marquis of Pombal, yet notwithstanding, priests and monks—generally an ignorant and vicious set of men—swarmed throughout the country, keeping the minds of the people in a debased and superstitious condition. The faith, as it is in Christ Jesus, made no progress. As secular education slowly advanced, *infidelity rapidly spread*, among the more enlightened classes, who began to despise the empty forms and ceremonies of the Church still dominant in the land.

At length, when Dom Miguel, supported by the priests, usurped the throne, and, after a fierce and bloody struggle, was driven from the country by Dom Pedro, and a liberal constitution was established, the nation threw off the yoke of Rome, the monasteries were abolished, and the priests fell into disrepute. It was a time when, had evangelists gone forth throughout the land, a happy and glorious reformation might have been brought about. There were many liberal priests who desired a change,—persons of all ranks were dissatisfied with the religious condition of the country,—but the gospel was unknown. No man with the spirit of an apostle appeared to point to the Bible as the only source from whence a reformation could spring, or round whom the more zealous could rally, or to whom earnest inquirers could seek for instruction. *Such inquirers there were*, but though some obtained light and saving faith by the secret study of God's Word, their light was not allowed to shine forth on others.

The priests were on the watch,—combining, they obstructed the measures of the liberal Government, which, with the hope of gaining their support, sought reconciliation with Rome, and restored to them much of the influence they had lost,—a measure fearfully detrimental to the true interests of the country.

Immediately clerics appeared from Italy,—the former supporters of the usurper, and who, if not Jesuits, had been well trained by Jesuits to bring back the people under the power of their Church. All ranks were

assailed (the women especially, those of the highest ranks first), and all the devices which Rome knows so well how to employ were brought into play. Societies were established,—the members were bound to report the opinions of husbands, fathers, and brothers; crosses, hearts, and other symbols were distributed; and frequent confession was insisted on as the most acceptable act of piety—Portugal was once more brought under the yoke of Rome.

But the light of the gospel which had begun to burn, though dimly, has not altogether been extinguished. The minds of all the women of Portugal are not enslaved. Men of intelligence *desire a purer faith* than that practised around them. Some residing out of the country have brought up their children as Protestants; several have left the Church of Rome.

The Portuguese differ greatly from the Spaniards. Free from the pride of their neighbours, they are an energetic, warm-hearted, perhaps impulsive, people; kind, hospitable, and gentle; neither blood-thirsty nor vindictive, as often supposed, but brave and trustworthy as soldiers; fond parents and dutiful children, they *deserve the regard and sympathy of the English*, to whom their nation has long been closely united.

How more effectually can English Protestants exhibit that regard than by assisting the Portuguese to obtain a *knowledge of the truth* as it is in Christ Jesus, for which many hearts are yearning?

That the Portuguese mind is *open to conviction* was notably shown when *eight hundred converts* were the result of the evangelical efforts of Dr Kalley in Madeira, all of whom remained faithful to the truth, notwithstanding the persecutions to which they were subjected—numbers being imprisoned, beaten, spit upon, and burnt out of their homes; while upon one, Maria Joaquina Alvez, the sentence of death was passed, though afterwards revoked.

When Dr Kalley first arrived in Madeira, few of the inhabitants had ever seen a Bible. Administering medical aid gratuitously, he turned the attention of his patients to the disease of the soul, the Physician, the remedy, and the results.

During the year 1842 he held meetings, to read and explain the Scriptures, in rooms, and also in the open air. Many walked *ten and twelve hours* across mountains to hear him. For many months a thousand collected each Sabbath; often two thousand; occasionally three, and once *five thousand hearers* of the Word collected. Then the priests arose and appealed to the *obsolete* laws of the Inquisition; Dr Kalley was imprisoned, as were large numbers of the converts. He was released, but finally eight hundred Portuguese Protestants were driven into exile. They went to Trinidad, and ultimately settled in the United States, where they invited the Rev. Antonio de Mattos, a Presbyterian and late disciple of Dr Kalley, to become their minister.

Dr Kalley was succeeded by the Rev. W. H. Hewitson, who was the means of confirming the old converts, and winning many more to the truth. In the course of three weeks eighty-seven converts received the Lord's Supper, and upwards of a hundred were seeking examination with a view to Communion. "There are thousands," he wrote, "who would gladly listen to the preaching of the gospel, if the iron hoof of spiritual oppression did not keep them down."

As it was in Madeira, so it would be in Portugal, could equally faithful

evangelists be found to carry the glad tidings of salvation to the long-benighted people.

Already the gospel has been preached in the country not without result. Dr Gomez, a Spanish convert, some thirty years ago collected a small Portuguese Protestant congregation in Lisbon. The Rev. Alexander Dallas, always so busy in promoting the spiritual welfare of Roman Catholics, laboured for the Lord in the north of Portugal. Others have followed in his steps.

Two colporteurs some time ago traversed those provinces with Bibles, welcomed by the people, but bitterly opposed by the priests, who succeeded in getting them cast into prison, though they were soon released. The British and Foreign Bible Society has an agent in Lisbon.

In Oporto, Mr Cassels, a British merchant, has for some time past had Protestant meetings, in his own house and elsewhere. The priests clamoured loudly. Those attending his meetings were insulted and threatened. He was accused by them of the crime of proselytising the natives, convicted, and sentenced to banishment. Many Portuguese sympathised with him. His sentence was reversed, and he not only has been allowed to continue preaching in his hall, but the Government have directed the police to protect the Protestants from insult and violence. Thus the *legality* of holding evangelical meetings in Portugal is *unquestionable*, and from the very enmity of the priests, good has sprung. The way appears once more open to the evangelisation of the Portuguese, and their *consequent rise in the scale of nations*. Once they were among the most advanced in science, nautical skill, and general enlightenment. The iron yoke of Rome crushed their native energies, and they sank to the lowest rank.

The Brazils, under the liberal and firm government of the Emperor, is outstripping the mother country. There a Protestant Reformation Society exists, and numbers already many converts, who can freely publish a paper and express their views.

Slavery is, however, still the curse of the empire; men and women of colour are treated as though they had *no souls*; the papers are filled with advertisements for buying and selling *the bodies and souls of men*; emancipation is indeed *talked* about, but when will it come? it will come when the gospel has been more extensively preached in that land. Slavery must yield to the humanising influence of the gospel of Jesus Christ.

Then can English Protestants (who are sending missionaries to Spain, to Italy, to almost every part of the world lying in heathen or Romish darkness) refuse to assist the Portuguese by contributing to the establishment of a Reformation Society, which will aid evangelists in Portugal—search for fresh ones—unite together, by one common bond, those who are interested in the spiritual welfare of the Portuguese—and act as a centre to which all may look for advice and encouragement?

The Portuguese Reformation Society has been originated by several friends of Portugal, who know the country well, love her people, and sympathise with those whose minds have so long in vain been struggling after truth; while they feel for the great mass bound by the fetters of ignorance and superstition. They seek not to proselytise for a sect,—to create disturbance or disorder. The principles they desire to introduce into the country are such as must contribute to her internal *prosperity*,

to the stability of her government, and to the well-being and happiness of the people.

The committee propose, in the first place, to help those already labouring in the country in the cause of truth; in the next, to search for and train, when necessary, men fitted for the office of evangelists. Several such may be found among the exiles from Madeira. They will assist in the support of places of Protestant worship; they will give counsel and instruction to Portuguese visiting England; and by all other means which may seem advisable, forward the evangelisation of the country, extending their operations, as means may be afforded, to her island dependencies and the Brazils, and all the regions where the Portuguese tongue is spoken.

For these great and important objects they earnestly ask for the prayers, the co-operation, and the pecuniary assistance of all those who love the Bible, and acknowledge the duty and privilege of disseminating its glorious truths in lands where they are unknown.

Contributions on behalf of this work may be sent to J. Holt Skinner, Esq., Morden Road, Blackheath, London; or the Rev. J. W. Cassels, Croom's Hill, Greenwich.

IRELAND'S BANE.

To the Editor of the "Bulwark."

SIR,—As a constant reader of your most valuable and thoroughly Protestant evangelical monthly journal, and having carefully read your brief, but true article "on Popery in Italy and Ireland," I beg, with your kind permission, to state some facts from my own personal knowledge of the real working of that lawless, Anti-Christian, and persecuting system in my unhappy country, showing that it is the "mystery of iniquity," and the parent of *misery, poverty, ignorance, rebellion, and assassination.*

I speak now as one free from sectarian bigotry and partiality, though once none, perhaps, could exceed me in hatred against those who professed the Protestant religion; and that in consequence of the wicked principles instilled into my young and weak mind. My belief was, that all the Protestants were inhabitants of the infernal world, and that, therefore, there was no sin in putting them out of existence; and who can really wonder at this? The so-called priest in the parish in which I was born gave the following mandate to his ignorant flock on the Lord's-day,—*"Scald, scald, persecute to death, and throw down the houses on the top of them,"*—that is, on the poor Scripture readers and their humble followers.

Is not this the very essence of the spirit of Rome's "canon law?" And is she not still the unchangeable mother of harlots, drunken with the blood of the saints, and with the blood of the martyrs of Jesus? The history of man furnishes terrific evidence that cruelty and lust are twins. It is natural, therefore, that the same Romanism which has been everywhere the great patron of lewdness, should also be a blood-stained Moloch of cruelty and slaughter.

There is not a country under heaven in which that apostate Church has been able to secure her ascendancy, whose soil has not been watered with blood, and which has not resounded to the groans of her tortured victims. The judgment day alone will bring to light the whole catalogue

of her horrible atrocities. I have said, with shame and sorrow, that Popery in Ireland is the cause of all her misery, ignorance, and crime. To some of the evidences of the truth of this assertion I now wish to call your attention. Popery takes from the poor Irishman his heavenly birthright—namely, his private judgment and God's Word.

It erects no schools for the instruction of the common mind in Divine truth, ever acting on that baneful principle that "Ignorance is the mother of devotion."

It substitutes a dead worship in Latin, in the place of that simple gospel worship which God requires, carried on in the language which all people understand. It substitutes the feast day for the Sabbath,—the saints and the Virgin for the Saviour,—confession and penance for faith in Christ.

It meets the people at the cradle, and dogs them to the grave with demands for money; and when this horse-leech process of collecting money is in operation in every parish, and as far as possible every individual is subject to it, who can really wonder at the poverty, misery, and degradation of my countrymen? In fact, it has made them "hewers of wood and drawers of water," wherever the tide of emigration has brought them. I do not write these hard things against those who are my own flesh and blood, merely to condemn them; far from it. I know that they are naturally possessed of some noble qualities; I know them well and have partaken of their hospitality, and visited them in their cheerless homes; and I have no hesitation in saying that if not contaminated by their tyrannical and covetous priests, they would always be loyal, noble, and generous; and thank God, I know that the priests and their legerdemain have fallen in many places in Ireland. And when they have sunk, the people have risen in every sense of the word, both socially, morally, and religiously. This has been accomplished, not by Acts of Parliament, but by an open, plain, faithful, and affectionate exhibition of the gospel from the pulpit, from house to house, in the schools (day, night, Sunday, and ragged), by the distribution of the Scriptures, by friendly discussions, and by every loving and lawful influence which can be brought to bear upon our poor and dark Roman Catholic friends, whose salvation is earnestly sought by the different Protestant societies, but more directly and successfully through the agents of the Achill Mission, Irish Church Missions, and the good old Irish Society. Some people in this country think that there is nothing doing in Ireland in the way of missionary efforts. Hence they are very sceptical, and say it is all useless, because they are up again in rebellion. But let them come with me to the most wild and benighted parts in the west of Ireland, and I will show them the great success of these good societies. This can be seen in the many congregations gathered out from Rome, in the increase of church members in the mission districts, as exhibited by the last census, in the loyal spirit and civil order which have reigned in those districts in which the missions have been firmly established. It can be seen in the several thousands who have openly proclaimed their renunciation of Roman error, and received the rite of confirmation; and in the large numbers who, having become converts, have emigrated, or, after emigration, have embraced the Protestant faith. It may be witnessed in the triumphant death of many more who have passed from the ranks of our converts here, to join the great

multitude who have washed their robes and made them white in the blood of the Lamb. This is what the Bible has done in many dark places of my unhappy and miserable priest-ridden country.

A good deal of legislation has been attempted for that country; and what is the result? Just what any thinking and candid mind would have foreseen. Discontentment and dissatisfaction to the end; and this will be the case so long as the darkness, and tyranny, and ruinous error of Romanism are unchanged. Ireland remains to a fearful extent as she was, an unsolved problem to politicians, a source of ceaseless trouble to statesmen, a prey to vagabond patriots and selfish priests, the headquarters of idleness and beggary, of conspiracy, rebellion, and assassination, inflicting a ceaseless curse on all lands over which emigration sends a flood of her superstitious, uneducated, and profligate people. And if ever she is to be restored to her former and grand position, and what one of her own poets fondly wished her to be, "the first flower of the earth, and the first gem of the sea," she must have an open Bible; the trumpet of distinctive truth must be sounded from one end of the isle to the other, without allowing the priest the unlimited control he has, and often exercises, in committing to the flames God's Word. Then, and not till then, shall the desert rejoice and blossom as the rose, &c.—I remain, respected sir, your faithful servant, ENEAS ENGLISH,
October 20th, 1871. *Native of Achill.*

P.S.—I beg to inform you that I am the layman whose discussion with the two anglican priests, in St Stephen's Church, Devonport, "on private confession," appeared in your issue, July 1871. Should you deem it advisable to give publication to these remarks, you are at liberty to do so. Some good friends to your society in this place have told me to send this communication to you.—E. E.

BEGGING NUNS AND CREDULOUS PROTESTANTS.

AN esteemed correspondent of the Protestant Educational Institute, London, writes from a midland town in England, as follows. We trust his caution will not pass unheeded:—

"Some little time ago, two strangers—'Sisters of Mercy'—canvassed this city, begging subscriptions for establishing a 'Home for the Aged Poor in London,' giving the plausible assurance that admissions would take place *irrespective of creed*.

"Last week their visit was renewed. This time they say the Home for London has been completed, and they now contemplate a similar establishment for Scotland. They have been and still are very energetic about the business, and it would seem very successful, as Protestants are being extensively misled by their specious professions of liberality, as to admissions to the Homes without regard to religious creeds.

"I am wondering whether you know of this (as I consider) artful move. Many Protestants here have contributed to the object. Ought not Protestants to be cautioned against the wiles of these insinuating ladies?"

PROTESTANT INSTITUTE OF SCOTLAND.—The classes of the Institute, under the charge of Dr Wylie, have again been opened for the session both at Edinburgh and Glasgow.



A ROMANIST REMOVED FROM THE SPEAKER'S CHAIR.

A ROMANIST REMOVED FROM THE SPEAKER'S CHAIR.

IN 1613,* when the Parliament met on May 18, there was a dispute on the election of a Speaker of the House of Commons—Sir John Davis being proposed by the Protestants, and Sir John Everard by the Papists. On which occasion Sir Oliver St John, Master of the Ordnance, voted for Davis, who had a great majority; but the Papists placing Everard in the chair, Sir Oliver St John told him, if he would not leave the chair they should be obliged to pull him out: and accordingly he and others *gently removed him*, and placed Davis in the chair. [On the 16th of April 1616, the said Sir Oliver St John was appointed Lord Deputy of Ireland, and took the Sword of State and government of that kingdom in August following.—*Collin's Peerage*, vol. vi. p. 276.]

THE SACRIFICIAL AND SACRAMENTAL SYSTEMS.

BY THE REV. W. B. CRICKMER, BEVERLEY.

IN the Bible we find the two systems—the sacrificial and the sacramental; which spring from two several fountains, and then run on side by side like two parallel rivers, without intermingling a drop of their waters. One of the two descends legitimately to the present day; and “one is not,” because it is translated.

In fact, we find the two systems here actively working in our midst; and the one is so perfectly different from the other, that you could not find a more pertinent illustration of what logicians technically term an “affirmative” proposition, and a “contradictory,” as contrasted with an “affirmative” and “contrary” proposition, search where you will. Practice confirms the logic. Rather than give up the one, I believe that some would even “give their body to be burned;” and to preserve the other pure and unmutated in the Church, hundreds have died at the stake, as a matter of naked history.

Thus far nothing is proved for or against one system or the other; and what is more, both, as they stand in a programme before us, are *primâ facie* scriptural. Here is the programme:—THE MASS—1. Sacerdotal; 2. Sacrificial; 3. Local. THE LORD'S SUPPER—1. Domestic; 2. Sacramental; 3. Universal.

Let us begin with the junior system—that of the sacerdotal, sacrificial, local—represented in form, at least, in “The Mass.”

The fount was Sinai, in Arabia. Nothing can equal the exactness and fulness of God's inspired directions as to the whole of the Levitical system. Exodus, Leviticus, Numbers, and Deuteronomy are, wholly or in part, devoted to circumstantial directions as to the conduct of the whole system, down to the minutest particular. It was sacerdotal, for there was an Aaronic priesthood; sacrificial, they were to offer gifts and sacrifices for sins; and these sacrifices and this system were to be strictly confined, under the gravest sanctions, to one single place—the tabernacle in the wilderness, and then the temple at Jerusalem:—“Take heed unto thyself that thou offer not thy burnt-offerings in every place that thou seest; but in the place which the Lord shall choose in one of thy tribes.” It was local.

All this was a school to bring the scholars to Christ. “Christ is the

* Cox's History, pp. 22, 23.

end of the Law." "The Law was our schoolmaster, to bring us to Christ." The shadow all melted into the substance; and on that great day of atonement on Calvary the cross of God Incarnate cast no shadow.

The entire typical picture, foreshadowing system, melted into and became for ever lost in the antitypical and original, at the death of the Son of God. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands . . . by His own blood, He entered in once (for all) into the holy place, having obtained eternal redemption for us."

The whole system was lost in the reality, and ascended up into heaven with the ascending High Priest, Altar, Sacrifice, and Temple—Christ Jesus—"a Priest for ever after the order of Melchizedeck." The Epistle to the Hebrews is the book of Leviticus of the whole sacerdotal, sacrificial, local system, now in the heavenlies under the personal auspices of the Saviour.

How can it be gone, and yet present? Then what is the parentage of system of the Mass? It cannot claim an objective, legitimate, inspired parentage; or if it can, where is it in the canon? Where is the Gospel Leviticus and system of inspired direction for solemnising the Mass? Echo answers, "Where?" If God so minutely described that which was to be confined to Judæa, and to be done away, surely any legitimate sacrificial system would have been articulated with a scrupulosity corresponding to the superiority of antitype over type, and of eternal over temporal, and of world-wide over Jewish!

"The sacrifice of the Mass" stands amongst us, then, without any lawful father. It is a bastard system. And to dare to offer to God "the unbloody sacrifice of the Mass," which He has never sanctioned, ignoring what He has, is as loathsome in His sight as the spiritual adulteries of the Jews; and when "the abomination stands in the holy place," as experience of every Popish country which has ever existed proves even to the historian, it "maketh desolate."

The Mass has no relation to the Mosaic economy.

Now for the rival system of "The Lord's Supper." *In limine*, we get the very title from Holy Writ, and God's revealed mind—"the Lord's Supper" (1 Cor. xi. 20).

The fount is in Egypt, and Abrahamic; as that of the parenthetical was at Sinai, and Mosaic or Aaronic. Now, good reader, mark well every word, and every link in the august chain of reasoning; for, if there be no sleight of hand or cunning craftiness, the character of "the Lord's Supper" is settled for ever in the consciousness of every honest, God-fearing, Revelation-accepting Christian in Christendom.

The fount of the Lord's Supper is the Passover-supper in Egypt, when the angel passed over the households of the Israel of God, and the blood-branded circle of lintel, side-posts, and threshold, kept the Jewish house and first-born safe. What was this ordinance?

(1.) Was it *sacerdotal*? No! The father of every house was the only priest (or presbyter), and that metaphorically, and not officially, or as a caste, like the Aaronic. The supper was a supper, with a table, the wife, and the children round about the family table. It was *domestic*.

(2.) Was it *sacrificial*? No! It was a family meal; redolent of sacrifice only as all our meals are, for it was one which told with awful but

blessed eloquence of "Christ, our Passover," the very Pascal Lamb. It was *sacramental*.

(3.) Was it *local*—in the tabernacle—one fixed centre? No! "Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb . . . a lamb for a house . . . Draw out and take you a lamb according to your families, and kill the Passover." It was not local to a temple, or a church, but *universal*.

"Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto Him, Where wilt Thou that we prepare for Thee to eat the Passover?" They met in the "large upper room, furnished and prepared" with a table and divans, and the utensils for a family meal, of which our Lord was the father, gracing it as "Christ, as a Son over His own house; whose house are we" (Heb. iii. 6).

It *could* be neither sacerdotal nor sacrificial, because our Lord was not of the tribe of Levi, but of the tribe of Judah. After supper, our Lord took of the elements of an ordinary meal, and made the bread and wine to be a memorial of His own broken body and poured-out blood "until His coming again." The reality is in heaven. The sacrament is on our holy tables in "the household, the Church." He that eats by faith not only verily and indeed feeds in spirit upon the Bread and Water of Life; but the Holy Sacrament is to that soul as a glazed door into the very place where Christ is with the Father in the Holy of Holies, to look through, or to go through: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. x. 19-22).

On the day of Pentecost the Holy Ghost "filled all the house where they were sitting:" it was a house, and not the temple, where both the mystical and the personal Christ was born; there the Christian Church was born, like Eve, out of the riven side of "the last Adam;" it is exceedingly probable that it was the same Passover "large upper room," with its holy table; all so hallowed to them, then.

The next link: "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread . . . breaking bread from house to house (literally it is "at home"), did eat their meat with gladness and singleness of heart." (A.D. 33).

The next link: "When ye come together therefore into one place, this is . . . to eat the Lord's Supper" (1 Cor. xi. 20.) (A.D. 59).

From that time to this there has been an apostolical succession of true links in this sacramental chain; sometimes running out of sight, sometimes emerging into great prominence and glory, as in the Reformed Church of England, wherein we rejected the bastard system of a spurious and antichristian substitute of Satan, the father of lies, and returned to the inspired system; the pedigree of which, and the institution of which, are revealed in the Bible as the sun in the heavens for clearness.

"Do this in remembrance of Me!" "This" refers not only to the repetition, but to the characteristics, the furniture, the utensils, the home-dress, and everything ritualistic about "the Lord's Supper." They are the true churchmen who scrupulously keep to what God Incarnate

instituted, and His apostles handed down ; jealous lest this Heavenly Feast should be "corrupted from the simplicity that is in Christ" (2 Cor. xi. 3).

Was ever proposition more faultless, reasoning more logical, or position reached more irrefragable and impregnable ? "The Lord's Supper" is neither sacerdotal, sacrificial, nor local, but it is domestic (Episcopal and Presbyterian), sacramental and universal.

PROTESTANTISM AND THE CROWN.

(From the Rock.)

THE fifth of November must ever be memorable to Protestants, as connected with a daring and unscrupulous attempt to overturn our Protestant constitution. We have already referred to the recent declaration of the Popish Bishop at Liverpool, that Romanism will never be satisfied or reckon itself free until all official positions in Britain, not even excepting the throne, are again laid open to its ambition. This is the old debate. This statement is explicit. It is so important at present, and reveals so clearly the permanent policy of the Popish party, that it is worthy of a little detailed exposition.

The great leading political parties in this country have become singularly indifferent of late to constitutional principles and to the real sources of our national danger. Lord Derby, although he sees, as his recent thoughtful speech at Manchester clearly proves, that even an overabundance of mere education may not always be without its dangers, appears to see little more. Every reader of history on the other hand, and every student of Scripture, should be aware that there are few things more dangerous than unsanctified learning. The tree of knowledge, apart from obedience and the tree of life, was the direct cause of the fall. The Greeks and Romans were not ignorant, but, on the contrary, highly educated, although sunk in moral debasement and ultimately overwhelmed with a flood of judgment. The leading infidels of France are not ignorant in a technical sense. The revolutionary and Romish writers in some of our newspapers are evidently well-educated men. To give a man ample knowledge without principle is not necessarily to make him a good citizen, and is certainly not to reconcile him to the eighth or tenth commandments in such a country as this. Our statesmen must, therefore, either seek to couple all the knowledge which they are diffusing with a prevalence of Divine truth and of the fear of God, or they will find that they have only passed from one danger to another.

Meantime the whole forces of Rome are intently bent on one object, viz., the restoration of Romish power in this country, and they are seeking to make all changes subordinate to this end. With true Jesuitical cunning and dexterity, they at first concealed their ultimate object of towering ambition under the plausible demand for religious liberty and equality. A shallow age, ignorant of history, gave ready heed to this pretence, which they at the same time misunderstood, and scouted the warnings of wiser men. Whilst true religious "liberty" is a great and valuable privilege, religious "equality" is impossible, so long as Rome puts forth such tyrannical and unscriptural claims ; and so long as the distinction between truth and falsehood, Christ and antichrist

exists. . . . The Romanists clearly see their present advantage and the happy combination of circumstances, partly in the almost universal apathy and ignorance which prevail, and they do not scruple, therefore, now to throw off the mask and to avow their ulterior designs. The Reformation must be entirely overthrown, the Revolution Settlement cancelled, and all the essential liberties of the country subverted. This may perhaps be done now without a "gunpowder plot," but if possible done it must be. Universal and complete supremacy by whatsoever means, is the never-ceasing demand of the Romish Church.

The people of this country may as well look this issue fairly in the face in time, and see what the result would be if the objects of the Romanists were secured. Of course it implies a new revolution and the expulsion from the throne of the present Royal Family, to make way for the nearest heir of the Stuart race not yet extinct. But this is nothing to Rome. Nearly her whole existence has been spent amidst revolutions. If she can only secure her object, all means are lawful. This object being secured, a priest becomes, of course, the virtual sovereign of Britain. Many fail to see this consequence, but a Popish king is a mere nominal monarch, since his confessor, at whose feet he must bow from day to day, is always the true sovereign. All the secrets of the nation are, therefore, at once known to the Vatican, and form the materials for Jesuit intrigue, for the monarch must act according to priestly advice. Now, moreover, that the Pope has been declared infallible, this rule, of course, would be more binding than ever, whilst by the grand principle of Rome that "the end sanctifies the means," all coronation oaths and honourable obligations may be violated not only with impunity but approbation in the interests of the Romish Church. On the other hand, to get the Court on the side of Rome is immediately to secure the probable adhesion of multitudes of nominal Protestants, both high and low. The worship of the rising sun was not confined to Persia, nor the worship of the golden calf to the wilderness. Men destitute of principle will always be found, like the Vicar of Bray, on what they may reckon the strong side. The Romanists, no doubt, therefore, shrewdly calculate that if this great matter of a Popish monarch could be again secured, the gradual dominancy of Rome in Great Britain, and the subversion of Protestant liberty, would follow speedily as a matter of course. Even now we see some fruits of Jesuit intrigue, but if the whole scheme were adopted, Rome would soon teach an emphatic lesson to many of her present credulous allies; she would let them understand how much respect she has for civil and religious liberty, or the faith of treaties.

No country has passed through such an instructive experience on this subject as England. The Stuarts were ultimately under the complete dominion of Popery; civil and religious liberty were trampled upon; every obligation was violated without the smallest scruple, until at length James II. fled from the throne to make way for liberty and the Revolution Settlement. Hume tells us that the Parliament of England passed the following resolution preparatory to making Protestantism the basis of the Government:—"That King James II. having endeavoured to subvert the constitution of the kingdom by breaking the original contract between king and people, and having, by the advice of Jesuits and other wicked persons, violated the fundamental laws, and withdrawn

himself out of the kingdom, has abdicated the Government, and the throne is vacant." The "Jesuits and other wicked persons" of whom our worthy ancestors complained, were simply the co-religionists of the king endeavouring to turn the happy opportunity to the advantage of their common master. A Popish king must always necessarily be himself a servant or rather slave to a foreign despot, claiming universal supremacy in the name of Christ. Under such a government, "Jesuits and other wicked persons" must always have the free run of the palace and of the Court. But mark the blessed result of the glorious Revolution, the foundation of our present liberties and of getting rid of a Romish sovereign surrounded by a band of Jesuit counsellors. Macaulay says, "Now, if ever, we ought to be able to appreciate the whole importance of the stand which was made by our forefathers against the house of Stuart. All around us the world is convulsed by the agonies of great nations. Governments which lately seemed likely to stand during ages, have been on a sudden shaken and overthrown. The proudest capitals of Western Europe have streamed with civil blood. All evil passions, the thirst of gain, the thirst of vengeance, the antipathy of class to class, the antipathy of race to race, have broken loose from the control of Divine and human laws. Fear and anxiety have clouded the faces and depressed the hearts of millions. . . . And if we be asked what has made us to differ from others, the answer is that we never lost what others are wildly and blindly seeking to regain. It is because we had a preserving revolution in the seventeenth century that we have not had a destroying revolution in the nineteenth."

But are we about to set aside all this experience, and to plunge again into all the evils from which our ancestors so narrowly escaped? This is the alternative now boldly set before us. Many will say it can never be. But it is the logical and inevitable issue of principles now afloat, and of our recent policy. If this issue is not to be reached sooner than many anticipate, it is high time that our statesmen were trained in the old principles, were prevented from tampering with Rome, and from giving again our strength and substance to the giant despotism of Europe, and the foe of Christ.

THE PROTESTANT EDUCATIONAL INSTITUTE.

A SERIES of letters containing much valuable information on Romish measures and tactics in Parliament, during the session 1871, with suggestions as to how to meet them, by the Secretary, the Rev. G. R. Badenoch, which have appeared in several newspapers, have been by the kindness of an esteemed friend reprinted and widely circulated.

On Wednesday, the 25th October, a large Protestant class for young men was inaugurated in the Lecture Hall of the Literary Institution, in the city of London. A letter was read from W. Leaf, Esq., who was to have occupied the chair, and who has taken a deep interest in this work, expressing regret at his unavoidable absence. The class is conducted by the Rev. Robert Maguire, who delivered an interesting introductory lecture. This course is chiefly historical.

The senior and junior shorthand classes were opened at the Institute's Rooms, 12 Clarence Chambers, London, S.W., on 26th October. The attendance was good. The members are composed of those who have

attended the Institute's Protestant classes. Both classes are conducted by Mr Soutter.

Two important classes, one for ladies and the other for young men, were commenced on Friday the 27th October, in the Town Hall, Leeds. They are both conducted by the Rev. Robert Maguire, of London. Great interest is manifested by the people of Leeds in these classes. In past sessions the work was performed by local friends of the Protestant cause. Mr Maguire has been very cordially received, and good results may be anticipated from his labours.

A lecture was delivered on the Reformation in England, in St Mary's Hall, Clarendon Square, London, on Tuesday the 7th November, by the assistant-secretary, Mr Robert Ross. The vicar, the Rev. Thos. Stevenson, occupied the chair. He introduced the lecturer with a few pointed remarks on Romanism as the Antichrist of Scripture. Mr Ross traced the progress of the English Reformation, showing that Rome had ever been against Christ and His people, and that she must so continue until her foreshadowed doom be accomplished. The lecture was illustrated with dissolving views. There was a large attendance.

A lecture was delivered by Mr Ross on the champions of the English Reformation in the Mission Hall, at St John's, Deptford, on Friday the 10th of November. The incumbent, the Rev. C. F. S. Money, M.A., was prevented by illness from occupying the chair. There were present, the Revs. Mr Kessler, Mr Carpenter, Mr Badenoch, and others; and the hall was crowded. The lecture was admirably illustrated with dissolving views. A cordial vote of thanks was given to the lecturer. This lecture was introductory to a Protestant class for young men, to be conducted by Mr Ross.

Arrangements are in progress for establishing five additional classes in London, to be conducted by Mr James Todd; two additional classes by Mr Soutter, besides others by esteemed Protestant friends. All this, of course, implies considerable outlay. Contributions may be remitted to the Secretary, the Rev. G. R. Badenoch, 12 Clarence Chambers, London, S.W.

LECTURES BY MR OWENS.

Lectures on Romanism and Ritualism have been delivered in Malvern and Scarborough by Mr T. G. Owens, as follows:—

1871		
Oct. 23, <i>North Malvern</i>	... Congregational Chapel	... Rev. A. C. Gill in the chair.
" 24, <i>North Malvern</i>	... Congregational Chapel	... Count Wengierski in the chair.
" 25, <i>Great Malvern</i>	... Wesleyan Schoolroom	... Rev. J. E. Cooke in the chair.
" 26, <i>Great Malvern</i>	... Countess of Huntingdon's schoolroom	... Rev. H. E. Allen, LL.B., in the chair.
" 27, <i>Malvern Link</i>	... Working Men's Institute	... Count Wengierski in the chair.
Nov. 6, <i>Scarborough</i>	... Baptist Chapel, Long West-gate	... Rev. J. Mules in the chair.
" 7, <i>Scarborough</i>	... The Jubilee Chapel	... Rev. W. Smith in the chair.
" 8, <i>Scarborough</i>	... Claremont Crescent School-room	... Rev. J. Martin in the chair.
" 9, <i>Scarborough</i>	... Claremont Crescent School-room	...
" 10, <i>Scarborough</i>	... St Sepulchre Street Chapel	... Rev. T. Whittaker in the chair

SCOTTISH REFORMATION SOCIETY.

THE first of a series of monthly meetings for prayer and communicating information, was held on the 13th ult., in the Hall of the Protestant Institute, George IV. Bridge, Edinburgh. The chair was occupied by David Dickson, Esq., and devotional exercises were conducted by the Rev. Professor Smeaton and Rev. Wm. Balfour. The chairman, in a few appropriate remarks, explained the object of these meetings, pointing out the great benefit they might afford in giving an opportunity for Protestants to hear from time to time of the doings of Popery, and the efforts being made to resist its progress; and, above all, for united prayer to God for the progress of the Protestant cause. An admirable and impressive address was delivered by the Rev. W. Scott Moncrieff on the manifest dangers which threaten us from the encroachments of Romanism, and the imperative duty devolving on all true Protestants to realise these dangers, and by God's blessing endeavour to avert them. The secretary then called the attention of the meeting to the efforts being made in different towns to instruct the young by means of Protestant classes, expressing the hope that the Society would be yet more and more encouraged in the prosecution of this work; and that by God's grace, a rising generation, leavened with the doctrines of the Bible, might be valiant for the truth. Altogether this first meeting appears to have been much appreciated; and we sincerely trust that those which are to follow will be still more so. They are to be held on the second Monday of each month, and will be duly advertised.

A class for instruction in shorthand is to be taught in Glasgow by Mr John Mitchell, and will be free to all who attend the Protestant classes during the winter in that city.

POPERY IN THE ARMY.

WE desire to direct attention to the following communications which have been made to the War Office, and to H.R.H. the Commander-in-Chief, in reference to the ordering of regimental bands to perform at Mass, on the Lord's-day, within a Roman Catholic chapel in York. It is unnecessary to comment upon this. If unchecked, what has been done in York may be repeated in every town in the kingdom, and we trust for the sake of truth and of our Protestant soldiers, the various Church courts, especially in Scotland, will take the matter up. There can be no doubt as to the facts of the case. Neither the Commander-in-Chief nor the Secretary for War has sent any reply.

CLARENCE CHAMBERS, 12 HAYMARKET, S.W., Oct. 20, 1871.

SIR,—I have been informed, that on a recent Sabbath, the Lieutenant-Colonel commanding the 5th Dragoon Guards, now quartered at York, ordered the Regimental Band to attend and perform at a Mass in the Roman Catholic Chapel in that city, and I am to take the liberty of asking you respectfully whether the same is correct.—I have the honour to be, sir, your obedient servant,

(Signed) G. R. BADENOCH.

To the Rt. Hon. Edward Cardwell, &c. &c.

CLARENCE CHAMBERS, 12 HAYMARKET, S.W., Oct. 28, 1871.

To His Royal Highness the Duke of Cambridge.

SIRE,—Having addressed a letter, on the 20th inst., to the Secretary of State for War, upon a matter which may much affect the interests, and, I would most respectfully submit, the subordination of the army, and having

received no reply, I now venture to persevere and lay the case before your Royal Highness.

On a recent Sabbath, the Lieutenant-Colonel commanding the 5th Dragoon Guards, now quartered at York, ordered the Regimental Band to attend and perform at Mass in the Roman Catholic Chapel in that city. The band is largely composed of Protestants, who are consequently prevented from attending their own place of worship.

Such is the result of the information which has been forwarded to this office in various communications. I hope your Royal Highness will pardon my observing that the consciences of many English and Scotch soldiers may thus be violated by being compelled, not only to be present, but to take a part in a service which they consider idolatrous, and against which their forefathers protested, and rather than submit to it, laid down their lives. It is scarcely necessary to add that such a proceeding may lead to great dissatisfaction throughout the country, and to consequences in the army serious to contemplate.

Regretting that I have to trouble your Royal Highness with this matter, and trusting it may receive serious attention,—I have the honour to be, Sir, your Royal Highness' humble and obedient servant,

(Signed) G. R. BADENOCH, *Secy.*

"THE NOBLE ARMY OF MARTYRS PRAISE THEE."

Not they alone who from the bitter strife

Came forth victorious, yielding willingly

That which they deemed most precious, even life,

Content to suffer all things, Christ, for Thee ;

Not they alone whose feet so firmly trod

The pathway ending in rack, sword, and flame,

Foreseeing death, yet faithful to their Lord,

Enduring for His sake the pain and shame.

Not they alone have won the martyr's palm,

Not only from their lips proceeds the eternal psalm.

For earth hath martyrs now, a saintly throng,

Each day unnoticed do we pass them by ;

'Mid busy crowds they calmly move along,

Bearing a hidden cross, how patiently !

Not theirs the sudden anguish, swift and keen,

Their hearts are worn and wasted with small cares,

With daily griefs and thrusts from foes unseen,

Troubles and trials that take them unawares ;

Theirs is a lingering, silent martyrdom,

They weep through weary years, and long for rest to come.

They weep, but murmur not ; it is God's will,

And they have learned to bend their own to His,

Simply enduring, knowing that each ill

Is but the herald of some future bless ;

Striving and suffering, yet so silently,

They know it least who seem to know them best,

Faithful and true through long adversity,

They work and wait until God gives them rest ;

These surely share with those of bygone days

The palm-branch and the crown, and swell their song of praise.

—*The Rock.*

[We rejoice to see the steady progress of the *Rock*, and its growing influence in maintaining the cause of Protestantism. The talent and energy with which it is conducted deserve the thanks and cordial support of all the friends of the Reformation.—ED.]

ENDOWING OF ROMANISM IN ENGLAND.

A QUESTION of much importance has been raised in the Marylebone Vestry, by Mr A. N. Shaw, in reference to a practice of boarding out children, by the Guardians of the poor, in Monastic and Conventual Institutions. Mr Shaw showed that while the children can be clothed and educated in the admirable workhouse schools of Marylebone, at the cost to the ratepayers of 4s. 4½d. per week per head, the expense of these children at Monastic institutions is 6s. per week per head. He confirmed this statement by quoting from an official document, signed by the chairman of the School Committee of the Marylebone Guardians. It sets forth as follows:—"That the average weekly cost, as certified by the Poor Law auditor of the maintenance of children at the schools, during the year ending Michaelmas last (1869), was 4s. 4½d.; whilst the charge for the maintenance of the children sent under the orders of the Poor Law Board to Roman Catholic certified schools was 6s. per week, being an increased cost of 1s. 7½d. per week, or, estimating the proportion of Roman Catholic children at 20 per cent., of £364 per annum to this (Marylebone) parish." Thus, upon the 2000 Roman Catholic children, estimated in our Parliamentary return of August 1867 as being in the schools and workhouses of the metropolis, an endowment would be created for the direct promotion of the Roman Catholic religion in London, of upwards of £30,000 a year, a sum equal to the former endowment to the College of Maynooth.

The result of the discussion has been to send a communication to all the vestries in the metropolis, drawing the attention of the respective Boards of Guardians to the subject. The Marylebone Guardians have already presented a report, which is now before us. That document not only confirms all that Mr Shaw had so well advanced, but also reveals a state of matters which we scarcely expected. The Guardians of this large and influential parish have been constrained, at the instigation of the Poor Law Board (now known as the Local Government Board), to send pauper children to four of these Monastic institutions—one at North Hyde, another at Walthamstow, a third at Portobello Road, and the fourth at Hammersmith. The institution at North Hyde contains at present 495 boys, managed by Belgian monks of the Jesuit order of St Vincent de Paul. The others are managed by Franciscan or other nuns. The children from the Marylebone workhouse seem to be for the most part orphans. The Guardians, in their report of the Hyde institution, say:—"The drainage was decidedly faulty." The teachers "are not certified teachers, but the school is certified by the Local Government Board." "The boys are employed in the domestic work of the school, including washing; and as no females are in the establishment, there is not the cleanliness and tidiness which there otherwise would be. The visitors consider it essential to the efficiency of any school, where there are boys so young as seven years of age, that there should be female officers or servants."

It is a matter, therefore, of great importance to consider, whether boys ought, in any circumstances, to be sent to such institutions. They may be kept there, at the public expense, till they are sixteen years of age, under a kind of teaching and influence which is ill fitted to make them good or industrious members of society. Indeed we have

not far to seek for a practical illustration of such instruction. We remember the case of children being placed in a similar institution in Edinburgh, and after being there for several years were found to have received no education at all. One of the members of the Marylebone vestry (we believe a medical man), said, as is reported, "He had a boy from that institution (North Hyde) who had been there six years, and could neither read nor write. He said his teachers were foreigners who did not understand the English language." No doubt a similar practice is being adopted by many Boards of Guardians throughout the kingdom, while the ratepayers are in total ignorance of the real facts. We cannot help thinking that this is a most insidious and dangerous mode of endowing Romanism in England, and calls for the immediate attention of all Protestants.

PROTESTANTISM AT PORTSMOUTH.

ON Wednesday the 8th November, a Protestant tea-meeting was held in St Luke's Schoolroom, Sandport, Portsmouth. About 300 persons sat down, the spacious room being tastefully ornamented for the occasion. After tea, a public meeting was held, attended by about 900 persons. The chair was taken by C. H. Binstead, Esq. There were present the Revs. B. D. Aldwell, M.A., Vicar of St Luke's, J. M. Sangar, E. Sullivan, Messrs E. Easton, J. Ayling, M. L. Jones, E. Shalkins, &c. An address was delivered by Mr E. Harper of London, after which the prizes were distributed by the chairman to the successful competitors of the class, conducted by Mr Aldwell, on "Foxe's Book of Martyrs." The Rev. G. R. Badenoch, Secretary to the Protestant Educational Institute, London, then delivered an address on the duties of Protestants at the present crisis. The proceedings excited much interest, and the audience was most enthusiastic.

BUDDHISM: ITS LITERATURE, ORIGIN, AND DOCTRINE.

M. BERGHAUS is quoted by Professor Max Müller as estimating the Buddhists at 31·2 per cent. of the human race, the Christians at 30·7, the Mohametsans at 15·7, the Brahminists at 13·4.

Nepaul, Burmah and Siam, Ceylon, Thibet, Mongolia, and China, are the countries where Buddhism is in the ascendant, and from whence the information has been derived which Oriental scholars, after years of toil, are now presenting to the cognisance of European readers. Of these sources, the monasteries of Nepaul have yielded the most valuable materials; for while the other countries named possess only translations of the Buddhistic documents, those of Nepaul are written in the original Sanscrit, from which the rest were derived. In 1824, Mr Hodgson, political resident of the Company in Nepaul, procured a catalogue of all the works still in existence which form the Buddhist canon, and copies of a considerable number, written, not in the spoken language of the country, but, as said before, in Sanscrit. Some of these documents had existed in the monasteries of Nepaul since the second century of our era, while the whole collection, some centuries later, was translated into the language of Thibet. Curiously enough, about the time of Mr Hodgson's discovery, a Hungarian, Alexander Csoma de Koros, was engaged in exploring the Thibetan books of the Buddhists. It gives one some conception of the vastness of this literature when we read that one col-

lection consists of 100 or 108 folio volumes, another of 225 such volumes. To translate the whole of this "jungle of religious literature," was too much even for Csoma, but he gave a most valuable analysis of its contents (published in the 20th volume of the *Asiatic Researches*), and translated enough to show that it was derived from the Sanscrit originals of Nepal.

The letter sent by Mr Hodgson to Calcutta, to London, and to Paris, fell into the hands of M. Burnouf at Paris, who, after seven years of careful study, published in 1844 his introduction to the history of Buddhism. By his astonishing industry he had learned not only Sanscrit, but the Thibetan, Pali, Singhalese, and Burmese languages, in order to equip himself for his task. His death in 1852 left no one of equal knowledge in the field; but he had prepared materials for a successor, M. Barthelemy Saint Hilaire, who was familiar with Sanscrit, and famous as a philosopher. He has become the first historian of Buddhism, and to his conclusions Professor Müller refers as his main authority.*

Of the other Buddhist countries before mentioned, Burmah and Siam may be expected to yield a rich supply of materials for the scholar. The immense difficulty of grappling with the Chinese language, when used as a medium of translation, seems not yet to have been mastered. But Ceylon became, through the labours of Mr Turnour, continued by Mr Gogerly, and the Rev. Spence Hardy, another main source of information concerning Buddhism, Mr Turnour having discovered the Pali translation of the Buddhist books, existing in that ancient sacred language of Ceylon from an early period of our era. When we add that a Russian scholar, Schmidt, has translated part of the Mongolian canon, we must leave this part of our subject with Professor Müller's remark that, after centuries in which no single original Buddhistic document had been accessible to European scholars, the short space of ten years witnessed the recovery of four complete literatures of that system. But, to gain any idea of the labours which this entailed, the reader must consult the Professor's papers in the book, "*Chips from a German Workshop*."

It is impossible to present, in a few lines, any condensed account of the nature of Buddhism, as these documents have partly revealed it. Following, in the main, the guidance of Saint Hilaire, Professor Müller teaches us that Buddha was probably the son of a Nepaulese king, and lived in the early part of the fifth century before Christ. Renouncing the world, he gave himself up to a life of meditation, travelling through various parts of India, in order to learn from the Brahmanic teachers. Neither their speculative doctrines nor their ascetic precepts satisfied him, while he broke, and encouraged others to break, their laws of caste. His own system may be regarded from two different aspects. As it exists in the philosophical writings of himself or his immediate followers, it is a system of subtle, metaphysical speculation, ending in absolute Atheism, indeed, in Nihilism, or the negation of all Being. Professor Müller controverts the statement that Buddha's Nirvana—the absorption of the soul—is consistent with a belief in its continued existence, and regards this portion of his speculations as resulting in complete Atheism, and in the doctrine of annihilation. But, side by side with these dreary metaphysics, Buddha maintained the purest system of morality that has been ever promulgated among mankind, apart from

the revelation made to the Hebrews and completed by Christ. To this practical teaching, and no doubt to the sincerity with which it has been exemplified, the wonderful influence of Buddhism is probably due.—Mankind, as a mass, are little affected by speculation, but much by a genuine attempt at holiness. And though it is often truly said that heathen systems are deficient in the motive power supplied by the Gospel, it must not be forgotten that, in the very exhibition of a high ordeal of purity and charity, there is an attractive power which appeals to the best and deepest principles of human nature. In another point, the disciples of Buddha have strayed far from his precepts. So far from being atheists, they worship Buddha himself. Here, too, nature has been stronger than speculation.—*Dr Mullens.*

POPERY AND SPAIN.*

MR MOTLEY has published his fourth and last volume on the United Netherlands, the object of which is to detail the superhuman struggles through which the heroic Dutch were forced to pass in maintaining their liberties against the despots of Spain. These despots were the mere creatures of the Papacy, and the spirit which they breathed indicated the true animus of that tyrannical and degrading system. That so small a country as Holland should stand against the whole power of Spain, is a wonderful illustration of the good providence of God, whilst it is at present equally interesting to look at the other side of the picture, and to see what an enormous curse Popery has been to Spain itself. There are a variety of ways in which Popery tends to degrade and ruin a country. For its own selfish purposes it is always the patron of ignorance, one of its maxims being, that "ignorance is the mother of devotion." For superstitious reasons it is equally the mother of indolence, its saints' days being all days of idleness, and voluntary poverty being one of its meritorious prescriptions. Besides, it saps and undermines all moral principle, and thus destroys that probity and mutual confidence which are essential to national prosperity. At the same time, it multiplies its own agents, and those agents, while they produce nothing, eat up the material resources of every country in which they are located. The following picture of Spain at the end of the struggle with the Netherlands is worthy of special study:—

"Spain, at this epoch, had probably less than twelve millions of inhabitants, although the statistics of those days cannot be relied upon with accuracy. The whole revenue of the state was nominally sixteen or seventeen millions of dollars, but the greater portion of that income was pledged for many coming years to the merchants of Genoa. All the little royal devices for increasing the budget by debasing the coin of the realm, by issuing millions of copper tokens, by lowering the promised rate of interest on Government loans, by formally repudiating both interest and principal, had been tried, both in this and the preceding reign, with the usual success. An incontrovertible paper currency, stimulating industry and improving morals by converting beneficent commerce into baleful gambling—that fatal invention did not then exist. Meantime, the legitimate trader and innocent citizen were harassed, and the general public endangered, as much as the limited machinery of the epoch permitted. The available unplugged revenue of the kingdom hardly amounted to five millions of dollars a-year. The regular annual income of the Church was at least six millions. The whole

* Motley's History of the United Netherlands, Vol. IV. London: J. Murray.

personal property of the nation was estimated—in a very clumsy and unsatisfactory way, no doubt—at sixty millions of dollars. Thus the income of the priesthood was ten per cent. of the whole funded estate of the country, and at least a million a-year more than the income of the Government. Could a more biting epigram be made upon the condition to which the nation had been reduced?

“Labour was more degraded than ever. The industrious classes, if such could be said to exist, were esteemed every day more and more infamous. Merchants, shopkeepers, mechanics were reptiles, as vilely esteemed as Jews, Moors, Protestants, or Pagans. Acquiring wealth by any kind of production was dishonourable. A grandee who should permit himself to sell the wool from his boundless sheep walks disgraced his caste, and was accounted as low as a merchant. To create was the business of slaves and miscreants: to destroy was the distinguishing attribute of Christians and nobles. To cheat, to pick, and to steal, on the most minute and the most gigantic scale—these were also among the dearest privileges of the exalted classes. No merchandize was polluting save the produce of honest industry. To sell places in Church and State, the army, the navy, and the sacred tribunals of law; to take bribes from rich and poor, high and low, in sums infinitesimal or enormous, to pillage the exchequer in every imaginable form, to dispose of titles of honour, orders of chivalry, posts in municipal council, at auction; to barter influence, audiences, official interviews against money cynically paid down in rascal counters—all this was esteemed consistent with patrician dignity.

“The ministers, ecclesiastics, and those about court, obtaining a monopoly of such trade, left the business of production and circulation to their inferiors, while, as has been already sufficiently indicated, religious fanaticism and a pride of race, which nearly amounted to idiocy, had generated a scorn for labour even among the lowest orders. As a natural consequence, commerce and the mechanical arts fell almost exclusively into the hands of foreigners—Italians, English, and French—who resorted in yearly increasing numbers to Spain, for the purpose of enriching themselves by the industry which the natives despised.”—Pp. 333-335.

Speaking of the expulsion of the Moors from Spain, Mr Motley remarks with much justice:—

“Five hundred thousand full grown human beings, as energetic, ingenious, accomplished as any then existing in the world, were thus thrust forth into the deserts beyond sea, as if Spain had been overstocked with skilled labour, and as if its native production had already outgrown the world's power of consumption. Had an equal number of mendicant monks, with the two archbishops who had contrived this deed, at their head, been exported instead of the Moors, the future of Spain might have been a more fortunate one than it was likely to prove. The event was in itself, perhaps, of temporary advantage to the Dutch Republic, as the poverty and general misery, aggravated by this disastrous policy, rendered the acknowledgment of the States' independence by Spain almost a matter of necessity.”—P. 339.

JOHN OF THE GOLDEN MOUTH.*

A POPULAR life of Chrysostom, the great orator of the Eastern Church, was undoubtedly a desideratum. Dr Macgillivray has not only supplied this want in the present interesting volume, but has done much towards dispelling the delusion that, although there were evils in the Church, the abuses of Popery had no existence in the earlier ages. Dr Macgillivray also brings out very clearly what the power of the pulpit is, and, by the blessing of God, might continue to be.

* By Walter Macgillivray, D.D., Aberdeen. London: James Nisbet & Co.

GREAT PROTESTANT MEETING AT GLASGOW.

A GREAT public meeting was held in the City Hall of Glasgow, on Tuesday, Dec. 5, in favour of Conventual Inspection. Mr Newdegate and Lord Oranmore and Browne were present, and enthusiastically received. Several eminent ministers and others also spoke. Five resolutions were unanimously adopted, the purport of which was that monastic and conventual establishments, or any system for the purpose of securing permanent withdrawal from the world, is un-Christian, inimical to the best interests of social life, and antagonistic to the welfare of any nation in which they obtain; that the permitted existence in this country of conventual institutions unsubjected to public inspection or control is opposed to our most cherished notions of individual liberty, and affords opportunity for cruelty and oppression such as ought not to be allowed in any free nation; that recent events, both at home and abroad, justify and strengthen the demand for further inquiry on this subject; and that a Commission ought to be by statute appointed to inquire as to such institutions, especially with a view to the establishment of an effectual system of inspection of convents. We are glad to observe the energy and success with which this important meeting was got up by the Glasgow Protestant Laymen's Association. It was wise to confine it to one definite object, and that an object of pressing interest. There can be no doubt that the conventual system of Rome is one of the most dangerous and characteristic features of Popery. Conventual and monastic institutions are also spreading rapidly again over the country, and absorbing a large portion of public wealth. These institutions are prisons to all intents and purposes, and yet they defy the investigation of the civil authorities, whilst their inmates go forth on their respective neighbourhoods as the earnest and indefatigable pioneers of Rome. It is high time that this whole matter were thoroughly investigated, and that Protestant principles were faithfully applied in dealing with it. The enthusiastic meeting at Glasgow must have been cheering to two such decided Protestants as Mr Newdegate and Lord Oranmore and Browne.

POLITICAL INFATUATION IN REGARD TO POPERY.

IT is something marvellous to witness the infatuation of our British politicians in regard to Popery. Their conduct is more like that of children than wise men. In truth, it often reminds us of the picture in the Revelations of persons drugged and besotted by a strange "cup of enchantment," administered by the great sorceress of Rome. In the Prussian correspondence of the *Times* newspaper published in that paper of November 30, a report is given of a debate in the German Parliament in regard to the present violent proceedings of the Popish priests in Bavaria. The following is an extract:—

"The debate in Parliament upon the Bavarian Bill was conducted with terrible candour, as far as the Liberals were concerned. Herr von Lutz, the Bavarian Minister, who introduced the bill, told the House the Bishop of Passau had but lately assured him that the Catholic Church *had always striven for supremacy in the State, and that it would continue to do so supported by the great mass of believers*. The same Bishop had publicly pitied the poor people for being obliged to pay so many taxes at the bidding of the Government. A number of the Bavarian clergy had dared to threaten those

with excommunication who circulated an official document issued by the Government on the state of the Old Catholic question. Last, not least, the language of the Ultramontane papers was so virulent, that if such things were allowed to go on, all respect for authority must cease, and the country might have to be governed ultimately by exceptional measures. Such being the case, there remained nothing but to curtail the privileges of the clergy, and subject them to the action of the criminal law, even though the offence might have been committed in full canonicals. Criminal legislation having been transferred to the Empire by the individual States, it was to the Imperial Parliament that he applied for redress. Upon Bishop Ketteler retorting that he did not approve the language of the Bavarian Ultramontane papers, he was quickly silenced by a southern member reminding him that the very worst of these journals—a publication, in fact, ‘which no decent man could be induced to read, so foul and infamous were the contents’—had been distinguished by a special *breve* from the Pope, praising it for its services to the Church.”

Does any one fail to see in this a perfect counterpart to the state of things in Ireland, prompted by a similar influence? Is there not in Ireland the same fixed and manifest determination to obtain supremacy—the same unbridled violence of the press—and the same duplicity in concealing iniquitous designs under false pretences? Well does the Scripture describe this system thus: “Whose coming is after the working of Satan, with all deceivableness of unrighteousness.” But the strange thing is, that in a leading article of the *Times* for the same day, the true theory of Romish ambition, and the vast danger to nations from its unscrupulous machinations, are clearly and powerfully stated. We ask, therefore, in the name of wonder, why the gradual endowment of the Romish system has been all along fostered and promoted by the help of this same journal, as well as by many other newspapers, and by our political agencies generally? The whole progress of Rome in this country in recent years indicates deep infatuation. Here is a part of the article referred to, and we cordially commend it to the attention of our readers. The writer speaks of the power and wisdom of the German Government, and adds:—

“It was naturally hoped that the Roman Catholic Church would recognise the practical wisdom of allying itself with a Government thus conservative and strong; and had the rulers of the Church been animated, as we are often told, by a real desire to support constituted authority for its own sake, no other than a loyal course would have been open to them. The new German Empire affords the single solid basis for settled government and peaceful development in Central Europe—we might almost say throughout the Continent. If the aim of the Church be the propagation of spiritual truth, and if it have faith in the native force of that truth, provided only it can gain a hearing, good Christians are as interested as good citizens in consolidating that grand edifice which is at length rising out of the tedious and patient struggles of German thought and labour.

“Yet, to those who have penetrated to the essential spirit of Roman Catholicism, such hopes must always have seemed futile. Prudence may repress sinister anticipations, and it may be a duty to attempt co-operation and compromise as long as possible; but history and irrevocable declarations alike forbid the supposition that the Popes and the Church they represent can ever be the real friends either of national authority or of the national life from which that authority springs. On the contrary, it is the first principle of the Roman Catholic Church to denounce all authority, private, domestic, or public, which does not spring from itself, and consequently to discourage every movement which tends to raise up constituted bodies suffi-

ciently powerful to confront its sway. With whatever caution its policy may be disguised, it is continually acting on the principle of being all or nothing. It is perfectly willing to accord to the civil authorities, under Concordats, a distinct sphere for the exercise of their functions, provided the understanding be admitted that all these functions and the various offices of private life require the sanction of the Roman Catholic Church for their validity. But wherever, for instance, it is maintained that marriages are valid, or that the authority of princes is sacred, without that sanction, there the Church, as loudly as prudence will permit, denounces the assumption of independent rights, and, by so doing, does all that in her lies to weaken the bonds thus disparaged. To superficial observers it has sometimes seemed as if the Reformation were a protest against authority. It was, however, far rather a protest in defence of lawful authority against the power which had usurped all authority to itself. Luther asserted the private authority of conscience and the domestic authority of the family, while it was for the moment left chiefly to England to assert the public authority of the State. A vast spiritual tyranny had broken down all these constituent elements of mutual subordination and of social stability; and if social life was to be purified and public life invigorated, it was necessary to throw off an unnatural slavery, and to resume at once the rights and the perils of independent authority. Bearing in mind this essential antagonism between the Romish Church and the natural order of society, there is nothing surprising in the unequivocal hostility to the new order of things in Germany reported by our correspondent. One by one every political power which recognised the supreme authority of the Holy See has been broken down or forced to abandon its obedience. The political agencies on which the Church depended are wrested from its grasp, and it finds itself in danger of being reduced to a mere spiritual influence, while the practical control of life is wrested from its hands. What is worse, on the ruins of this ancient dominion a great empire is rising, in which, notwithstanding the conservatism of its leaders, principles are at work flagrantly opposed to the Church, and which will soon support those principles with the immense weight, not only physical but moral, which attaches to the united action of a great society. The Church as a political society seems swept away on all sides, while at the same time the State is receiving the greatest accession of strength it has obtained since the declaration of the Royal Supremacy. It is natural to wonder sometimes what the Church hopes to gain by the reckless policy of the last few years; but, in truth, if these circumstances be considered, it will be seen than no other policy remained. Unless, too late, it were to change front and modify its principles, it must accept the struggle forced on it, and declare internecine war against the old Protestant principles and the new Protestant State.

"The Minister of Bavaria, speaking with all the responsibility of his office in the Federal Parliament, declares that the clergy no longer hesitate to denounce the whole system of government and the acts of the legislative power; that the language of the Ultramontane papers 'is so virulent that if it be tolerated all respect for authority must cease, and the country might have to be governed ultimately by exceptional measures.' A Bishop does not shrink for admitting that his Church has always striven for supremacy in the State, and that, 'having vainly endeavoured to act in accord with absolutism and constitutionalism, the ecclesiastical party would now ally itself with the masses.' It is indeed possible that if, by alliance with Revolution, all legitimate authority could be overthrown, the strong and absolute organisation of the Roman Catholic Church would obtain that temporary influence which in moments of confusion is exerted by those who are prepared to act with decision. It is true such a momentary victory would be followed by a terrible revenge; but no institution has ever existed more ready to adopt as the motto of its policy, 'After me, the Deluge.' Science, progress, national life, general development, are nothing to a Church which is not of this world, but only of a world of her own. Still,

the [resolution thus indicated is so discreditable, and may involve such grievous consequences, that we should have hesitated to believe it] had been actually taken, except on such evidence as is afforded by the speech of Herr Lutz and by the other facts adduced by our correspondent. Nothing remains, of course, for the German Government and Parliament but to advance with firmness, though with moderation, in vindication of public and national authority."

THE TACTICS OF ROME.

IN the *Universe*—a London Popish journal—for Dec. 2, a very candid and instructive account is given of the way in which the adherents of the Papacy are drilled to act in connection with parliamentary elections. They fix their eyes steadily on one object, viz., the interests of Romanism, and care nothing for mere political parties, except in so far as they can make them subserve their own purposes. Illustrations are given in connection with two recent elections. Until Protestants learn to make all mere political considerations yield to a paramount desire and determination to advance the cause of truth, they will make little progress. Listen to the Romish journalist:—

"A defeat at Plymouth and a 'victory' at Dover, which was won by so small a majority that it was almost another defeat, have clearly notified to Mr Gladstone that the Conservative successes in East Surrey and Truro were not mere local evidences of growing discontent. We have watched the recent elections closely, and we have observed in both clear proof that Catholic influence is beginning to be felt, especially when parties are almost evenly balanced. For a long time we have been looked upon by many as the mere hangers-on of the Whigs, but the days are now passed (never we hope to return) when Catholics will vote for men who make outward profession of liberality to our creed during their canvass, but who trample on all that we hold in reverence when they are safe within the parliamentary portals. The elections which have just taken place indicate our strength, and point out to us our duties.

"And firstly of Plymouth. In this borough Mr Rooker raised the so-called Liberal standard, and prated (as members of his party so often do) of unalterable and undying attachment to the 'glorious principles of civil and religious liberty.' But how little he really felt the ennobling influence of the spirit of true liberty may be gathered from the fact that he was ready to accompany the 'Liberal' Whalley, and to cross over to the Conservative ranks as soon as Newdegate and his fellow-Tories would again raise a bigoted howl for the persecution of our holy and self-denying nuns. An election cry of 'Rooker, religious liberty, and convent inspection,' was not likely to win Catholic votes. It is also to be remembered that in a recent debate at the Plymouth School Board Mr Rooker acted as the champion of those who resisted the right of the poor man to obtain the advantages of the Education Act for his child at a school where his religion should be taught. The vigorous opposition of the denominational party (including a Catholic priest—Canon Mansfield) defeated Mr Rooker and his friends at the School Board, and the same party helped to overthrow him at the hustings. There are no doubt many points on which Catholics differ from Mr Bates, but as he declared for practical religious liberty (for that is the true meaning of denominational education) the Plymouth Catholic voters gave him their support. They exceed 240 (his majority), and therefore may fairly claim to have caused his return. We do not close our eyes to the effect which the advocacy of the Permissive Bill had upon Mr Rooker's chances. It is enough for us to know that even if the Catholic voters had been only 120, the difference between their support and their opposition decided the election.

"In Dover the case was reversed. Catholics do not forget that Mr Jessel

fought well for them against Newdegate both in the House of Commons and on the Convent Committee. For some months during the summer of 1869 he gave up much valuable time to resist the efforts of the member for North Warwickshire to impose new fetters on Catholics. No Catholic on the committee devoted himself more zealously than did Mr Jessel (who is a Jew) to frustrate the intolerance of our bitterest enemy. We are aware that this fact was well known at Dover, and that the narrow majority of eighty-eight by which the Solicitor-General defeated his opponent was composed of Catholic votes. It would have sufficiently answered the purpose if forty-four voters crossed from one side to the other, and the Catholic voters in Dover far exceed double that number. Many of the Catholics of Dover are Irishmen, and are therefore by no means enamoured of Mr Gladstone's later policy towards their country. They are not insensible to the severity of coercive legislation or to the sneers at Home Rule which marked a certain speech at Aberdeen. But when they saw before them the man who, though differing in creed, fought strenuously to defend from unmanly insult those pious women who devote their lives to good works, they honourably rewarded him with their support.

"In these two elections we thus see the practical illustration of that which we have always enforced, namely, that Catholic electors even in England can often turn the scale, and should therefore hold themselves aloof from any alliance with either of the two chief factions in the state."

If Protestants could only be taught to be as resolute and consistent, much progress might be expected.

THE DUTY OF THE HOUR.—WHO WILL TAKE PART?

BY AN AMERICAN WRITER.

MEN give the best evidence of their hatred of error by their willingness to combat it, and by the sacrifices they make to overthrow it.—Simply enrolling one's self on the side of truth, does not count much. Zeal for the truth can be shown in a better way. Work and sacrifice are its highest manifestations. Find out how much you are willing to give and to do for the right, and you know how much in love with the right you really are. The testimony of the hands is stronger than that of the head. Let faith show itself by works. The eloquence that talks dollars and gives dimes, is not above suspicion. Mere *theorizing* takes nothing out of a man, and does not prove him gravely in earnest. Let him put heart's blood at the disposal of the cause he espouses, and his sincerity and zeal become something notable.

It was in this way that Paul made his apostleship a power. His soul was stirred within him at the idolatry of Rome, as previously it had been at Athens. He longed to persuade men of its falsity, and show them a more excellent way. It would have been an easy, respectable, and common method of proceeding, if he had contented himself with declaring that really this Roman mythology was an abominable thing which should be stopped—that the Flamens and Augurs were doing great mischief, and hindering the progress of civilisation—that some measures should be taken to put an end to it, and so on, according to the old accredited formulas for freeing his mind; and then, as many a man since has similarly done, he might have taken great credit to himself for his opposition to the errors of Rome, and looked about for some other available heresy which he might combat at arm's length or on paper. But no—"So much as in me is," he says, "I am ready to preach the gospel to you that are at Rome also"—and preach it there he does,

making his way thither 'through imprisonment, and shipwreck, and hardships of every sort, and in spite of bonds, making the Imperial City tremble with his reasoning of righteousness and judgment to come—opposing Jesus to Jupiter, and proving Him mightier, till the empire of truth became a power in that wild riot of paganism, a power which no persecution could silence, no opposition crush. He uttered his protest against idolatry, and it might have fallen like an empty sound upon unheeding ears—but he made it immortal and irresistible, by a life more eloquent than any logic. After the word, came the work and the sacrifice, and that living epistle was known and read of all men.

Whatever necessity was laid upon the ancient apostle, there is equal need that the *disciple of to-day* should recognise it as a duty, and feel a willingness, with all his other endeavours to spread the truth—to preach the gospel to them that are in Rome also. With the single memorable difference that he need not now go to Rome, because Rome has come to him, there is not much unlikeness between the ancient and the modern work to be done. The Roman heresy in the Christian Church has many features in common with the Roman mythology, from which it is quite probable they are borrowed. The ancient sacrifice of the victim is matched by the modern sacrifice of the mass. The lifting up of the offering from the altar finds its counterpart in the elevation of the host. The priesthood that officiates in the modern cathedral, is lineally descended from the orders of Flamens and Augurs in the ancient temple. The Dies Festæ and the Saturnalia of the old Empire re-appear in the saints' days and festivals of the Church of the seventh century and onward. In an æsthetic point of view, the old paganism was superior to the new. The ever young and blooming hierarchy of the old mythologic gods had a beauty and attractiveness beside which the motley company of Romish saints seem flat and commonplace. Ceres, graceful goddess of harvest-field and garden, is a lovelier conception than St Bridget, transferred from her home in the Emerald Isle to a seat in the peerage of heaven. Hercules, with club and lion skin, ridding the earth of monsters, is a more heroic personage than St Patrick killing snakes. The sluggish Styx, on whose banks the shivering soul must wait till rude Charon with his leaky boat see fit to ferry it over, is vastly superior in mythic grandeur to the prison-house of purgatory, from which a proper succession of masses, secured by a judicious outlay of dollars, can liberate the tormented spirit. It is a fact of considerable importance, not always sufficiently taken into account, that Roman Catholicism is largely the ancient paganism modernised, with a re-arrangement of drapery and a substitution of Christian for mythologic names. It gets and keeps its hold over its deluded adherents, by precisely the same methods. Both are spectacular and dramatic in their rites. Before the altars of the old and new Romanism alike, gorgeously robed priests minister, while choirs of sweet-voiced boys raised the song and swing the censers of incense. Both alike have a spiritual idea hidden under the outward form, which the select few may perceive, but which the common multitude never grasp.

There are some who take the ground that special Christian labour among Romanists is needless, because they have Scripture and the substantial of Christian faith. It is to be kept in mind that they have them in PAGAN form, and hold them in the pagan spirit. Or, on the

other hand, it is held that the masses of the Romanists are uninstructed, and that this is the best form of religion for them, as if a false faith were profitable to anybody. Precisely the same argument against missionary effort might be used in regard to any well-to-do, respectable heathenism.

And it is also to be borne in mind that enough of Christian truth enters into modern Romanism to give it a vitality which the old paganisms never possessed. The time will never come, when the world at large, the young in particular, will not be moved by pomps and shows—and however gross the error, let it be inbred in the forming soul and nascent mind of a generation, and nothing but a miracle can ever extirpate it. The old heathenisms, limp and sinewless as they were, yet held the world in awe for centuries for this reason—and the modern paganism of Rome, *with its added vitality and spirit of propagandism*, is something that *will not die out of itself*. *It must be met and vanquished by gospel truth*. However fair an exterior it presents—none too fair some of us think—it is essentially pagan in its spirit; and every step, of its advance is a step backwards towards the old darkness.

The other heathenisms of the world, against which missionary assaults are made, are on the decline. Buddhism and Brahminism and Mohammedanism, and kindred faiths, are surely dying of old age. But Romanism is taking, in England and America at least, a new lease of life, and is the chief obstacle to the Christianisation of the world. With that barrier down, there is absolutely no hindrance to the free proclamation of the gospel in all quarters of the globe. Like the apostle of old, therefore, *the Church of to-day* should recognise the situation, and *by voice and zeal and energetic action declare*, "I am willing to preach the gospel to them that are at Rome also."

Almost every form of error has its vulnerable point, and *at that point* assault is to be made. To bandy epithets with such an opponent, is a losing game. Secure in its infallibility, the Romish Church can out-curse the world.

It makes capital also out of what it calls persecution, and wins sympathy from tender-hearted ignorance, by the portrayal of what it calls the unmerited wrongs done it. A persecuting church is always the first to cry out against anything like persecution directed against itself.

The *weakest point* of Romanism is its *logic*. Its claims rest upon *assumptions*, not *proofs*. Pushed to a trial of the merits of the case by *argument*, it is shorn of its strength. That sort of encounter, therefore, it has always avoided, excusing itself on the ground of its infallibility.

It can do so no longer. Under the pressure of accumulated disasters abroad, driving it to other resting-places, Romanism, in this country at least, has come within the last two years to feel that this issue of argument can no longer be avoided. As has been said:

"The Papists of this country are now issuing a series of tracts, many of which are specious enough to deceive those who think for themselves to a limited extent, but never to any depth. Some of these tracts have a refreshing tone of innocent simplicity and artless candour. In others, the topic is some of the few truths from which the corrupt Church of Rome has never seen fit to swerve, as, for example, the Inspiration of Scripture, or the Divinity of Christ. By arguing lustily in behalf of such points, and observ-

ing a discreet silence regarding the truths she has wholly rejected or fatally perverted, she stands before the orthodox Protestant, as the champion of a vital truth, hoping that the gratified reader will be deluded into forgetting that she is on other points the advocate of soul-destroying error. All through these tracts, quotations of Scripture are brought in so frequently as to create an impression that the Church of Rome is really supported by the Bible, even though her laity so seldom peruse its pages, and are never allowed an independent judgment respecting its contents. Nor, finally, is there lacking the distinct attempt to sustain the barefaced untruth that the reading of God's Word is not forbidden. And these tracts, written for all the various classes of non-Roman Catholic Americans, are scattered broadcast wherever they may suit the locality."

They are scattered carefully in the railway-trains ; they are distributed in numbers at the doors of Protestant churches.

Romanism has left the bombproofs and entrenchments behind, in which for centuries she has lain and laughed at her assailants. She has laid bare her vulnerable point, and it will be a disgrace to the Church of Christ if she lets this golden hour of opportunity pass unimproved. There has never been before such a vantage given to deal deadly blows at the great Enemy. Now, that he dares stand boldly out in the sunshine of truth, and it may be seen whether he be of true royal blood, wielding the sceptre by immutable right, or whether there be only a grim and fleshless skeleton, wrapped in imperial robes ; whether this Romish Church be the temple of the living God, or a whitened sepulchre full of corruption and death, *now* it behoves the Church of Christ to see to it that the gospel of Scripture, and sound argument both, be *faithfully* "preached to them that are at Rome also."

To this *special duty of the hour*, some of the ministers of the Church are in some measure awake. Partly in connection with the movement inaugurated by the American and Foreign Christian Union, but more through an independent awakening of the conscience and the thought of wise, observant Christian editors, ministers, and laymen, able writers in all parts of the country are now discussing in daily journals, in our magazines and quarterlies, the various germs of the Romish error and practice, and testing the claims of the Romish Church in the light of Scripture, history, and common sense, avoiding all petty invective, but allowing the fire and hammer of the truth to have full weight and heat. A series of controversial tracts to meet the points raised by the Romanists has been projected, some of which have been already issued, and others are in preparation.

And America is not alone in this work. In Great Britain, Romanism is already, what it is soon to be with us, a perplexing element in the State. The matter is being pushed to an issue, whether Romanism shall rule Great Britain, or Great Britain rule it. Throughout the United Kingdom, Protestant associations are organised in the large towns and cities, whose object is the enlightenment of Protestants as to the real character of Popery in its religious, social, and political aspects, and the conversion of Romanists. These ends are sought by the delivery of sermons and lectures, the distribution of Protestant publications, and mutual improvement classes for the study of the Romish controversy. Romanism in Parliament is watched and heralded, and whatever it plans or does is exposed to the light of day. By all fair and legitimate means, its growth is hindered and its schemes opposed. What it gains,

if gain it does, must be in a frank and honourable way. Our brethren in Great Britain are in earnest in this matter, as well they may be, since nearly two millions of dollars is paid out annually from the public treasury for the support of Romanism, and "every session of Parliament for many years has brought fresh demands, and produced new concessions," till, in the judgment of some, "the Protestantism of the throne itself and the liberties of the nation are threatened with subversion."

Singularly enough, it is only in professedly Protestant nations that the prospect seems dark. Everywhere else, the signs of promise multiply. In Austria the cause of reform goes bravely on, marching with stately step, from triumph to triumph, in spite of anathemas and Papal bulls. In Mexico and South America there is marvellous awakening. In France, "many symptoms manifest the growing activity and influence of the Free Evangelical Churches. The new mission stations opened by the church worshipping in Taitbout Chapel, Paris, are crowded with hearers. Wherever these mission-rooms are opened, equal success attends the work." In Italy, especially in the north, there has been in almost every direction a marked development of religious interest, and multiplied proofs of the power of God's truth with the fruits of His Spirit. And last, and most wonderful of all, in *Spain*—the last stronghold of the Papacy on the Continent, the home of the Inquisition, whose once proud power, under Rome's insidious prompting, sent forth the great Armada to crush Protestantism out of the world—in Spain, out of the last of many revolutions, has arisen freedom of religion and of the press.

And what are we of this land and generation ready to do for ourselves and the world in regard to this matter? In all this ferment of the nations, is America to stand idle and inert? We who have grappled so stoutly, and wrought out to such successful issue every other problem, shall we not try our hand at this? Are we willing to preach the gospel to them that are at Rome also? Now while the hierarchy is in a measure disheartened by the blows of doom, coming so thick and fast upon it—now while the invincible Church stands trembling, not knowing where next the earthquake will open beneath its narrowing foundations—now is the time for America to join this grand crusade of Divine light and power against the Infidel stronghold of spiritual despotism. Oh! for a prophet's lips to set before the land the greatness of its opportunity—an anointing from on high to proclaim to all the people the acceptable year of the Lord! Let the sound go out through all our borders, from Atlantic to Pacific coast—across the broad prairies, and down through blooming savannahs—from the pine-rocked forests of the North to the summer waves of the Gulf—a sound of the mustering of hosts, preparing the way of the Lord, and making his paths to victory straight.

BE ZEALOUS.

Rev. iii. 19.

THE following is from a sermon by the Rev. Samuel Wad, 1636.—
 "This title of angels, why may it not also be extended to magistrates, as well as that higher style of gods? Sure I am that the energy of zeal would exceedingly well become them. Jethro maketh it their prime and essential character; God and Moses their only and sole.

The charge and commission to Joshua so oft repeated, 'Only be of good courage.' And if David were now to re-pen his Psalm, I think he might order the form of his counsel and say, 'Be zealous, ye rulers and judges of the world,' and not wise and politic; or rather under the terms of wisdom, he comprehends indeed the zeal we call for, the most now-a-days being Gallios, wise only for the matters of the commonwealth: not having a spark of that spirit which was in Phinehas, Daniel, and Nehemiah, &c., for the Lord of hosts, or to His laws and commandments; as if God had made magistrates keepers only of the second table, governors of men, and not of Christians; guardians only of civil societies, and not of his Church, and shepherds also of His flock. Are idolatries, blasphemies, profaning of Sabbaths, no sins? Why then either have not the laws force and strength enough in them, as sometime we are answered when we complain? or why are they not executed for the suppression of these raging sins? Are not all they severely punished in the Scriptures, as well as breaches of the second table? Blood I leave to the malignant Church, and admire clemency in rulers as much as any; but yet I know the profane dissoluteness of the times requires a three-stringed whip of severity to purge our Augean stable of the foul abuses, whipped often with pens and tongues, but spared by them that bear the sword (a man may say, of many governors), altogether in vain for matters of religion. Are not kings of the earth charged to render double to the bloody strumpet of Rome? Why, then, doth the hurtful pity of our times embolden and increase their numbers? Laodicea itself, I doubt not, for matters of mine and thine, had, as their name reports, good civil justice and justicers; but was God the nearer for it? Doth He not threaten, for all that, to spew them out of His mouth? Shall He not curse those that do His work negligently, fearfully, and partially? Our times complain of two special cankerworms of justice, which eat up zeal in magistrates. The first is covetousness, which makes men of place transgress for a morsel of bread: the zeal of their own houses consumes the zeal of God's house. 'The building of great houses, keeping of great houses, and matching with great houses, raising and leaving of great houses behind them, makes them so ravenous, that they devour so much as chokes all their zeal; which would teach them to shake their laps of bribes, and scorn to accept gifts, though men would augment them for the perverting of judgment. The other, cowardice and fearfulness, which how unfit and base a quality did Nehemiah think it for a man of his place! No better than shyness in a fore-horse, whose eyes men fence on both sides, that they may lead the way, and go without starting; unto which zeal is answerable in magistrates, causing them only to see Him that is invisible, without casting a squint eye at men; to sing to God only of judgment and mercy, without tuning their songs to man's care; to walk in the perfect way, without turning either to the right or left hand, for fear or favour. Oh that there were such a heart in our leaders! how easily would our people follow! What a spring-tide of zeal should we have, if the sun and moon would cast out a benign aspect upon them! Doth it not flourish in all those shires and towns, where the word and ruler do jointly cherish it? In others, which are the greatest number, how doth it languish and wane away, and hang down the head! Where is it in divers places of the land to be seen? I had almost said, in my haste and heat, there is none that hath zeal, no, not one, there is no courage for the truth; but that I remember that Elijah was checked

for overshooting himself in his too short and quick computation. I hope the Lord hath his fifties amongst us, though but thin sown in comparison of the swarms of professed recusants, and church-papists, of profane atheists, key-cold worldlings, and lukewarm professors. The bodies of our several congregations, yea, even of the better sort, whereunto have they been likened by our separated adversaries, but unto the prophet Hosea's cake, half-baked upon the hearth, having one side, that is, the outside to the world-ward, in public service, scorched a little and browned over; but the inside to God-ward, in private and family duties, no better than dough; many of them making, indeed, some show, as the outlandish fruits that are plashed upon our walls, but, wanting heat, never come to maturity. If we should make good their resemblances, how then should we please the stomach of God, who hath, indeed, brooked and borne us a long time? I doubt but wamblingly. How near were we going in '88, and in the powder treason? Do we think He will ever digest us in the temper we are in? which (to confess the truth of the fashionable Christian), what is it but a state of neutrality, indifferency, or such a mediocrity as will just serve the time, satisfy law, or stand with reputation of neighbours? Beyond which, if any step a little forward, do not the rest hunt upon the stop? If there happen to break out a sparkle of zeal in any one house in a parish, is not the whole town in an uproar? as when the bells ring awake,* every man brings his bucket to the quenching of this fire. If hell be in an ale-house, who cries out of it? and as for our Sundays, church service, which is all that God gets at our hands, how perfunctorily and fashionably, is it slubbered over. How are His Sabbaths made the voider, and dunghill for all refuse, business, divided between the church and the ale-house, the May-pole commonly beguiling the pulpit! What man would not spew to see God thus worshipped? This want of devotion makes the foul-mouthed papists to spit at us; this want of reformation makes the queasy-stomached Brownists cast themselves out of the Church; and shall God always suffer the land to bear us? But behold, He stands at the door and knocks, by treasons, by plagues, by the hammer of dearths, discontents, fires, inundations, especially by the word; His locks are wet with waiting. Oh, before He shake off the dust of His feet against us, and turn to some other nation more worthy, let us open the door, that He may come in and sup with us. If He loves us, He will purge and scour us, by one chastisement or other; if He have no pleasure in us, He cannot but unburthen His stomach of us. If all the land besides should turn the deaf ear, yet we entreat and charge you of my flock to hear His voice, and be zealous. Since my coming amongst you, I have handled some books of the Old Testament, the Epistles to the Romans, to the Hebrews, of Saint James, Peter, and John; out of them taught the doctrine of the law, of faith, love, and good works. Now, in the choice of this epistle of Christ to Laodicea, my desire was to boil up the former to their just temper, in which work I can willingly be content to spend my strength and days, if God see it fit. I cannot be a better sacrifice than to God and for you. If I waste myself, so you may have light and heat, what else is the end of my life? God hath given you a name, your zeal is gone abroad; and I hope you have many names among you. The Lord increase their number and zeal. If but one of us this day shall open this door of his heart with

* "Awake," an alarm.

Joshua, 'Let others choose, I and my house will serve the Lord,' more zealously than heretofore, neither I nor he shall have lost our labours. A lively picture casts its eye upon every one that comes near it; such is the Word with whom, and with which, we have to do. Let him that is now cold, grow colder and colder; but let him that hath an ear, hear what hath been said to the Churches, and be zealous and amend. The Lord give us not only understanding, but zeal in all things; let Him baptize us with fire; let Him breathe on us, and inspire into us the spirit of life, and power, "so shall we run the way of His commandments."

LYING WONDERS.

(To the Editor of the Bulwark.)

SIR,—I send you the following from a local newspaper. It is quite plain that Romish craft and cunning are not yet extinct; and it is the "bounden duty" of all who love the Lord Jesus to "cry aloud and spare not" against the system which Cecil has well called "the Master-piece of Satan."

Rome is unchangeable—doomed to an everlasting overthrow at the brightness of the coming of Christ. Protestant Christians should earnestly call upon her deluded people to *come out and be separate, lest they be partakers of her plagues*.—Yours, &c., T. H. ACTON.

BIRMINGHAM PROTESTANT ASSOCIATION,

49 Ann Street, Dec. 2, 1871.

AN EXTRAORDINARY MIRACLE.

The Rev. Father Ubald has sent a letter to one of his colleagues, the following passages of which are quoted by the *Bulletin Religieux* of Versailles:—"I arrive from Belgium; this time I have seen Louise Lateau. I do not know whether you ever heard of her, but at present the name is in everybody's mouth in Belgium and Northern France. Louise Lateau is a girl of twenty-one, who carries the sacred stigmata of the Passion, and every week on Friday is in a state of profound ecstasy. It was half-past eleven when we entered her little room, which is like one of our cells. She was sitting in a corner near the bed, and her hands were wrapped up in cloths covered all over with stains of blood. At the request of F. Séraphin, she was kind enough to show me stigmata on her hands, which were quite red with blood. At a certain distance it looks as if she had received a bullet-shot in each hand. Dr Lefèvre, professor of medicine at the University of Louvain, has published a medical examination, in which he says, 'The flow of blood begins in the night, from Thursday to Friday generally, between midnight and one o'clock.' It took place for the first time on the 21st of April 1868. On that day the young girl became aware that she was losing blood on the left side of her chest. On the Friday following hemorrhage was observed at the same place, and moreover blood oozed out from the top, or instep of the foot. On the third Friday, viz., the 8th of May, blood came out at the left side and from the feet during the night. Towards nine in the morning blood rushed out copiously from both hands, back and palm. Finally, on the 27th September, a percolation of blood also set in on the forehead, as if the young girl had been crowned with thorns. Since then the marvellous phenomenon never missed a Friday, except once or twice. Doctors affirm that Louise thus loses from 5 oz. to 10 oz. of blood every Friday. I myself have seen by her side a big bundle of cloths soaked in blood, with which she had wiped her hands since midnight. In spite of this loss of blood, and albeit she has not taken food for the last six months, she has, I assure you, quite ruddy cheeks (*teint vermeil*), and seems to enjoy capital health (*santé florissante*)." Thus runs the father's extraordinary story, but as we are locally severed from

poor Louise, and not being in holy orders, and very little inclined to send a special commissioner for the purpose across the "silver streak," we must content ourselves with merely repeating the statement, and do like Ariosto, when in critical cases he refers to his episcopal bondsman, "Turpin' lo dice."

"NOT UNTO DEATH."—JOHN XI. 4.

In the quiet village dwelling
Where the world's life-light had shone,
Deepening shades of death descended
And the common light seemed gone.

For the angel no man welcomes
Save when Christ is seen with him,
Came alone, and from his dark wings
Fell great shadows, dread and dim.

Swift went forth the word to Jesus,
"He whom Thou dost love is sick;"
He will come they said with healing
Though our night of gloom be thick.

"Not for death shall be this sickness,"
Life's majestic Lord replied;
But for great Jehovah's glory,
That His Son be glorified.

Like life itself came now the answer,
Like a song in the solemn night;
Like the shout of a king in battle
When he wins and ends the fight.

But in Bethany's low dwelling
It was Azrael who won;
For loved Lazarus died slowly
Though his life-work was not done.

At the hour Christ spake of glory
Saying, "It is not for death,"
Dark Azrael, wondering, triumphed
As he caught the last faint breath.

Two days longer still Christ tarried,
Calm and active, self-possessed;
With the look of One Almighty,
Compassioned round with clouds for rest.

Then He spake—"Our friend is sleeping,
But I go to wake him now;"
And a light of tears that gathered
Shone upon His care-worn brow.

Who shall wake the sleepers covered
With the folded wings of death?
Words we fain would whisper to them
Die upon our mortal breath.

Christ Himself, the One who liveth,
Christ, the Resurrection, cried,
"Lazarus, come forth," and straightway
God and Christ were glorified.

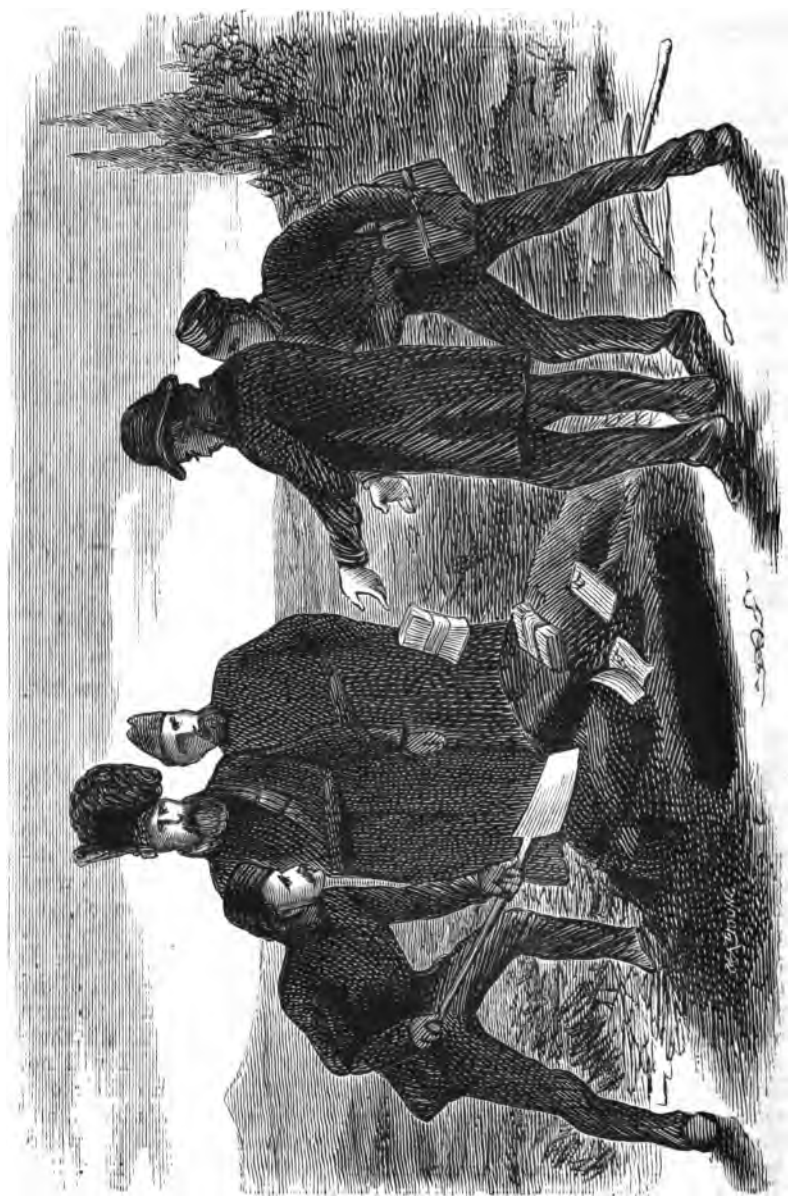
Now the sickness of His people
Never is for death again;
His beloved never perish,
Never die like other men.

Close your eyes, and rest, beloved,
Sweetly sleep, as well ye may;
Love keeps watch, divine and human,
We remember you alway.

Heads that drooped, and hearts that sor-
rowed,
'Neath the folded feathers hide;
Then arise, for lo! He calleth;
God and Christ are glorified. D. S. S.

ONLY ONE MEDIATOR.

"**B**E informed how great an evil it is to join any other mediators, either of reconciliation or meritorious intercession, with Jesus Christ. Oh, this is a horrid sin, and that which both pours the greatest contempt upon Christ, and brings the surest and sorest destruction upon the sinner? I am ashamed my pen should *English* what mine eyes have seen in the writings of Papists, ascribing as much, yea more, to the mediation of Mary than to Christ, with no less than blasphemous impudence, thus commenting upon Scripture: 'What is that which the Lord saith, "I have trod the wine press alone, and of the people there was no man with me." True, Lord, there was no man with Thee, but there was a woman with Thee, who received all these wounds in her heart, which Thou received in Thy body.' I will not blot my paper with more of this. . . . How do they stamp their own sordid works with the peculiar dignity and value of Christ's blood, and therein seek to enter at the gate which God hath shut to all the world, because Jesus Christ, the Prince, entered in thereby, Ezek. xlv. 2, 3. He entered into Heaven in a direct immediate way, even in His own name, and for His own sake: this gate, saith the Lord, shall be shut to all others. And I wish men would consider it, and fear, lest, while they seek entrance into heaven at the wrong door, they do not for ever shut against themselves the true and only door of happiness."—*Flavel*.



A GRAVE FOR IDOLATROUS TRACTS.

A GRAVE FOR IDOLATROUS TRACTS.

IN speaking of the efforts of Duncan Matheson, when acting as a missionary to the soldiers during the Crimean War, his excellent biographer says :—

“He was very careful in respect of the matter contained in the tracts he put into circulation. By whomsoever issued he cared not, provided only they contained the truth as it is in Jesus. A great heap of Popish trash, full of Mariolatry, coming into his possession, he was at a loss how to dispose of them. By the help of a party of soldiers he dug a deep trench. ‘There,’ he says, ‘we gave them decent burial;’ adding, with grim humour, ‘We read no burial service over them, and dropped no tears, but quietly said in our hearts, “Let the memory of the wicked rot.”’—*Life and Labours of Duncan Matheson*, pp. 87, 88. London : Morgan, Chase, & Scott.

THE DEAN OF CARLISLE AND THE POPISH BISHOP OF LIVERPOOL.

WE gladly insert the following vigorous letter :—

“SIR,—There appears to me, as an old watchman in Israel, a dulness of apprehension prevalent regarding the manifold dangers which are gathering thickly around us, which amounts, in my judgment, to little less than dementation or judicial blindness. That a trumpet of alarm and warning against Romish intolerance should be heard sounding out of the camp of the Secularists, and that Professor Huxley from the platform of a School Board should blow a blast of war to the knife with Ultramontaniam, is enough to surprise and arouse us! Surely he must have had some hint from a spiritualist of what was passing in the mind of an English Roman Catholic Bishop—Dr Goss, Bishop of the enlightened, wealthy, and world-connected monster town of Liverpool! At all events, that modern Popish Bishop—I call him Popish designedly, because his opinions are worthy of the darkest ages of Romish ascendancy, is reported in the public press, let us charitably hope incorrectly, to have said, in a SERMON recently preached in Liverpool, that—

“‘Catholics would prefer the exclusion of the Bible rather than the authorised version; and as it was a violation of freedom to force Catholics into Protestant schools, *such a course ought to be resisted to rebellion, since rather that a Catholic child should perish, Catholics should be willing to see Liverpool a charred mass like Chicago.*’

“Let all our liberal and enlightened legislators, who are billing and cooing with Rome, draw near and study her true modern character, as drawn by one of her own chosen and accredited masters! Let them learn, if it is possible to teach them, that *that* dark and mysterious power—‘the mystery of iniquity’—is *totidem verbis et agendis*. The same, identical, unchanged, intolerant, and murderous power she ever has been!

“1. That Rome would rather have ‘no Bible in our schools than our accredited authorised version.’

“That is, that she prefers infidelity to Protestantism.

“2. That she believes that, if a Roman Catholic child is forced to

attend a Protestant School, and is taught to read the Protestant Bible, that child must 'PERISH!'

"[What, then, is to become of us all?]

"That to prevent such an act 'REBELLION' would be justifiable!

"[Upon how slight a thread does the continued loyalty of Romanists depend!]

"4. That rather than 'that one Catholic child should perish'—that is, should be forced to attend a Protestant school, and read the Protestant Bible—'CATHOLICS WOULD BE WILLING TO SEE LIVERPOOL A CHARRED MASS LIKE CHICAGO!'

"Astounding confession of faith! Marvellous Christian charity! Why, the 'gunpowder-plot' is child's play to this! Rather that Liverpool, with all its wealth, all its teeming population, all its unprepared souls, its strong men, its tender mothers, its helpless children, should be blown up into the air, and men, women, and children, merchandise, and churches, all become one 'CHARRED MASS,'—than—than what? Why, than one of Bishop Goss's blind lambs should have its eyes opened by reading a Protestant Bible! It may be said, 'Oh, this is only hyperbole!' Granted; and hyperbole which could hardly be outdone in the phraseology of Brother Jonathan. 'It is only a figure of speech!' Granted. But what is the conviction, the idea, the savage intolerance, which underlies these figures? Where is their birth-place? Whence the bitter, cursing fountain from which they flow? Trace them to that unhappy old man 'who, sitting in the temple God, shows himself that he is God;' and by grasping the Divine attribute of '*Infallibility*,' has branded himself with the last characteristic needed to prove him to be **THE MAN OF SIN!**'

"Our men of science, scorning our theology, and smiling at our prophetic dreams, have, by the rules of common sense, and the 'infallible' proofs of history, arrived at our conclusion. We can only pray that our rash and headlong politicians may, in like manner, have their eyes opened to the same conviction! For once, the Church of Rome has betrayed her true, unalterable principles, through the mouth of one of her Bishops: 'Let the deaf hear, and the blind see!'—Your faithful servant,
"FRANCIS CLOSE."

ROMISH PLOTS AGAINST BRITAIN.*

WHILE the rulers of France and Spain were making these desperate efforts to crush the principles of the Reformation in their dominions, the Protestants of England regarded their proceedings with no small degree of apprehension and alarm. Though the Reformed faith had made considerable progress in the English towns at the period of Elizabeth's accession to the throne in 1558, it was still in a considerable minority throughout the country. The great body of the nobility, the landed gentry, and the rural population, adhered to the old religion; while there was a considerable middle class of Gallios, who were content to wait the issue of events before declaring themselves on either side.

During the reigns which had preceded that of Elizabeth, the country

* From the able work, "The Huguenots." By Samuel Smiles. Second edition. John Murray, Albemarle Street, London.

had been ill-governed and the public interests neglected. The nation was in debt and unarmed, with war raging abroad. But Elizabeth's greatest difficulty consisted in the fact of her being a Protestant, and the successor of a Roman Catholic queen who had reigned with undisputed power during the five years which preceded her accession to the throne. No sooner had she become queen than the embarrassment of her position was at once felt. The Pope denied her legitimacy, and refused to recognise her authority. The Bishops refused to crown her. The two universities united with Convocation in presenting to the House of Lords a declaration in favour of the Papal supremacy. The King of France openly supported the claim of Mary Queen of Scots to the English throne, and a large and influential body of the nobility and gentry were her secret if not her avowed partisans.

From the day of her ascending the throne, Elizabeth was the almost constant object of plots formed to destroy her and pave the way for the re-establishment of the old religion. Elizabeth might possibly have escaped from her difficulties by accepting the hand of Philip II. of Spain, which was offered her. She refused, and determined to trust to her people. But her enemies were numerous, powerful, and active in conspiring against her authority; and they had their emissaries constantly at the French and Spanish courts, and at the camp of Alva in the Netherlands, urging the invasion of England and the overthrow of the English Queen.

One of the circumstances which gave the most grievous offence to the French and Spanish monarchs was the free asylum which Elizabeth offered in England to the Protestants flying from persecution abroad. Though those rulers would not permit their subjects to worship according to conscience in their own country, neither would they tolerate their leaving it to worship in freedom elsewhere. Conformity, not depopulation, was their object; but conformity by force if not by suasion. All attempts made by the persecuted to leave France or Flanders were accordingly interdicted. They were threatened with confiscation of their property and goods if they fled, and with death if they were captured. The hearts of the kings were hardened, and they "would not let the people go!" But the sea was a broad and free road that could not be closed, and from all parts of the coasts of France and Flanders the tidings reached the monarchs of the escape of their subjects, whom they had failed either to convert or to kill. They could then but gnash their teeth and utter threats against the queen and the nation that had given their persecuted people asylum.

The French king formally demanded that Elizabeth should banish his fugitive subjects from her realm as rebels and heretics; but he was impotent to enforce his demands, and the fugitives remained. The Spanish monarch then called upon the Pope to interfere, and he in his turn tried to close the ports of England against foreign heretics. In a communication addressed by him to Elizabeth, the Pope proclaimed the fugitives to be "drunkards and sectaries"—*ebriosi et sectarii*,—and declared "that all such as were the worst of the people resorted to England, and were by the queen received into safe protection"—*ad quam velut ad asylum omnium impetissimi per fugium invenerunt*.

The Pope's denunciations of the refugees were answered by Bishop Jewel, who vindicated their character, and held them up as examples of industry and orderly living. "Is it not lawful," he asked, "for the Queen

to receive strangers without the Pope's warrant?" Quoting the above-cited Latin passages, he proceeded:—"Thus he speaketh of the poor exiles of Flanders, France, and other countries, who either lost or left behind them all that they had, goods, lands, and houses—not for adultery, or theft, or treason, but for the profession of the Gospel. It pleased God here to cast them on land; the Queen, of her gracious pity, hath granted them harbour. Is it so heinous a thing to show mercy?" The Bishop proceeded to retort upon the Pope for harbouring 6000 usurers and 20,000 courtesans in his own city of Rome; and he desired to know whether, if the Pope was to be allowed to entertain such "servants of the devil," the Queen of England was to be denied the liberty of receiving "a few servants of God?" "They are," he continued, "our brethren; they live not idly. If they have houses of us, they pay rent for them. They hold not our grounds but by making due recompense. They beg not in our streets, nor crave anything at our hands, but to breathe our air and to see our sun. They labour truefully, they live sparingly. They are good examples of virtue, travail, faith, and patience. The towns in which they abide are happy; for God doth follow them with his blessings."

When the French and Spanish monarchs found that Elizabeth continued to give an asylum to their Protestant subjects, they proceeded to compass her death. Their ambassadors at the English Court acted as spies upon her proceedings, organised plots against her, and stirred up discontent on all sides. They found a ready instrument in the Queen of Scots, then confined in Tutbury Castle. Mary was not, however, held so strict a prisoner as to be precluded from carrying on an active correspondence with her partisans in England and Scotland, with the Duke of Guise and others in France, and with the Duke of Alva and Philip II. in Flanders and Spain. Guilty though the Queen of Scots had been of the death of her husband, the Roman Catholics of England regarded her as their rightful head, and were ready to rise in arms in her cause.

Mary was an inveterate intriguer. We find her entreating the Courts of France and Spain to send her soldiers, artillerymen, and arms; and the King of Spain to set on foot the invasion of England, with the object of dethroning Elizabeth and restoring the Roman Catholic faith. Her importunities, as well as the fascinations of her person, were not without their effect upon those under her immediate influence; and she succeeded in inducing the Duke of Norfolk, who cherished the hope of becoming her fourth husband, to undertake a scheme for her liberation. A conspiracy of the leading nobles was formed, at the head of which were the Earls of Northumberland and Westmoreland; and in the autumn of 1568 they raised the standard of revolt in the northern counties, where the power of the Roman Catholic party was the strongest.* But the rising was speedily

* After having written to Pope Pius V., the Spanish Ambassador, and the Duke of Alva, to request their assistance, and to advise that a port should be seized on the eastern coast of England, where it would be easy to disembark troops, . . . they left Brancepath on the 14th of November, at the head of five hundred horsemen, and marched towards Durham. The insurrection was entirely Catholic. They had painted Jesus Christ on the cross, with his five bleeding wounds, upon a banner borne by old Norton, who was inspired by the most religious enthusiasm. The people of Durham opened their gates and joined the rebels. Thus made masters of the town, the insurgents proceeded to the cathedral burned the Bible, destroyed the Book

suppressed ; some of its leaders fled into Scotland, and others into foreign countries ; the Duke of Norfolk was sent to the Tower ; and the Queen's authority was for the time upheld.

The Pope next launched against Elizabeth the most formidable missile of the Church—a bull of excommunication—in which he declared her to be cut off, as the minister of iniquity, from the community of the faithful, and forbade her subjects to recognise her as their sovereign. This document was found nailed up on the Bishop of London's door on the morning of the 15th of May 1570. The French and Spanish Courts now considered themselves at liberty to compass the life of Elizabeth by assassination.* The Cardinal de Lorraine, head of the Church in France, and the confidential adviser of the Queen-mother, hired a party of assassins in the course of the same year, for the purpose of destroying Elizabeth, because of the encouragement she had given to Coligny and the French Huguenots. Again, the Duke of Alva, in his correspondence with Mary Queen of Scots and the leaders of the Roman Catholic party in England, insisted throughout that the first condition of sending a Spanish army to their assistance was the death of Elizabeth.

Such was the state of affairs when the Bishop of Ross, one of Mary's most zealous partisans, set on foot a conspiracy for the destruction of the Queen. The principal agent employed in communicating with foreign powers on the subject was one Ridolfi, a rich Florentine banker in London, director of the company of Italian merchants, and an ardent Papist. Minute instructions were drawn up and entrusted to Ridolfi, to be laid by him before Pope Pius V. and Philip II. of Spain. On his way to Rome through the Low Countries, he waited on the Duke of Alva, and presented to him a letter from Mary Queen of Scots, beseeching him to furnish her with prompt assistance, with the object of "laying all this island" under perpetual obligations to his master the King of Spain as well as to herself, as the faithful executor of his commands.†

At Rome, Ridolfi was welcomed by the Pope, who eagerly adopted his plans, and furnished him with a letter to Philip II., conjuring that monarch by his fervent piety towards God to furnish all the means he might judge most suitable for carrying them into effect. Ridolfi next proceeded to Madrid to hold an interview with the Spanish Court, and arrange for the murder of the English Queen. He was received to a conference with the Council of State, at which were present the Pope's nuncio, the Cardinal

of Common Prayer, broke in pieces the Protestant communion-table, and restored the old form of worship.—MIGNET—*History of Mary Queen of Scots*, Lond. ed. 1851, ii. 100.

* Assassination was in those days regarded as the readiest method of getting rid of an adversary ; and in the case of an excommunicated person, it was regarded almost in the light of a religious duty. When the Regent Murray (of Scotland) was assassinated by Bothwellhaugh, in 1570, Mary of Scots gave the assassin a pension. Attempts were about the same time made on the life of William of Orange, surnamed "The Silent." One made at Mechlin, in 1572, proved a failure ; but he was finally assassinated at Delft, in 1585, by Balthazar Gerard, an avowed agent of Philip II. and the Jesuits ; Philip having afterwards ennobled the family of the assassin. The wife of William of Orange, in whose arms he expired, was the daughter of Admiral Coligny.

† Prince Labanoff's Collection, iii. 216-220, cited by MIGNET—*History of Mary Queen of Scots*, ii. 135.

Archbishop of Seville (Inquisitor-General) : the Grand Prior of Castille, the Duke of Feria, the Prince of Eboli, and other high ministers of Spain. Ridolfi proceeded to lay his plan for assassinating Elizabeth before the Council.* He said "the blow would not be struck in London, because that city was the stronghold of heresy, but while she was travelling." On the Council proceeding to discuss the expediency of the proposed murder, the Pope's Nuncio at once undertook to answer all objections. The one sufficient pretext, he said, was the bull of excommunication. The vicar of God had deprived Elizabeth of her throne, and the soldiers of the church were the instruments of his decree to execute the sentence of heaven against the heretical tyrant. On this, one Chapin Vitelli, who had come from Flanders to attend the Council, offered himself as the assassin. He said, if the matter was entrusted to him, he would take or kill the Queen. The councillors of state present then severally stated their views, which were placed on record, and are still to be seen in the archives at Simancas.

Philip II. concurred in the plot, and professed himself ready to undertake the conquest of England by force, if it failed ; but he suggested that the Pope should supply the necessary money. Philip, however, was a man of hesitating purpose ; and, foreseeing the dangers of the enterprise, he delayed embarking in it, and eventually resolved on leaving the matter to the decision of the Duke of Alva.†

While these measures against the life of Elizabeth were being devised abroad, Mary Queen of Scots was diligently occupied at Chatsworth in encouraging a like plot at home with the same object. Lord Burleigh, however, succeeded in gaining a clue to the conspiracy, on which the principal agents in England were apprehended, and the Queen was put upon her guard. The Spanish ambassador, Don Gerau, being found in secret correspondence with Mary, was warned to depart the realm ; his last characteristic act being to hire two braves to assassinate Burleigh, and he lingered upon the road to Dover, hoping to hear that the deed had been done. But the assassins were detected in time, and instead of taking Burleigh's life, they only lost their own.

The Protestant party were from time to time thrown into agonies of alarm by the rumour of these plots against the life of their Queen ; and by the reported apprehension of agents of foreign powers arriving in England. The poor hunted Flemings, who had by this time landed in England in large numbers, and settled in London and the principal towns of the south, and the accounts which they spread abroad of the terrors of Philip's rule in the Low Countries, told plainly enough what the English Protestants had to expect if the threatened Spanish invasion succeeded.

The massacre of Saint Bartholomew, which shortly followed, exercised a powerful influence in determining the sympathies of the English people. The news of its occurrence called forth a general shout of execration.

* The minutes of this remarkable meeting of Council were fully written out by Zayas, Secretary of State, and are preserved in the archives of Simancas (Inglaterra, fol. 823). We follow the account given by Mignet in his *History of Mary Queen of Scots*, published in 1851, since fully confirmed by Mr Froude in his recently-published *History of England from the fall of Wolsey to the Death of Elizabeth*, vol. iv.

† MIGNET—*History of Mary Queen of Scots*.

The Huguenot fugitives who crowded for refuge into the southern ports, brought with them accounts of the barbarities practised on their fellow-countrymen, which filled the mind of the nation with horror. The people would have rushed willingly into a war to punish the perfidy and cruelty of the French Roman Catholics, but Elizabeth forbade her subjects to take up arms, except on their own account as private volunteers. . . .

The massacre of Saint Bartholomew most probably sealed the fate of Mary Stuart. She herself rejoiced in it as a bold stroke for the faith, and, it might be, the signal for a like enterprise on her own behalf. Accordingly she went on, plotting as before; and in 1581 she was found engaged in a conspiracy with the Duke of Lennox for the re-establishment of Popery in Scotland, under the auspices of the Jesuits.* These intrigues of the Queen of Scots at length became intolerable. Her repeated and urgent solicitations to the King of Spain to invade England with a view to the re-establishment of the old religion—the conspiracies against the life of Elizabeth in which she was from time to time detected†—excited the vehement indignation of the English nation, and eventually led to her trial and execution; for it was felt that so long as Mary Stuart lived, the life of the English Queen, as well as the liberties of the English people, were in daily jeopardy. . . .

Philip of Spain at length determined to take summary vengeance upon England. He was master of the most powerful army and navy in the world, and he believed that he could effect by force what he had been unable to compass by intrigue. The most stern and bigoted of kings, the great colossus of the Papacy, the duly-appointed Defender of the Faith, he resolved, at the same time that he pursued and punished his recreant subjects who had taken refuge in England, to degrade and expel the sacrilegious occupant of the English throne. Accordingly, in 1588, he prepared and launched his Sacred Armada, one of the most powerful armaments that ever put to sea. It consisted of 130 ships, besides transports, carrying 2650 great guns and 33,000 soldiers and sailors, besides 180 priests and monks under a Vicar-General of the Holy Inquisi-

* MIGNET—*History of Mary Queen of Scots*, ii. 207-12.

† One of such conspiracies against the life of Elizabeth was that conducted by John Ballard, a Roman Catholic priest, in 1586. The principal instrument in the affair was one Anthony Babington, who had been for two years the intermediary correspondent between Mary Stuart, the Archbishop of Glasgow, and Paget and Morgan, his co-conspirators. Ballard, Babington, and the rest of the gang, were detected, watched, and eventually condemned, through the vigilance of Elizabeth's ever-watchful minister Walsingham. Mary had been kept fully advised of all their proceedings. Babington wrote to her in June 1587, explaining the intention of the conspirators, and enumerating all the means for getting rid of Elizabeth. "Myself in person," he said, "with ten gentlemen and a hundred others of our company and suite, will undertake the deliverance of your royal person from the hands of your enemies. As regards getting rid of the usurper, from subjection to whom we are absolved by the act of excommunication issued against her, there are six gentlemen of quality, all of them my intimate friends, who, for the love they bear to the Catholic cause and to your Majesty's service, will undertake the tragic execution." In the same letter, Babington requested Mary Stuart to appoint persons to act as her lieutenants, and raise the populace in Wales, and in the counties of Lancashire, Derby, and Stafford. This letter, with others to a like effect, duly came into the possession of Walsingham.—See MIGNET—*History of Mary Queen of Scots*.

tion. It was also furnished with chains and instruments of torture, and with smiths to set them to work—destined for the punishment of the pestilent heretics who had so long defied the power of Spain.

This armament was to be joined in its progress by another equally powerful off the coast of Flanders, consisting of an immense fleet of flat-bottomed boats, carrying an army of 100,000 men, equipped with the best weapons and materials of war, who were to be conveyed to the mouth of the Thames, under the escort of the great Spanish fleet.

The expedition was ably planned. The Pope blessed it, and promised to co-operate with his money; pledging himself to advance a million of ducats, so soon as the expedition reached the British shores. At the same time the bull issued by Pope Pius V., excommunicating Elizabeth and dispossessing her of her throne, was confirmed by Sextus V., and re-issued with additional anathemas. Setting forth under such auspices, it is not surprising to find that Catholic Europe entertained the conviction that the expedition must necessarily be successful, and that Elizabeth and Protestantism in England were doomed to inevitable destruction.

No measure could, however, have been better calculated than this to weld the English people of all ranks and classes, Catholics as well as Protestants, into one united nation. The threatened invasion of England by a foreign power—above all by a power so hated as Spain—roused the patriotic feeling in all hearts. There was a general rising and arming by land and by sea. Along the south coast the whole maritime population arrayed themselves in arms; and every available ship, sloop, and wherry, was manned and sent forth to meet and fight the Spaniards.

The result is matter of history. The Sacred and Invincible Armada was shattered by the ships of Drake, Hawkins, and Howard, and finally scattered by the tempests of the Almighty. The free asylum of England was maintained; the hunted exiles were thenceforward free to worship and to labour in peace; and the beneficent effects of the addition of so many skilled, industrious, and free-minded men to our population, are felt in England to this day.

POPISH SUPERSTITIONS IN IRELAND.

SOME ten years ago, a well-to-do farmer built a cottage on his farm. A few days after he went to live in it, one of his daughters was suddenly struck dumb. An "herb-woman" was immediately consulted. I may mention that these "herb-women" are supposed to have constant communications with "the fairies," and to consult them through certain herbs. This herb-woman said (of course, after she had been well paid) that the family had in some way offended the fairies, who showed their displeasure by striking the girl dumb; that the fairy who did this came in through the front door; that this door should be fastened up, and not opened on any account, until the girl recovered her speech; and from that day to this the door has remained nailed up. I frequently pass by the house and see it shut. However, the poor girl has not yet recovered her speech.

When cattle are sick, it is usual to consult these "herb-women," in order to find out whether the beasts are "fairy-stricken." One of our Readers overheard a conversation, a short time ago, between an herb-woman and two men who came to consult her about a sick cow. She stated that 2s. 6d. was her consultation-fee. They said that they had

only 2s. She replied that it was no use, they must get the other 6d. So, when they went away, I suppose to get it, the Reader came forward and said, "Now, are not you a dreadful woman, to go on with these awful lying superstitions? Do you think it is honest?" "Whist, avourneen," said she; "sure I want the grain of *tay* and the bit of sugar, and sure it is no blame to me to get them the best way I can?" The Reader then took the opportunity of pointing out to her the great sin she was committing, &c., &c. Sometimes their prognostications turn out to be so false, that it is a wonder there is any confidence placed in them. It was only a fortnight ago that an "herb-woman" was consulted as to the recovery of a poor woman close to this. She gave it as her response that the woman would certainly die. So sure of this were the other members of the family, that they had the regular "Irish cry" over the poor woman (just fancy her feelings!) However, the woman recovered, and is now quite well.

It appears that the fairies are very fond of milk and butter, for there are various methods resorted to in order to prevent them taking them away. The following are a few practised every day. Before the churning is commenced, a small portion of salt is sprinkled on the lid of the churn, and while the churning is being made, a particle of fire must not leave the house. If a man happens to come in to light his pipe, he must wait until the churning is finished. No Romanist would think of leaving a cow, after milking it, without first "making the sign of the cross" on the animal with a portion of the froth of the milk.

If a Romanist happens to come into a house where there is a sick beast, the first thing he or she will do is to spit on it. This is to show that if he or she in any way gave the animal "the evil eye," it was now removed. This most disgusting and degrading superstition is very commonly practised on human beings when they are sick.

It appears that the fairies also expect to be fed, for no Romanist would think of going to bed without first sweeping the hearth, and leaving a plate of potatoes, or some other food, and a vessel of water, that they might refresh themselves if they happened to call.

I could mention many other similar superstitions, but I think I have already given them *ad nauseam*.

Let me now turn to another species of superstition—that practised by the priests. Before a fleet of boats go out to fish, it is usual for the crew of each boat to give 2s. 6d. to the priest, who comes down to the shore in his robes, and reads mass for the *edification of the boats* that are all lying at anchor before him; otherwise, he might as well read the mass in the chapel.

A rather amusing incident of this kind occurred not a hundred miles from here. The poor people along the coast use for a manure a sort of drift sea-weed which is cast on the shores after storms. It happened that "the weed" was not coming in as usual, and the spring was far advanced. The people did not know what to do. The priest's right-hand man hit on a fortunate expedient. "Come, boys," said he, "let us all give his reverence 2s. 6d. each, and he will come down to the shore and read mass, and then won't we have the 'red weed' *galore*?" So the collection was made, which realised a nice sum, and his reverence, duly habited, came down to the shore, not like St Anthony, to preach to the fishes; nor even like Owen Glendower, "to call spirits from the vasty

deep," but to summon "the red weed" from the depths of the mighty ocean. The mass was duly read, the priest standing on an overhanging cliff. The people dispersed, fully expecting "the weed" in a day or two at farthest. But they expected in vain; no sea-weed came, and the poor people were not only *minus* the sea-weed, but also their half-crowns.

While such things are calculated to produce a smile, have they not also their solemn and sorrowful aspect? Is it not melancholy to think that many thousands of our fellow-men are sunk in such degrading superstitions, and that in a Christian land? But, blessed be God, a brighter day is dawning for Ireland, and especially for the west. This *illicit trading* of "herb-women" and Romish priests is fast going down. The gospel is now being carried to almost every cottage through the instrumentality of the agents of the Society for Irish Church Missions. New churches have sprung up, and are springing up, on all sides. In Connemara alone, instead of one Scriptural school, as formerly, there are now no less than twenty-eight schools supported by the same society, where the Bible is daily taught to numbers of Roman Catholic and convert children; and not only are the Holy Scriptures taught in these schools, but they are taught controversially. Almost every child attending them can show how the different texts refute the peculiar doctrines of Rome. There is a great effort now-a-days being made to give secular without scriptural education. We have abundant evidence on all sides of the results of such a course. I could lay my hand on hundreds who have been thus educated, and who still retain those degrading superstitions which I have mentioned, and many others; while, on the contrary, I never knew of one who was thoroughly instructed in the Scriptures who did not at once and for ever fling these lying vanities to the winds. Yes, that man occupies a position in the social, and, above all, in the Christian scale, just in proportion as he is instructed in God's Holy Word. Statesmen may strive, and politicians may plan, to find a panacea for Ireland's real or imaginary wrongs; but, if she is ever to find her proper position amongst the nations of the world—if she is ever to be restored to her once grand position—that of being *insula sanctorum*, "the island of saints;" if she is ever to be what one of her own poets fondly wished her to be—"first flower of the earth, and first gem of the sea"—she must have an open Bible. The trumpet of distinctive truth must be sounded from one end of the isle to the other; then, and not till then, "shall the desert rejoice and blossom as the rose." Then, "instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."—*Banner of the Truth in Ireland.*

SCOTTISH REFORMATION SOCIETY.

THE monthly prayer meeting, in connection with this Society, was held in the hall of the Protestant Institute, Edinburgh, on the 11th ult. The Rev. Sir Henry Moncreiff presided, and the devotional exercises were conducted by the chairman and the Rev. John M'Ewan. The secretary gave an address, in which he showed that the dangers arising from the encroachment of Antichrist were always in direct proportion to the decline of vital godliness. Mere formalities take the place of true spiritual worship. When the reality is lost, the acces-

sories come in its stead. Forms of service are resorted to as all-important, and are mistaken for the power of godliness. It is always a suspicious circumstance when the attention is specially turned to the mere externals of religious service. It is Ritualism begun; and this differs from Popery only in the name and in degree. Men who shrink from the renunciation of all religion retain it only as a sensuous thing; and this, when followed out to its legitimate issue, leads to the full development of Romish superstition and corruption. Spiritual life gives way to lighted candles; the vital truths of the gospel are overlaid by the adornments of worship; æsthetics take the place of living piety; till, at length, the presence of a living Christ is supplied by a dead crucifix, and men take the work of Christ into their own hands.

Two classes have lately been opened in Perth for Protestant instruction, the one for males and the other for females.

At a meeting of Sabbath-school teachers, recently held in Aberdeen, numbering about 200, it was resolved to bring the subject under the attention of the young. A class has been opened in Glasgow by the Rev. James M'Naught. It began with 187 on the roll. A class is also about to be opened in Nairn, to be conducted by the Rev. Murdoch Macdonald of the Free Church there. These are additional to the operations already noticed in our previous numbers.

ROME AND THE EDUCATION OF GIRLS.

WE are glad to observe that the newspaper press of the New World is to some extent faithful in regard to Popery. The following paragraph, from the *Montreal Daily Witness*, Dec. 1, ably illustrates Rome's method of getting possession of young ladies, through the ignorance or indifference of their parents or guardians. We trust the warning will not be lost on this side of the Atlantic:—

"A PROTESTANT YOUNG LADY ENTRAPPED.

"A communication to *Le Nouveau Monde* relates a proceeding which ought to prove an effectual warning to those deluded Protestants who send their children, especially girls, to Roman Catholic convents or schools of any kind to be educated. Attention has been repeatedly called to the fact that, by so doing, parents are simply exposing their children to the artifices of Romanists, who use every means to inoculate them with the virus of Popery, and in too many instances succeed in gaining them over to Rome. The supposed educational advantages held out by these Romish institutions are a poor object to run such risks for; and besides, we believe that these advantages are imaginary, and there exist Protestant schools of all kinds that will afford an education equal, if not superior, to any that can be given by those under the control of the Church of Rome.

"Mary Joseph Anne Simms is a young lady belonging to Boston, and brought up in the Protestant faith, her parents being members of a Methodist church. Fifteen months ago she was sent as a boarding pupil to the convent of Congregational Nuns, at Point Claire, and on Sunday last Messire Moreau, archdeacon of the diocese, received her abjuration of the Protestant 'heresy,' and baptized her into the Church of Rome. As to the method and circumstances of her perversion we will let a translation of the communication in *Le Nouveau Monde* speak for itself:—

"Hardly had she entered the convent when the virtues of her mistresses and the edifying life of her companions exercised upon her a salutary impression, fitted to help the work of grace which easily triumphed in her heart. Had it not been for the delay occasioned by the withholding of

her parents' consent, she would have embraced Catholicism during her first vacation. It should be stated to the glory of her whom Protestantism despises that she prayed to Mary from her entrance into the convent, and it is to her she owes her conversion.

"The ceremony took place before mass in the parish church, which was decked out as on occasions of the greatest solemnity, and was filled with a choice and affected crowd."

"The mayor of the parish and his wife acted as sponsors on this occasion, and the victim was accompanied to the altar by inmates of the convent."

"It has often been noticed that the gaudy and sensuous ritual of Rome is peculiarly calculated to work upon the delicate and excitable nature of women. It is, therefore, not surprising that a young lady, cut off from intercourse with those of her own faith, and exposed continually to the gilded snares of Popery, should at last be entrapped, and abandon the spiritual worship of true Christianity for the Mariolatry and mummeries of Rome. The only wonder is that any Protestants, with their eyes open, should place their children in the snare."

THE PUBLIC DANGER FROM POPERY.

THE FREE PRESBYTERY OF ABERDEEN met on the 14th December—the Rev. Mr Johnston, moderator. The Rev. Dr Macgilvray, Gilcomston Church, Aberdeen, brought forward the following motion:—

"Considering the distinctive character of Popery, its unscriptural tenets, its superstitious and idolatrous rites, together with its arrogant claims and exclusive authority of absolute infallibility in all matters of faith and morals; considering also the dark and dangerous means employed by the Romish priesthood to promote their designs, as shown by the state of chronic disaffection existing among the bulk of their people, and the superstitious outbreaks so frequently arising therefrom: this Presbytery resolve to appoint a committee to watch over the subject, and to report to the Presbytery, to take such steps as may seem necessary to prevent any undue interference on the part of the legislators and rulers over the ecclesiastical affairs of this party whether at home or abroad, and, in particular, to prevent any such recognition of the Bishop of Rome, his agents and interests, as may be inconsistent with the constitution of the realm, the honour and dignity of our Sovereign, as well as with the civil and religious liberties of this country."

In support of this motion, the rev. doctor spoke at great length, and in strong terms, against the growing influence of Popery in this country. The principles of Romanism were, he said, entirely at variance with the Word of God. The speaker's abhorrence of persecution was the main cause of his looking for many years with jealousy on the progress of Popery. Tyrannical had its principles been all along; and from the Syllabus lately published these principles were couched in bolder and more determined terms than before. No one, he said, was so simple as to believe that the Irish priesthood had nothing to do with the disaffection among the Irish people. He complained of the attitude the Government of this country had assumed in regard to Romish affairs, and went on to say that they had much to fear from the growing influence of the Papal party, not only on the members of our Government, but on all classes of officials, whether Whigs or Tories, throughout the country. The motion was seconded by the Rev. Mr Bannatyne, Aberdeen, and carried unanimously.—*Edinburgh Scotsman.*

THE LOSS OF THE ARMADA.

HOW much was included and decided in that event, Froude recites in closing his history:—"The years which followed the defeat of the Armada were rich in events of profound national importance. They were years of splendour and triumph. The flag of England became supreme on the seas: English commerce penetrated to the farthest corners of the Old World, and English colonies rooted themselves on the shores of the New. The national intellect, strung by the excitement of sixty years, took shape in a literature which is an eternal possession to mankind, while the incipient struggles of the two parties in the Anglican Church prepared the way for the conflicts of the coming century, and the second act of the Reformation. The transition from the Catholic England with which the century opened, the England of a dominant Church and monasteries and pilgrimages, into the England of progressive intelligence; and the question whether the nation was to pass a second time through the farce of a reconciliation with Rome, was answered once and for ever by the cannon of Sir Francis Drake. The action before Gravelines of the 30th of July 1588, decided the largest problems ever submitted in the history of mankind to the arbitrament of force. Beyond and beside the immediate fate of England, it decided that Philip's revolted Provinces should never be re-annexed to the Spanish crown. It broke the back of Spain, sealed the fate of the Duke of Guise, and though it could not prevent the civil war, it assured the ultimate succession of the King of Navarre. In its remoter consequences it determined the fate of the Reformation in Germany; for had Philip been victorious, the League must have been immediately triumphant; the power of France would have been on the side of Spain and the Jesuits, and the Thirty Years' War would either have never been begun, or would have been brought to a swift conclusion. It furnished James of Scotland with conclusive reasons for remaining a Protestant, and for eschewing for ever the forbidden fruit of Popery; and thus it secured his tranquil accession to the throne of England when Elizabeth passed away. Finally, it was the sermon which completed the conversion of the English nation, and transformed the Catholics into Anglicans."

PROTESTANT CLASSES IN EXETER.

ON Thursday, Dec. 14, a public meeting was held in the Athenæum, Exeter, to present the prizes to the successful competitors of the Protestant Educational Class, conducted there by Mr James Todd, lecturer and examiner for the Protestant Educational Institute, London. The Rev. Mr Power presided. The meeting was also addressed by the Rev. G. R. Badenoch, secretary of the Institute, Rev. Wm. Hockin, and Mr Todd, who read several of the answers which had been given by the competitors. The prize-takers were as follow:—1st prize, Miss Mary F. Maberly, 7 Baring Place; 2d prize, Miss Janet M. E. Nisbet, 25 Friars' Walk; and 3d prize, Mr William Joseph Wippell, St David's Hill. Arrangements have been made for conducting a similar class by Mr Todd early next spring.

PROTESTANT EDUCATIONAL CLASSES IN TORQUAY.

LAST spring Protestant classes were conducted in Torquay by Mr James Todd, lecturer and examiner for the Protestant Educational Institute, London, and the distribution of the prizes, competed for by a written examination, took place there on Wednesday, Dec. 13.

I. LADIES' CLASS.—The Rev. Richard Fayle presided, and spoke very highly of the instruction imparted by Mr Todd, the importance of the movement, and the pleasure he felt in meeting so many friends on this interesting occasion. The meeting was subsequently addressed by the Rev. G. R. Badenoch, secretary of the Institute, and Mr Todd, who also read specimens of the answers which had been given by the competitors, which gave very high satisfaction.

1st Prize:—Miss Christian C. Bernard, Ashbury Gate; 2d, Miss Laufear, Kennett Villa; 3d and 4th, equal, Miss Susan M. Bernard, and Miss Leticia C. Bernard. Honourable mention—Miss Ellen M. M'Clintock, Miss Agnes Hathaway, Miss Emily M. Nuthall, Miss Lilly Humphries, and Miss Frances Swayne.

II. YOUNG MEN'S CLASS.—Dr Bernard in the chair.

1st Prize:—Mr Thomas Reakes, schoolmaster of Trinity school; 2d, Mr William R. Wetherell, clerk; 3d, Mr Joseph Birchmore, accountant.

III. JUVENILE CLASS.

1st Prize:—Elizabeth Harley; 2d, Maria Fouracre; 3d, Emma Jane Fouracre. Honourable mention—Annie Wood, Maggie Gould, and Emma Ford.

This interesting and successful movement in Torquay has been very much aided by the kindness and liberality of Mr and Mrs Fayle, and is deemed so important that arrangements have been made for conducting similar classes by Mr Todd early next spring, and also examinations of young people attending the school, on Foxe's "Book of Martyrs," cheap edition.

PROTESTANT EDUCATIONAL INSTITUTE.

ARRANGEMENTS have been made, by which the whole library, tracts, and other publications and effects of the Protestant Association (one of the oldest organisations in London), have been transferred to the Protestant Educational Institute. A resolution has also been passed by the committee, and by a general meeting of the subscribers of the Association, recommending that all subscribers shall continue their subscriptions and assistance to the Protestant Educational Institute. We commend the labours of the Institute to the prayerful consideration of Protestants. There are many demands for the establishment of classes, which cannot be responded to because of inadequacy of means. For such a movement large contributions are necessary.

THE FRIENDLY VISITOR FOR 1871.*

THIS is a most interesting and well-conducted journal. It is beautifully illustrated, and is remarkably well suited especially for the young.

* London: Seeley, Jackson, & Halliday.

PROTESTANT SELF-DECEPTION.

[The following just remonstrance with credulous and secure Protestants, which we transfer from an American journal, is quite as applicable to many of the Protestants of Great Britain, and we cordially commend it to the attention of our readers.]

WHEN you tell any average American of the dangers of Roman craft, he only laughs. His head is in the lap of Delilah. He sleeps softly and is full of ease. He says, "Let them bind me with withes and the new cords if they will. I can break them readily." The lazy giant, slow-witted like all giants, refuses to listen. "I rely," he says, "on the intelligence of the great American nation. We are a free people. It is worse than foolishness to wake me up."

My amiable giant, permit me to freshen your memory about what you said and did, and what happened in your own household. When your daughter Columbia had to go to school, you said, "There, now, I want the girl to have the best education money will give her. She must have the highest musical skill to instruct her. Such a voice as she has, and such graceful hands! I want to be proud of my daughter, and so I guess I'll send her to the Sisters of the Sacred Heart. She's a first-rate Protestant. You can't make anything else out of her. She's her father's own daughter."

But don't you remember how that ill-omened priest was in your house when you came home one day after Columbia graduated? "Showed him the door in a hurry!" Is *that* what you say? Well, that was the very worst thing you could have done. It was an ungentlemanly action—and I beg of you not to be angry with me—and it was the best capital on which he could trade with Columbia ever after. *That* didn't end the business, you know. It didn't prevent Columbia from a good deal of private devotion and from a feeling of persecution. It didn't prevent all your household secrets from going into the confessor's ears. And when Columbia got married—to that good fellow you liked so well—don't you remember how she contrived to bring her whole family under the bondage of the Pope? It was of no use for you to growl *then*, and therefore you said, "Oh, well, let her have her religion if she wants it," and turned to your business and your comfort once more.

And you did this, and do it, even while the scientific desires of your bright boy, young Jonathan, are being played upon. He wants to go where he can get a foreign education without leaving home. If you don't desire to see him a Romanist, be sure to wake up long enough to deny him what he asks.

Dear genial giant, absorbed as you are with other things, I beg you to hear me a little longer. Rome's policy in this land of ours has been to flatter us into entire complacency. She has beguiled us in the most cunning way, by letting us beguile ourselves. Don't you remember how angry all your boys were when Dickens wrote his "American Notes?" It was because he told us rough truths, and put them in so glaring and ludicrous a light, that in that book and in "Martin Chuzzlewit" we felt the staff of the satirist on our backs. Our pride of nationality was by that and by similar castigations much repressed. We could not, however, forego it altogether. *And on this desire to exalt ourselves Rome has built and is building to-day.* She knows that we are a weak, ungrounded

people. And therefore she takes hold of us, and gently and by degrees she is playing Delilah with the locks of our political strength—shearing away bit by bit as she can without our knowledge. She controls gradually more and more of the public prints and the public offices.

Most estimable giant! do you notice that the muzzle is put upon many mouths? that the sweet wine of Popery—the dazzle and glitter and music and pomp of its religious show—is thickening the tongue of many of our truth-tellers? How piteously we heard it said long ago, “Is this your Christian charity? Would you trample on another religion because it is not your own, when your ancestors fled across the ocean for freedom of conscience?” And so we held our hands off. But has Rome held *her* hands off *us*? When did the Romanist, except for some selfish purpose, ever give money to *us*?—but how often do we give money to *him*? Let the great merchants and manufacturers reply, and state the tax levied on them by their employés. Let the statute-books of the States, and the yet unexhibited accounts of the city of New York, show how much has gone into the coffers of Rome. Let the fathers and mothers who support Roman Catholic institutions count up the full cost which they have entailed upon themselves.

If I were a Romanist I should welcome with equal satisfaction unkind persecution, stupid indifference, selfish benevolence, and open adherence. “All roads lead to Rome.” It is none the less true now that Pius IX. has lost his temporal power and gained his infallibility than it was before.

And now, O long-suffering giant! is it not worth while for you to bestir yourself? When Gulliver went to sleep among the Lilliputians, they pegged down his hair, they anchored his boots with tremendous pack-thread cables, they wove meshes about his dangerous fingers, and by dint of incredible diligence they had him bound fast when he awoke. Small as any one of the bonds was by itself, it added to the universal strength of the bondage. And you, most unsuspecting giant! may be like him—and if ever you *are*, do not be surprised if the pigmies batter your head with their war-clubs and shoot their poisoned arrows into your eyes.

PROGRESS OF ROMANISM.

THE progress of Romanism in Great Britain during 1871 is strikingly illustrated by the Romish Directories for England and Scotland for 1872. If Protestants are comparatively inactive, the combined forces of Rome are inspired with increasing energy and confidence. The following is from the *Times*:—

ROMAN CATHOLIC STATISTICS.

From the new edition of the *Catholic Directory* just published, *permissu superiorum*, for 1872, we learn some interesting particulars respecting the Roman Catholic body in Great Britain, and also on the Continent of Europe, and, to some extent, in other parts of the world. The secular lists prefixed to the more strictly ecclesiastical portion of the work show that in the ranks of the Peerage of the three kingdoms, the Roman Catholics can reckon 1 Duke (Norfolk), 1 Marquis (Bute), 8 Earls, 4 Viscounts, and 20 Barons, the list ending with Lord O'Hagan, the Lord Chancellor of Ireland. Besides these there are 49 Catholics in the baronetage, 6 Catholics in Her Majesty's Privy Council, and 38 in the House of Commons, all of whom, with the exception of Lord Robert Montague, sit for Irish constituencies.

In England there is one Archbishopric, that of Westminster; and Dr Manning has under him 12 "Suffragan" Bishops, each exercising spiritual jurisdiction over a local diocese, and aided by a Provost (answering to an Anglican Dean) and Chapter. Scotland is still divided into three "districts," the western, the eastern, and the northern, with a "Vicar Apostolic" over each. In Ireland there are 4 Archbishops—Armagh, Dublin, Cashel, and Tuam, presiding over the provinces of Ulster, Leinster, Munster, and Connaught respectively, and having under them 24 Suffragan Bishops, whose titles correspond almost exactly with those of the Sees occupied by the Prelates of the Established Church before the reduction of their number by Mr Stanley (the late Lord Derby) just forty years ago. No less than 71 priests—45 seculars and 26 regulars—have been ordained in England alone during the past twelvemonth, raising the total of the priesthood in Great Britain to about 1840, serving about 1200 "missions" and "stations." To these details are added lists of the Archbishops and Bishops of the United States, of the "Sees and Vicariates Apostolic" in our Colonies and dependencies, and also of the Patriarchs, Archbishops, Bishops, and Vicars Apostolic in Europe, Asia, Africa, North and South America, and Oceania, including Australia, New Zealand, &c. We are informed that there are 9 "Patriarchates," of which the chief are Constantinople, Alexandria, Antioch, and Jerusalem; and 12 Patriarchs, 7 of the Latin "Rite" and 5 of the Oriental "Rite." In conclusion, it appears that, besides His Holiness Pope Pius IX., the Sacred College at the present time consists of 5 Cardinal Bishops, 36 Cardinal Priests, and 7 Cardinal Deacons. The oldest member of the Sacred College in point of years is the Cardinal Archbishop of Toledo, who was born in the year 1781. There are at present no less than 20 vacancies in the list of Cardinals. 94 Cardinals have died during the present Pontificate, 41 of whom were presented with their hats by Pius IX.

In regard to the same subject the *Glasgow Herald* remarks as follows:—

ROMAN CATHOLICISM IN SCOTLAND.

According to "The Catholic Directory, and Statistical Register and Almanac" for 1872, Scotland has been divided into three ecclesiastical districts—the eastern, the western, and the northern—each of which is subject to the jurisdiction of a Vicar-Apostolic. Thus the eastern district, comprising the 16 eastern counties of Scotland, from the south side of the river Dee to the stewartry of Kirkcudbright inclusively, is presided over by the Right Rev. John Strain, Bishop of Abila, Vicar-Apostolic, who has under his jurisdiction 67 priests, 79 public churches, chapels, and stations, 3 communities of religious men, 7 communities of religious women, and 1 college—viz., St Mary's, Blairs, Aberdeen. The western district includes the shires of Argyll, Ayr, Bute, Dumbarton, Lanark, Renfrew, Wigtown, the Hebrides or Western Islands, and the southern part of Inverness-shire. It is subject to the Episcopal supervision of the Most Reverend Charles Eyre, Archbishop of Anazarba, Apostolic-Delegate for Scotland, and Administrator-Apostolic, who has under his jurisdiction 119 priests, 103 public churches, chapels, and stations, 5 communities of religious men, and 7 of religious women. The northern district, comprising the shires of Aberdeen, Banff, Cromarty, the northern part of Inverness-shire, the shires of Moray, Nairn, Ross, and Sutherland, is ruled by the Right Rev. John Macdonald, Bishop of Nicopolis, as Vicar-Apostolic; and under his jurisdiction there are 35 priests, 40 public churches, chapels, and stations, and 6 communities of religious women. It appears that, during the past year, the number of the Roman Catholic clergy in Scotland has increased from 207 to 225; the number of public churches, chapels, and stations remains the same—222; the number of communities of religious men has exactly doubled, being now 8 as compared with 4 last year; while the number of communities of religious women has increased from 18 to 20. These figures refer to Scotland ex-

clusively ; but it may be interesting to notice some of the statistics relating to the whole of Great Britain. At present there are in England, Wales, and Scotland, 1824 Roman Catholic clergy, 1227 public churches, chapels, and stations, 72 communities of men, and 238 communities of women. Last year the numbers were 1758 clergy, 1169 public churches, chapels, and stations, 59 communities of men, and 236 communities of women.

THE PROTESTANT EDUCATIONAL INSTITUTE.

(With which is incorporated the Protestant Association, established 1835.)

WE are glad to be able again to report progress. The introductory lecture to the Protestant Class for Young Men in St John's Mission Hall, Deptford, was given on Friday, the 17th of November, by Mr Robert Ross, the assistant secretary. There was an encouraging attendance ; and nearly all present were enrolled as members. The subject was, "The Rise and Progress of Popery." More names have since been added to the roll-book.

On Tuesday, the 21st of November, Mr Ross delivered a lecture on "The Life and Labours of Martin Luther," in the hall under Jewin Street Wesleyan Chapel, London. The attendance was good, the audience much interested. The dissolving views by which the lecture was illustrated added to the effect.

Mr Ross delivered a lecture on "The Champions of the English Reformation," on the following evening, November the 22d, in the school of St Saviour's Church, Southwark. The Rev. W. Curling, M.A., occupied the chair, and offered a few pertinent remarks upon the power and progress of Romanism. He also eulogised the efforts of the Institute to instruct the people in this way and otherwise in the principles of the Reformation. The lecture embraced the lives of various prominent English Reformers, whose sufferings and sacrifices for the truth, brought still more vividly before the audience by appropriate dissolving views, elicited warm sympathy.

"The Sufficiency of the Holy Scriptures, as a Rule of Christian Faith and Practice," was the subject of the inaugural lecture by Mr James Todd, lecturer and examiner of the Institute, to the Protestant Class held on Monday evenings in the Mall Hall, Notting Hill, W., commencing on the 27th November.

The course comprises the following important subjects :—

"Romish Objections to the Protestant Rule of Faith"—The Right of Private Judgment—An Infallible Interpreter—The "Lost Books" of Scripture, Apocrypha, Tradition, &c.

"Transubstantiation"—Doctrine stated—Romish proofs examined and refuted ; opposed to Scripture, the senses, and reason.

"Justification"—Teaching of Church of Rome—Teaching of Church of England ; Justification not by sacraments, not by works ; by faith only—St Paul and St James.

"The Political and Social Aspect of Popery."

Similar classes have been opened as follow, also conducted by Mr Todd : St Saviour's Infant School, Southwark, on Wednesday evenings ; chair taken by the Rev. W. Curling, M.A. The Mission Room, New Road, Battersea, S.W., on Friday evenings ; chair taken by the Rev. Burman Cassing, M.A. St Mary's Schools, Polygon, Seymour Street, Euston Square, on Thursday evenings ; chair taken by the Rev. T.

Stevenson, M.A. The attendance at all these classes is excellent and encouraging. Prizes are offered to those who may excel on a written examination.

A second lecture was delivered by Mr Ross, in the hall under Jewin Street Wesleyan Chapel, on Tuesday the 5th of December, on "The Reformation in England." The thanks of the meeting and the committee of management were cordially expressed.

No fewer than twelve Protestant classes are now being carried on in Carlisle, by the following clergymen and ministers, in connection with their several congregations:—The Revs. B. A. Marshall, G. F. Head, A. Hodges, F. Richardson, W. Pettitt, S. H. Soole, D. A. Doudney, W. A. Wrigley, H. Smith, G. Wood, Hugh Jones, and James Christie.

The Rev. Robert Maguire, M.A., Vicar of Clerkenwell, delivered the introductory lecture to these classes, in the Athenæum, Carlisle, on the 23d November, at 8 o'clock P.M. Subject:—"Truth and error." The large assemblage listened to Mr Maguire's able address for two hours with unflagging interest.

A class has been established at Crewe by Mr Lavington, under the superintendence of the Rev. Mr Reid, Vicar of Coppenhall and Crewe.

The Rev. A. H. Marsh, of Melton Mowbray, is now successfully conducting a class in that town, with the sanction and co-operation of the Vicar, the Rev. William Colles.

The Rev. G. Wintour, Rector of Ironbridge, Salop, has arranged for classes for young men and young women to be conducted under his own supervision. He hopes to engage the co-operation of local friends.

By special request a lecture was delivered by the assistant secretary, Mr Ross, in the Drill Hall, Peterborough, on the 11th December, on "The Champions of the English Reformation." The Rev. Canon Hill occupied the chair. There was a large and select attendance, and the interest of the meeting was sustained by the lecturer for two hours. The chairman spoke very favourably of the lecture and illustrations.

Lecture at Ealing.—On Friday evening, the 29th December, a lecture was delivered by Mr Todd, in the Wesleyan Schoolroom, Ealing, to a numerous auditory, on "Papal Perjury and English Credulity." The chair was occupied by the Rev. Mr Roberts, who spoke in high terms of the lecture.

Monthly Prayer Meeting.—This meeting took place as usual on Tuesday, the 2d January, at the chambers of the Institute. The special subject of prayer was that, with the opening of the new year, God would favour the efforts of the Institute with new and special blessing, grant wisdom and prudence in the direction of its affairs, and progress in all its undertakings. The young men attending the classes are invited to attend these meetings; and also the meeting held on the third Tuesday of each month in the Library of the Institute at 8:30 o'clock P.M., when papers on Protestant subjects are read and discussed.

The Rev. George Reynolds delivered the introductory lecture to his class, on Monday the 8th January, in his chapel, Old Manor Road, Stepney, on the Rule of Faith. There was an encouraging attendance, with a prospect of increase; and about fourteen persons thus early expressed their intention to compete for the prizes offered by the Institute to encourage earnest study.

On Friday, the 22d December, an interesting meeting was held in St Paul's Rooms, Tiverton, to distribute prizes to the successful competitors of the class, conducted there during the year by Mr Todd. The meeting was opened with prayer by the secretary, the Rev. G. R. Badenoch. The chairman, H. Stokes, Esq., expressed it as his firm impression, that of all the agencies in existence for resisting Romish error, none were more efficacious than those put forth by the Institute. That its work was twofold—(1), to educate the country; and (2), to resist all Romish aggressions in Parliament. A stirring address was then delivered by Mr Badenoch, which was followed up by Mr Todd, with an able exposure of the fallacious and pernicious views commonly prevailing in regard to Romanism. Mr Todd in closing spoke highly of the merits of the answers given at the examination.

The prizes were as follows:—1st, £3, Miss Nathalie Osgood, 6 Twyford Place; 2d, £2, Miss Annie Fisher, 2 St Paul's Square; 3d, £1, Mr W. R. Rossiter, Newport Street. Additional prizes, Mr Thomas Cosway, Miss Bate, Miss Mallett, and Mr T. A. Parkhouse.

Arrangements are also in progress for establishing classes in Devonport, Torquay, Tiverton, Taunton, Teignmouth, Ramsgate, Dover, Folkestone, Tunbridge Wells, Brighton, &c.

Rye.—Mr Todd delivered a lecture in the Cinque Ports Hotel, in this town, on Tuesday evening the 9th January, on "Papal Aggression;" E. B. Hodges Curteis, Esq., M.A., in the chair. Deep interest was manifested by the meeting in the important statements made by the lecturer. The Rev. Mr Wright, Vicar of Rye, moved a vote of thanks, and expressed himself highly gratified with the lecture. The chairman also spoke in complimentary terms.

Lectures on Romanism and Ribbonism have been delivered by Mr T. G. Owens as follows:—

1871.

Nov. 20, <i>London</i>	Central School-room, Plumstead	...Rev. J. A. M'Allister, M.A., Vicar, in the chair.
" 30, <i>Taunton</i>	Wealeyan College	...Rev. W. P. Slater in the chair.
Dec. 1, <i>Taunton</i>	Hope House School	...Mr Sibley in the chair.
" 4, <i>Taunton</i>	Bible Christian Chapel	...Rev. J. H. Batt in the chair.
" 5, <i>Taunton</i>	Baptist School-room	...Rev. J. Wilshire in the chair.
" 6, <i>Taunton</i>	Assembly Rooms	...Mr Barnicott in the chair.
" 7, <i>Taunton</i>	Congregational Lecture-hall, North Street	...Rev. S. Wilkinson in the chair.
" 8, <i>Taunton</i>	Wesleyan School-room, Upper High Street.	...Rev. T. Richards in the chair.
" 11, <i>Taunton</i>	Wesleyan Chapel, Victoria Street	...Mr Trench in the chair.
" 12, <i>Taunton</i>	Afternoon, Castle Hall	...Rev. J. Mills in the chair.
" 12, <i>Taunton</i>	Evening, Castle Hall	...Rev. J. Wilshire in the chair.
" 13, <i>Bridgwater</i>	Methodist Free Church	...Rev. J. G. Hartley in the chair.
" 14, <i>Bridgwater</i>	Wesleyan Chapel	...Rev. E. H. Blake in the chair.
" 15, <i>Bridgwater</i>	Congregational Lecture-hall	...Rev. E. S. Prout, M.A., in the chair.
" 18, <i>Bridgwater</i>	Baptist Chapel	...Rev. W. M. Lewis in the chair.
" 19, <i>Bridgwater</i>	Bible Christian Chapel	...Rev. H. W. Lillington in the chair.

SCOTTISH REFORMATION SOCIETY.

THE third of a series of devotional meetings was held in the hall of the Protestant Institute, George IV. Bridge, Jan. 10. After devotional exercises, conducted by Col. Davidson (the chairman), the Rev. Dr Thomas Smith delivered an address on the present position and prospects of the Papacy. In reviewing briefly the present position of the Papacy, Dr Smith said that the downfall of France, which had been the supporter of the Papacy—the rise of another Power, which had been influentially Protestant—the discontent which had been caused in a considerable portion of the Church in Germany by the declaration by the Council of the Vatican of the personal infallibility of the Pope—were matters for deep thankfulness to God. These undoubtedly were steps towards the fulfilment of that work which was destined to take place—the ultimate destruction of the Papacy. The movement of the Döllinger party in Germany was an influential one, and could not fail to produce some effect on the German mind in those States which are the stronghold of Popery in that country. But it should be remembered that, though the infallibility declaration had disgusted some of the least bigoted of Roman Catholics, it would very materially tend to strengthen the power of the Papacy over the great proportion of its adherents. It did not seem to him that they could not believe that the end of the Papal system was at hand, or that the blow or several blows that it had got were to be the conclusion or the end of it. There had been periods in the history of Rome before when it had got quite as signal blows as it had got now. So far as he could see, it was destined to recover a considerable portion of its power, though probably in a different way and in a different form. He could not imagine that the Papal power was to pass away so quietly, and with so little manifestation of God's judgment upon it, as some seemed to think it was destined to do. The stronghold of the Papacy, however, would no longer be in Italy, France, or even in Spain, but most likely in this country and its dependencies. It did not seem that the Popes would ever regain much of their power in Italy. Spain was in the possession of a son of the King of Italy, and he was under excommunication by the Papal power. In France the Papacy had ceased to have its former influence. But undoubtedly the Romanists themselves considered that Britain and Ireland, and the dependencies of these countries, were to be their strongholds in the time to come until they recovered their strength. There was little doubt that either an Irishman or an Englishman, either Cardinal Cullen or Archbishop Manning, would be the next Pope; and with an English Pope, thoroughly acquainted with the country, having the sympathies of many of the people—and both those he had named were men of talent, having a repute for piety and goodness of heart—it would be the duty of this country to be more watchful than ever it had been before. There was scarcely any limit to the influence which such a Pope might exercise over the people in this country. The way by which the Papists would attain their power would probably be very much the same as that by which the Jesuits gained so much power for the Papacy after the Reformation. They would get Romanist teachers into schools, Romanist physicians spread over the country and ministering at their patient's death-beds, Romanist lawyers to make their wills, Romanist magistrates

and Romanist judges as they had now in Ireland. These would gradually sweep away what they might call the Protestant prejudices, until they had got their own ends accomplished. This operation was going on now. He remembered when Romanism was held in the utmost abhorrence by the people of Scotland, but it was not so now. It would be said that it was because we were more liberal; but he thought it was because we were more indifferent as to truth and error. They knew of the deleterious process that was going on amongst the learned people of the country and its students, and amongst our higher classes—our nobility and gentry, so many of whom had been seduced into Romanism. Altogether it seemed to him that they would be deceiving themselves if they were to imagine that the power of the Papacy was at an end, or that the Papal system was speedily to come to an end. One way in which the recovery of the Papacy might be hastened would be by Protestants being thrown off their guard. In his concluding remarks Dr Smith dwelt upon the importance of Protestants being watchful against the inroads of error. The Rev. Mr Gemmell conducted the other devotional exercises.—*Daily Review*.

POPERY AND QUACKERY.

A FRIEND in whom we have perfect confidence, sends us the following, along with the print referred to:—

"Passing a druggist's shop in Bayswater, I saw a striking print of priests selling pills and ointment to the Chinese. Being a doctor myself, and rather interested, I looked a little more narrowly at the engraving, and found its explanation at the foot of it, as follows:—

"'About three years ago, Professor Holloway sent to China the *Fathers Pettigrew and Lamotte, French priests*, who travel through the Celestial Empire, for the purpose of establishing depôts for the sale of Holloway's Pills and Ointment.'

"The thought struck me forcibly at the time, and impresses itself upon me more than ever, how singular it is that deception in religion, and quackery in medicine, should so cordially agree! The kidnappers of Chinese children,—nay, the kidnappers of thousands of British ladies, the flowers of as many homes—carry on also their trade abroad by the sale of Holloway's pills and ointment!"

THE LAW AND THE GOSPEL.

"THE true disciple of Moses embraced the gospel, and the true believer in Christ delights himself in the law. For the test of the profession under the law was,—Do you long for the Redeemer and the Spirit to deliver you from the curse of the law, to fill you with strength of obedience, and to bring you into peaceful and living communion with the Heavenly Father? Hence David and Nathanael, and all true Israelites without guile, rejoiced in the salvation of God. Even as the true test of our discipleship is,—Do we love the law? Is it written on our heart according to the promise of the new covenant? Hence Paul and all who are justified by faith, delight themselves in the law; and the beloved disciple representing Christ's bride, exclaims, 'His commandments are not grievous.'"—*A. Saphir*.

CAUSES OF PAPAL AGITATION AND DISAFFECTION
DEMONSTRATED.¹

Revised by the Rev. Robert J. M'Ghee, M.A., Rector of Holywell, St Ives, Hants.

AN interesting meeting was held at the National Club on Wednesday, the 22nd June 1870, on the causes of the miseries of Ireland, and of the disaffection of the Irish Roman Catholic population. After prayer, the Rev. R. J. M'Ghee gave a summary of the valuable facts he had collected in former years, and up to this day; and proved, on incontrovertible evidence, how the priestly tyrannical system carried on in Ireland, is necessarily subversive of the liberties of Roman Catholics, and of the laws of our free Protestant Constitution both in England and Ireland.

The main object was to call attention to the books and documents relating to the Papal policy in this realm, and to the laws set up by the Roman Catholic bishops to supersede the law of the land. Mr M'Ghee's intention was to enable those who were present to understand the use made of these documents by the bishops and priests, and the mode of applying them as a proof of the perfect system of organisation, under which the whole Roman Catholic population are ruled and directed by their bishops.

He showed most clearly from these documents, that the agitation and disaffection in Ireland, were exactly in accordance with the instructions by which the bishops trained their priests to teach the people. Of this being their real object, the documents and books produced contained irrefragable proof. The main points of Mr M'Ghee's statements were directed to show—

1st. That the Romish bishops for the last hundred years, from 1770, have had a certain book, selected by themselves, by which the priests are obliged to "direct the consciences of the people."²

2d. That in 1796 a command³ was issued from the Prefect of the Propaganda to the archbishops and bishops who are the trustees of the College of Maynooth, to adopt in the college a certain system of theology, which is the standard theology of the Jesuits (as Mr M'Ghee proved from their canons⁴), which they pledged themselves to adopt accordingly.

3d. That in 1808 the whole Synod of Roman Catholic bishops, in strict accordance with this command, selected the theology of the Jesuit Dens, and had 3000 copies printed for the special use of the priests.⁵ But so secret was the existence of this book kept, that it was unknown and unheard of by Protestants, until brought to light in Exeter Hall, in June 1835.

4th. Mr M'Ghee proved that this book was the standard used in all the Romish colleges, though not openly adopted in Maynooth.⁶ It

¹ The Report referred to in the notes is a volume entitled, "The Church of Rome; its Present Moral Theology, Scriptural Instruction, and Canon Laws," ratified officially by the Vice-Chancellor of Cambridge, and by the first authorities in Oxford and Dublin Universities. Shaw, Paternoster Row; price 5s.

² *Vide* Provincial Statutes of Leinster. Report, p. 2.

³ *Vide* Report, p. 7, and Appendix to Report of Maynooth Commission, pp. 34 & 36.

⁴ Canons of the Jesuits, p. 65, Ed. Roma., 1616.

⁵ *Vide* Report, p. 6. ⁶ Do. do., pp. 3, 6, 7.

was the conference book, *i.e.*, the book by which the bishops trained the priests in every diocese in Ireland, to "direct the consciences of the people."

5th. He showed that in order to gain their political ends at the time of the discussion of the Roman Catholic Emancipation Bill, the Roman Catholic Bishops in 1826 addressed a pastoral to their priests and people,¹ renouncing on oath the very principles they had been training those priests to teach the people by this book for eighteen years before; and also by the persecuting and seditious "Commentary on the Bible in the Rheimish notes,"² which they had been secretly circulating by their agents among subscribers, for thirteen years, as the infallible interpretation of the Church. But, while they swore in that pastoral that "the Pope neither had, nor ought to have, any temporal or civil jurisdiction or power within the realm," that very year they trained their priests to set forth the temporal power of the Pope over the consciences of the people, by teaching them they must recur solely to the Pope for the pardon of certain sins, according to the "Bulla Cœna Domini." For the establishment of his power see Report, pp. 95-97.

6th. That in 1830 they issued another pastoral³ expressing the deepest gratitude to the English Government for the boon of Catholic Emancipation granted the previous year (1829). In this pastoral they stated that they themselves, *i.e.*, the bishops, intended to retire from political agitation, and devote themselves entirely to the spiritual interests of their flocks, whom they exhorted to loyalty, peace, and obedience to the laws.

7th. How far they carried these pretended professions and exhortations into effect, was proved by the fact, that the very next year (1831) the Roman Catholic Archbishop of Dublin, Dr Murray, and his suffragans enacted a code of statutes,⁴ kept profoundly secret, in which they placed all heretics the foremost on the list of the excommunicated. They also in this year commanded Dens afresh to be the standard of instruction for the Irish people, and had a new edition printed.⁵ To this they added a compendium of the laws of Benedict XIV., enforcing by law all the worst principles of the theology of Dens.⁶

There is one law establishing the infallibility of the Pope,⁷ so that the decree of the Œcumenical Council is only more judicially enforced in Ireland;

Another, proclaiming his temporal authority⁸ over the empire;

Another, commanding the restitution of all forfeited property,⁹ as having been "taken by heretics in an unjust war;"

Another, for the extermination of all Protestants;¹⁰

Another, for the suppression of the Word of God;¹¹

Another for the total subjugation of Roman Catholics under the temporal power of the Pope;¹²

Another, for the Papal power of "pardoning all crimes how atrocious soever they might be,"¹³ so that "even a wilful murderer might be received into a religious order."

8th. In the following year, 1832, in which these laws were printed and

¹ *Vide* Report, pp. 140-144.

⁴ Do. do., pp. 2, 3, 149.

⁷ Do. do., pp. 94, 95.

¹⁰ Do. do., pp. 117-121.

¹³ Do. do., pp. 111-114.

² Do. do., pp. 47-51.

⁵ Do. do., pp. 2-4.

⁸ Do. do., pp. 95-100.

¹¹ Do. do., pp. 115-117.

³ Do. do., pp. 146-149.

⁶ Do. do., p. 94.

⁹ Do. do., pp. 108-111.

¹² Do. do., pp. 106-108.

thereby put in force, the priests were trained to teach the people¹ that these laws were enacted against heretics, and the whole population were instructed—

That the worship of heretics² was worse than that of Paganism or Judaism.

That it was not to be tolerated.³

That heretics were to be compelled by corporal punishments to return to the Church of Rome, whenever the Church could effect it.⁴

That they were to be deprived of all offices, civil and ecclesiastical.⁵

That they were to be deprived of Christian burial.⁶

That they were to be subjected to the punishments of confiscation of property, of exile, imprisonment, and death.⁷

9th. In the year 1833 the priests taught the people that heretics were subject to these laws, "as rebellious subjects to their prince or deserters to their general."⁸

10th. Mr M'Ghee proved that the portions of Dens, their conference book, in which these principles were inculcated, were broken into questions which were printed in the directories or annual almanacs of the priests, which they must have daily in their hands to recite their offices; and that their bishops examined them by these questions four times every year, which examinations are called *Conferences*; ⁹ that they might know that the priests were thoroughly drilled in Dens, to "direct by it the consciences of the people," and that, too, in the very principles and laws which those bishops had sworn before Parliamentary committees, were neither held nor in force in Ireland, and which they had renounced on oath in their pastoral publicly addressed to those priests and the people in the year 1826.¹⁰

11th. Mr M'Ghee showed these directories to this very year 1870, and also the Bibles with the intolerant and persecuting notes which, when detected, they denied and openly denounced in Dublin in 1817, while they were getting another edition printed under the patronage of the Roman Catholic Primate, the Archbishop of Dublin, his coadjutor, Dr Murray,¹¹ and nine other bishops in Cork, and which was printed stealthily in 1818 in that city:

12th. That the subjection of heretics¹² to these laws has been taught about every seventh year from 1833, viz., 1841, 1848, 1855, 1861, and 1867.

13th. And that the right of restitution¹³ of all forfeited property has been drilled into the population in the years 1835, 1845, 1858, 1864, and 1868.

14th. Mr M'Ghee also proved that the College of Maynooth is now a strictly Jesuit College. He showed their class-books as returned in the last Commission—"Dogmatic Theology" (Perrone), "Moral Theology" (Scavini), "Canon Law" (Devoti), and "Scripture" (Menochus)—every one by Jesuits; and in the first volume of their "Dogmatic Theology" the heading of the twelfth chapter, translated, is, "RELIGIOUS TOLERA-

¹ Vide Report, p. 86.

⁴ Do. do., pp. 40, 41.

⁷ Do. do., p. 43.

¹⁰ Do. do., as above, pp. 140-144.

¹² Vide The Priest's Directory for these years.

² Do. do., pp. 39, 40.

⁵ Do. do., pp. 42, 43.

⁸ Do. do., pp. 12, 13.

¹¹ Do. do. as above, pp. 47-51.

³ Do. do., pp. 41, 42.

⁶ Do. do., p. 43.

⁹ Do. do., p. 3.

¹³ Ibid.

TION IS IMPIOUS AND ABSURD ;" so that, while we are mocked with the sound of "*perfect religious equality*" and "*civil and religious liberty*," and while the support of the Protestant religion of Ireland is to expire in every parish with the life of their present ministers, £360,000 is to be taken from the property of which they are deprived to perpetuate the establishment of Jesuit priests for the *education of the unfortunate Roman Catholic population without* the least control or power of inquiry by the British Government.

Such is a very brief summary of the valuable and important information given to the meeting by Mr M'Ghee. Every statement was fully established by reference to the documents of the Romish bishops themselves. These documents are deposited in cabinets in the Universities of Oxford, Cambridge, and Trinity College, Dublin. A report on them containing these facts had been ratified by the Vice-Chancellor of Cambridge, in compliance with a requisition from the Lord-Lieutenant, noblemen and gentlemen of the county of Huntingdon, at the time of the Papal aggression in 1850, and this report was subsequently investigated and certified by eminent authorities in Oxford and Dublin from the documents in their respective Universities. From all these facts Mr M'Ghee drew the conclusion that such a state of things was not only sufficient to account for the past and present disaffected condition and miseries of Ireland, but that from the authority of all the leading statesmen in Europe—Roman Catholics as well as Protestants—as proved by the records of Parliament,¹ it is inevitable but that in any country where these laws are permitted the civil government must be subverted by the ecclesiastical. Hence these laws are excluded by the *Exequatur* of every Continental Government. Why should they be allowed in England.

Is it, then, surprising that criminals cannot be detected ? that they are received and cherished by the people ? that witnesses cannot be found, and that trial by jury should fail to obtain the ends of justice for the repression of the crime of murder, among a people trained by their priests in principles, under the name of religion, so subversive of all regard for truth, for justice, for oaths, for liberty, property, and life ?

PERILOUS TIMES OF THE LAST DAYS.

THE Church of God on earth will be greatly reduced, as we may well imagine, in its apparent numbers, in the times of Antichrist, by the open desertion of the powers of the world. This desertion will begin in a professed indifference to any particular form of Christianity, under the pretence of universal toleration, which toleration will proceed from no true spirit of charity and forbearance, but from a design to undermine Christianity by multiplying and encouraging sectaries. The *pretended* toleration will go far beyond a *just* toleration, even as it regards the different sects of Christians, for governments will pretend an indifference to all, and will give a protection in preference to none. All establishments will be set aside. From the toleration of the most pestilant heresies, they will proceed to the toleration of Mahometanism, atheism, and at last to a positive persecution of the truth of Christianity. In these times, the temple of God will be reduced almost to the holy place—viz., to the small number of real Christians who worship the Father in

¹ *Vide* Report, pp. 100-106 ; also Parliamentary Report on Foreign States, reprinted by order of the House of Commons, 1850.

spirit and truth, and regulate their doctrine and their whole conduct strictly by the Word of God. The merely nominal Christian will desert the profession of the truth when the powers of the world desert it; and this tragic event I take to be typified by the order to St John to measure the altar and the temple, and leave the outer court (national Churches) to be trodden under foot by the Gentiles.

When this general desertion of the faith takes place, then will commence the sackcloth ministry of the witnesses; for it is evident that they begin to prophesy in sackcloth when the holy place has been measured and the outer court is given up. They will then be clothed in sackcloth. There will be nothing of splendour in the external appearance of these Churches; they will have no support from governments, no honours, no emoluments, no universities, no authority but that which no earthly power can take away, which they derive from Him who commissioned them to be His witnesses.—*From MSS. Letters by Bishop Horsley.*

"LOVEST THOU ME?"

HARK, above the dying earth-sounds,
Shouts of war and songs of peace,
Rising, falling, through the ages,
Three words sound, and will not cease.

Strange their tones, unlike all others
Human lips have ever said;
Tender words, yet strong to startle
Both the living and the dead.

"Lovest thou Me?" with power and pathos,
Hark, the searching words inquire;
Now they sound like whispering waters,
Now they burn and rush like fire!

Say, what answer shall I give them?
Some one every heart must love;
Who is this that asks the question,
Has He right my heart to move?

Is He worthy? Is He mighty?
Is He warrior with a fame?
Has He trodden down His foemen?
Has He won Himself a name?

Is He gentle as a woman?
Is He humble as a child?
Can His voice in war, like trumpets,
Speak to me like mother mild?

Is He stainless? On His scutcheon
Was there never seen a stain?
Is He purer than the snow-drift
On the lone untrodden plain?

Is He wonderful in beauty—
Oalm, majestic, strong, and fair?
Is He wealthy?—tell the countries
Where He is the only heir.

* * * *

Yea, O sinner, He is worthy,
Let Him have thy heart of hearts;
He has fought and felled thy foemen,
In His blood He quenched their darts.

God's own lips frame nothing sweeter
Than the name of Him who speaks;

He whom all the angels worship—
He it is thy love who seeks.

He is gentler than a woman,
He was once a little child;
When He frowns all nature shudders,
But to thee His face is mild.

He is stainless as the sunlight,
All His garments whiter are
Than the silver of the moonbeams,
Than the pale rays of a star.

Than the fairest He is fairer,
Strength and beauty meet in Him;
When He smileth in the heavens
All their glory waxeth dim.

He is wealthy—all the fulness
Of the Godhead bodily
Dwelleth in Him as His birthright,
And He wears it royally.

God was His before creation—
All the universe is His,
Earth's minutest trembling atoms,
All heaven's wide infinities.

Love is His, and strong compassion,
He has proved His love to thee;
Tears and blood their echoes mingle
In His question, "Lov'st thou Me?"

* * * *

Tell me where my soul may find Him—
Kingly Christ, may I love Thee?
Let Thy mercy spare and shield me,
Can Thy question be for me?

* * * *

Wakened, eager sinner, listen
Calmly to His mighty word;
Clasp the pierced feet, and answer—
"Look within my heart, O Lord."

Love Thee? Yea, I love Thee, Saviour
Let me work for Thee to-day,
Till I go to rest for ever
Where they see Thy face alway.

D. S. S.



POPISH PROCESSIONS IN ENGLAND.

POPISH PROCESSIONS IN ENGLAND.

THE following has been received from a correspondent in Yorkshire, who speaks in regard to a neighbouring town:—"As an exhibition of the doings of Romanists in England, you may credit the following narrative. Some time ago, a goodly number of the friends and children of a Romish school visited the town. They formed a procession through the same, something in the following order. Heading the procession was a banner of the Pope (Pius IX.), with 'Long live the Pope,' emblazoned on it. Other banners followed, as the *Keys*, the *Infant Saviour*, *Saints*, &c. After the display of their paraphernalia, another banner followed—'Long live Victoria.' By this exhibition there was forcibly brought to my mind a certain nobleman's saying, 'First a Catholic and then an Englishman,' meaning, not obscurely, 'First the Pope, and then my Sovereign and country.' Are such processions to be tolerated?"

ITALY IN 1857.

THE following interesting letter on the state of Italy in 1857, was written by Duncan Matheson to Mr Drummond of Stirling. Mr Matheson, acting as a missionary during the Crimean war, had taken a peculiar interest in the Sardinian troops. In visiting their native land after the struggle was over, he gives a vivid picture of the darkness and idolatry of Rome, and makes some shrewd suggestions in regard to the coming struggle which has now taken place, exalting the King of Sardinia to the throne of the Cæsars. The picture drawn by Mr Matheson is both interesting in itself, as illustrative of the degrading effects of Popery, and will enable impartial persons to judge, apart from higher considerations, of the reasonableness of the complaint of the Pope, in connection with his expulsion from the scene of his misgovernment:—

"L—, *Italy 1857.*

"MY DEAR SIR,—In my last I gave you some account of matters in the East, which I hope you duly received. Since leaving Constantinople, I have visited Egypt, ascended its pyramids, drunk of its river, and gazed with deepest horror on the spiritual state of its inhabitants. I have heard the groans of the oppressed Sicilians, and seen the gloomy prisons of Naples, its blinded devotion and its down-trodden condition. I have walked the streets of Rome, admired its palaces, entered its catacombs, once the refuge of oppressed Christianity, and talked amidst its ruins to its enslaved people, and every day has convinced me that we know little of Popery at home, and deal far too lightly with such a soul-destroying system. As it is in Italy no one can portray, no mind can fully conceive, and no language can express. Every eye is turned towards it, and every Christian heart utters the cry, 'How long, O Lord?' In Sicily the people sigh for freedom, but still cling to the system that has chained them. It is a fair and lovely land, but it is blighted. The number of priests in it is incredible, and the education of the young is wholly in their power. I saw here a brazen head of John the Baptist in a charger, carried from door to door, every one placing money in the charger; and in many streets you meet a man demanding money, having on a box carried for the purpose, the words, 'For the souls in purgatory.' At Naples it is worse. On every church you read, 'Indulgencies granted;'

and you see at every step men and women prostrated before the picture of the Virgin; and at one column raised in her honour it is written, 'An indulgence of fifty days granted to all praying here.' I saw in the Grand Square more than one thousand people prostrate before the Host, and asked one what it was. To which he replied, 'It is Jesus Christ.' Terrible is the condition of Naples. Terror is marked on every face; and I could hardly get one to speak to me, because every third person in the streets is a spy. Many shops are shut, and you feel the very atmosphere oppressive; whilst cannon is to be seen pointing down the principal thoroughfares. Naples is a land where few Bibles have yet entered, and the people are deeply sunk in ignorance, and bound to Romanism more than any other people in Italy. Political and spiritual freedom are the results of Protestantism, and go linked together. Naples knows neither. . . . Bibles! There are no Bibles in Rome. I entered every bookseller's shop in it, and could only find two, one in Latin, the other in Italian. Preaching! There is none in Rome. The glory of the cross is darkened, and the way of salvation through it is never proclaimed. You have relics, Madonnas, holy altars, indulgences by thousands, and masses for the living and dead. But no pointing to the Lamb, no inviting of weary sinners, no justification by faith. Christian literature! Truly you may say there is none. You have heaps of lying legends of lives of saints, of flimsy novels; but the Index Expurgatorius excludes all works worth the reading, and sprinkling with holy water is considered more safe than unloosing the mind, and giving scope to the intellect. Freedom! Ah! it is not in Rome. Ask the inquisitors, and they will tell the price of seeking it; and as you ask, listen to the music coming from the Pope's dragoons. Commerce, trade, agriculture! Alas! a withering blight is on the land, and the purest portion of God's earth is left untilled. So true is it, that wherever Popery has most potently maintained herself there life has become extinct, and prosperity and morality have disappeared, as if under the influence of some mysterious malediction. The worship of Italy is the worship of Mary. Pictures of Mary, statues of Mary, churches of Mary, columns to Mary, songs of Mary, prayers to Mary in every spot. Idolatry! where is it, if you see it not in Rome. Go to the Church of Ara Cœli, and there you will see a small image of Jesus, with many kissing its feet, and crossing themselves before it. Wait for a little. The priests take it up, enter a coach and drive, that the sight of it may cure some dying person. Yes! startle not! The priests told us it had performed many miracles, and the people prostrating themselves before it, is a proof that they believe this. Common is it to see written over many altars—'Specially privileged,' 'For the dead,' 'Every mass said at this altar frees a soul from purgatory.' And in large gilded letters you often read, 'Plenary indulgences granted by special favour of the Pope.' Where is the Luther to cry with a trumpet tongue, and proclaim the vicious nature of such Pagan Christianity to its blinded devotees, pointing them only to Him who is the way, the truth, the life? Sadly deserted are the churches of Rome, and most of the educated have become infidels. They asked for bread, but got a stone. The craving for something better could not be met, for the gospel was buried, and Christ was not named. It is the natural result of such training, and sad is the account to be rendered by the authors of it. Pleasing was it to go from all this to the gloomy catacombs, and

see engraved tombs of the early Christians. The calm sublime hopes which they enjoyed. Simple are the inscriptions, yet what so cheering—'In peace,' 'In Christ'? Rome has nothing there to favour one of her doctrines. They knew them not.

"Need I tell you Italy knows no Sabbaths? Feast-days have more authority, and the people look astonished when you tell them God has commanded all His day to be kept holy. It is their day of greatest (so called) enjoyment; every theatre is opened in Rome, and if any one had witnessed the Sabbath of the carnival, now ended, they would go home resolved to keep it inviolate, and be led to bless God they lived in a land where, in great measure, the keeping of the Sabbath is known. In this matter, and it is well it should be known, the Protestants on the continent, ministers and people, are very lax. They do not look on it with the same sacredness that we do. The evil effects of such views daily appear, and almost universally our own countrymen leave keeping of Sabbaths at home. One fact is worth mentioning—I have never yet seen one in Italy drunk, and during the days of the carnival, thousands are met every day.

"And now you will be ready to ask, What is doing in Italy for the spread of the truth, and how does the work succeed? The question, for many reasons, is difficult to answer. I can say nothing of Rome, but that I believe many of the people would hail the Bible, if it were put within their reach. Throughout all Italy, there is a preparation in the people's minds for this, and, in many instances, far, far more—the desire to see the Book which is kept from them. Tens of thousands of them have their eyes open to the evil of the Papacy. This is well—but it goes no farther; in the case of thousands, yea millions, attachment to the Romish religion, if not to Pope and priests, is as strong as ever. Even in Piedmont this is the case—and in the case of others, here and there saving conversion has followed the reading of the Word through the Divine blessing. This is especially true of Tuscany, where every effort is made to keep it from them, and where the surveillance is stricter—much stricter than ever it was before. Tuscany is the tool of Austria. And yet the work goes on, the more it is tried to crush it; and souls are born to God. Here and there small companies meet for worship, and in wondrous ways, the truth finds entrance. Many are Protestants in name, though not apparently savingly converted. But there are undoubted trophies of grace, and much, very much, to cheer and encourage to prayer. I have no hesitation in saying, if liberty were granted, thousands, many thousands, would hail the gospel, and the demand for the Word would be so great, it could hardly be supplied. In Piedmont, the only free country in Italy, and on which the hearts and affections of so many are set, the work goes on in some places rapidly. We must now separate the political from the spiritual. One party—the greatest—seek political freedom, and others seek to know the truth. A remarkable advance has been made, the Word is finding entrance by thousands. Men here and there, knowing the truth themselves, are boldly declaring it, and the Lord is giving testimony to the Word of His grace. One case has reached us of a Bible given in the Crimea having been blessed. A soldier brought one home, and gave it to a farmer, near A—. He began to read it with his wife and family, and all became deeply interested, and his neighbours also came to hear it read, and joined with

the farmer and his family in sending for a Waldensian evangelist; and thus a small church is formed in the midst of a dark corner of Piedmont, which may yet extend wider and wider, till many are embraced in its fold. I do not know what may be the future of Italy. I cannot say how soon revolution may shake it from one end to another. I believe it is not far distant. Endurance has its limits, and men may be made slaves only for a time. The light is beginning again to rise on it. Its progress we should watch with fear and trembling, being neither too sanguine nor depressed. We cannot estimate the value of one soul. God has lighted a light, shaded for a time it may be, but out it cannot be put, neither by popes nor princes, neither by the fires of martyrdom, nor the bolts of a prison. Our duty is clear, our path open, our command plain. Prayer, much prayer must be made, and specially, for God to raise up men fitted to carry on His work, and in their devoted, earnest, holy lives, to exemplify the doctrines they teach. We know His truth shall triumph, and triumph gloriously, and that even now the first streaks of light on the horizon are but the prelude of the full flood of light which shall yet arise on this sin-blighted world."—*Life of Duncan Matheson.*

RECANTING THE TRUTH—THE ABBÉ GRATRY AND FATHER HYACINTHE.

ON the 25th of last November, the Abbé Gratry, then lying seriously ill in Switzerland, wrote to the Archbishop of Paris, stating that but for his illness he should have sent his Grace an address of welcome some time before. "I wish now," he added, "merely to say to you, Monseigneur, what it seems to me it was not even necessary to say, viz., that I accept, like all my sacerdotal brethren, the decrees of the Vatican Council. Everything to the contrary that I may have written on this subject, before the decision, I efface." With this reply the Archbishop, in a letter dated Paris, December 8, expressed his entire satisfaction. He said,—

"I knew you sufficiently well to have no doubt of your entire docility towards the decisions of the Church. This submission is the glory and real grandeur of the priest and the bishop; it is also the sole security of the conscience. You have written much in defence of the truth; but you render a greater service to the Church by effacing the last pages written by your hand, than when you wrote with the same hand those books, so useful and so eloquent, which have strengthened the faith of such a large number of souls. By these noble and generous examples, we place our conduct in harmony with our convictions, and we prove to the world that we are sincere when we maintain that the light of faith is superior to the light of our weak and vacillating reason."

From Father Hyacinthe the Abbé Gratry has received a very different letter. It is as follows:—

"Munich, Dec. 23, 1871.

"MY VERY DEAR FATHER,—Before being informed by public report, I had learned from yourself your adhesion to the Vatican Council. *Non audacia, privata sed publica auctoritate procedendum est*, you wrote to me with Thomas d'Aquinas. You at the same time addressed to me an

indirect exhortation to follow your example, and you added these affectionate words, for which I thank you :—‘I shall never cease to pray for you and love you.’ Be sure, my Father, it would not cost me much to submit externally if I could believe internally, or to recognise my error before the world if I could recognise it before my own conscience. I have never believed in my personal infallibility, and I have never tried to persuade others to believe in it; I do not even understand why it should be as difficult, as is commonly said, to admit that we have been mistaken in good faith, and I am persuaded that in acting thus a sincere and serious man would always elevate himself in the esteem of the only public it is necessary to take into account. Nevertheless, permit me to observe to you that when pages, as celebrated as your last letters, have been written, they are not to be got rid of by ingenuously saying that they are *effaced*. The glowing and mournful traces that they have left in the mind must also be effaced with as light a hand. What! Reverend Father, only a few months ago you suddenly arose like a prophet in the confusion of Israel, and you assured us that you had received orders from God, and that for the purpose of fulfilling them you were ready to suffer whatever it was necessary to suffer! You wrote that demonstration, as logical as it was eloquent, which people might insult but not refute, and after having established by facts that the question of infallibility is a gangrened question—to use your own expression—you uttered in your holy indignation that cry which still resounds, *Numquid Deus indiget mendacio vestro*. ‘Has God need of your falsehoods?’ And now, before so many consciences which you have disturbed and left in suspense, you content yourself with writing to your bishop, with an ease of manner calculated to surprise and sadden—‘I wish, Monseigneur, merely to say to you what it seems to me it was not even necessary to say—viz., that I accept, like all my sacerdotal brethren, the decrees of the Vatican Council. Everything to the contrary that I may have written on this subject, before the decision, I *efface*.’ Is it thus, then, that the truth and the conscience in the Church of Jesus Christ are henceforth to be treated? When St Augustin wrote that excellent book, the ‘Retractations,’ which is often quoted without its nature and import being understood, he took care to determinate the points on which he believed he had erred, and to explain the reasons which had convinced him. That is precisely what imparts so much sincerity, dignity, and utility to those admirable confessions of his thoughts; and makes his very errors themselves serve the triumph and the strengthening of the truth. Imitate that great mind, my Father, and by refuting yourself you will have contributed to enlighten and pacify us. If you have ceased to see in the Vatican Council an assembly without authority because it was without liberty, say so plainly; do not rest satisfied with saying it, give us the proofs which have determined your conviction, and point out to us the signs by which we may henceforth distinguish a pseudo-Council from a legitimate and Ecumenical Council. If you admit the two pretended dogmas of the personal infallibility, separated from the Pope, *absque Consensu Ecclesie*, and his universal episcopal jurisdiction, do not attempt to give them an interpretation contrary to the evident, natural sense of the decrees, the only one, moreover, that the Roman authority accepts and imposes, but show us how that sense accords with the facts of history that you have so learnedly established and discussed. Then, my dear Father, but only

then, 'you will have placed your conduct in harmony with your conviction,' as Monseigneur the Archbishop of Paris writes to you; and you 'will have acquired fresh authority to defend the cause of religion,' so grievously compromised just now. As for me, what I fear for it most is not the open and candid scepticism of the adversaries of revelation, but the unconscious scepticism of those who place false authority and false unity above the truth. The former consolidates the sacred edifice by the very assaults that it directs against it from without; the latter silently undermines it from within by shaking the two foundations on which it rests—sincerity of faith and integrity of conscience. Allow me to say in my turn, with sentiments of high respect and sorrow, that I shall never cease to pray for you and love you. HYACINTHE."

THE CHURCH PROPERTY IN ROME.

WHATEVER truth there may be in the report that Pius IX. is getting ready a fresh protest against the expropriation of convents and Church property, there is no doubt that the Italian Government and Parliament will soon pass a law similar to that which, in the other provinces of the Peninsula, has proved so beneficial. That the law on the abolition of convents should be applied in the newly annexed provinces is a duty which the Romans expect the Government to perform. Since General Cadorna's troops occupied, in September 1870, the Eternal City, the Romans have never ceased grumbling that it was unjust on the part of the Government to saddle them with all taxes and burdens, and not accord them those reforms from which they expected an immediate political and economical benefit. Of course the law on clerical corporations, in vigour in the other Italian provinces, could not be applied exactly in the same fashion in the seat of the Catholic Church, on account of the existence of so many institutions having an international character. In the law voted by Parliament on the Papal guarantees it was stated that the Italian Government would respect foreign institutions. Had the Government not stated this, and had the Italian authorities in the course of the last fourteen months shown the slightest intention of breaking their word, very probably the protest which His Holiness seems inclined to address to the different Powers would have produced some effect. But as this has not been the case, the Pope's protest will most likely meet with the answer that, so long as the Pope is left free to exercise his spiritual authority, other nations cannot and will not enter into the internal affairs of another country. Rome is a city of convents. The Roman Campagna belongs in a great part to religious orders. The system of mortmain has reduced miles and miles of fertile land to the most miserable state of desolation. Thousands and thousands of monks and nuns in a comparatively small and unpopulated district have ruled a people of a noble race, and have reduced it, as far as they possibly could, to a state little better than that of the brutes. Expropriating these lands to make them healthy and habitable; turning convents and monasteries into public schools and hospitals, where children and the poor may find what every civilised country in the world believes it a duty to provide, but what the priests never allowed the Roman poorer classes to enjoy; and preventing the monks and nuns from having for the future at least any public influence

on the masses—this is what the Italian Government and Parliament are on the point of doing. Would any European State, simply to show some sort of kindness to Pius IX., urge upon the Italian Government to abandon the idea, or even to postpone a blessing which the Romans have so long sighed for? Monks and nuns may still do good in uncivilised and distant countries; and there is no reason why the Pope, as head of the Catholic Church, should not have a larger number of them at his disposal to teach his doctrines, even the doctrine of Infallibility. But while in a spirit of perfect liberty the Italian Government would never prevent this being the case, no power on earth could force it to allow the holy messengers of the Church of Rome privileges which others could not enjoy, and would never claim. There are people who believe that expropriating convents means neither more nor less than doing an unlawful thing. It would be difficult to find one monk out of a thousand who could give any satisfactory answer as to the legitimacy of their property. When the law on church expropriation was applied in the other provinces a few years back, numerous instances presented themselves of poor wretches coming forward and declaring themselves the legitimate proprietors of the estates expropriated. Some old man was on the point of death; his life had not been an example of righteousness; his confessor had always known everything about the old man's ways, and when his last hour arrived menaced him with eternal damnation unless he left his property to the Church. The real heirs were left without a farthing. They applied for protection; but in those days Church and Throne were too closely allied to wage war with each other, and time passed until the property so acquired became the legitimate spoil of the new possessors. And thus it was, in most cases, that the Church acquired its property. Now, in our day, if a man or an institution, little matter which, were to acquire an estate on false pretences, it would be a question for a court of justice to decide. In the present instance, what does the Italian Government do? It takes the whole property, returns that belonging to legitimate owners, and uses the rest for the public benefit. The monks and nuns are not left to starve, they are provided for out of the revenues of the expropriated property, and in future monasteries will only be permitted to exist like all other institutions, subject to the laws of the kingdom.—*Daily News' Correspondent.*

CONVENT PROPERTY IN GREAT BRITAIN.

WE recently directed attention to the acquisition of property by Roman Catholic priests, as illustrated in the case of Parfitt and Lawless in the Court of Probate. The Rev. Charles Parfitt, otherwise known as Canon Parfitt, confessed to having received, under two wills, property in value about £14,000; on the whole a very lucky "father." There is reported in the November number of the *Law Journal*, a case of much greater importance than that of Parfitt and Lawless, in so far that it is a decision of a question of law, and may operate on future testamentary gifts. The decision was that of Vice-Chancellor Wickens, and for brevity's sake, we quote the head-note of the report:—

"An English convent may be a devisee or legatee of real or personal estate. A testatrix by her will appointed the residue of her disposable

property equally between the following religious institutions, viz. :—The Newport Catholic Chapel, for the general purposes thereof (and payable to the officiating priest for the time being) ; The Brighton Catholic Chapel, in Upper St James's Street (payable, for the like purposes, to the officiating priest) ; The Dominican Convent at Carisbrook (payable to the superior for the time being) ; and the Sisters of the Charity of St Paul, at Selley Oak, near Birmingham (payable to the superior for the time being). The receipts of the priests and superiors were respectively made discharges for the same. The testatrix died seized of (*inter alia*) considerable realty, and pure and impure personalty, all subject to her appointment. The priests each claimed only one-fourth of the residue of the pure personalty, which was not disputed:—*Held*, that the appointment in favour of the Dominican Convent was valid *in toto*, but that in favour of the Sisters at Selley Oak was good as a charitable bequest only."

It was admitted during the argument that the Nuns at Carisbrook are under vows to the Pope. Vice-Chancellor Wickens said—"As the gift was ordered to be paid to the Superior for the time being; and the Superior, when she receives it, will be bound to account for it to the convent; that is to say, so to speak, to put it into the convent chest. But when there, it will be subject to no trust which will prevent the existing members of the convent from spending it as they please." The Vice-Chancellor elsewhere said—"A voluntary association of women for the purpose of working out their own salvation by religious exercise and self-denial, seems to me to have none of the requisites of a charity, whether the word 'charitable' be used in its popular or its legal sense." The result of this decision is that the two convents and the two chapels will take among them a considerable sum. That, however, is the least part of the case; it is ruled that a convent where the members are united for the purposes of sanctification may take property of any kind, though, to use the words of Mr Osborne Morgan, who was counsel on behalf of Agnes Barker, the superior of the Dominican Convent, "No doubt they (the nuns) cannot, according to their rules, without the sanction of their Council, or of the Pope or a Bishop, alienate that property." It is certain that if this decision stand as law, by means of secret trusts, by and through such convents as Carisbrook, religious orders and the Roman Catholic Church may be endowed to any possible extent, and the law of mortmain be readily evaded. As the decisions in Equity are at present, it is difficult to conceive that any gift to religious orders of women would be illegal, except for saying prayers for the souls of the dead, or lights in churches or chapels to have continuance for ever. One or other of the convents in this country can take property of all kinds, and Roman Catholic solicitors and conveyancers are far too astute not to instruct their clients as to how their objects may be accomplished. We have the highest regard for decisions in Courts of Chancery, but it is a matter of everyday experience that decisions of the Vice-Chancellors are overruled, and on public grounds it would be satisfactory that Cocks and Mannors should be subject to review by a higher court. If the decision of Vice-Chancellor Wickens should be finally upheld, then it may become a question for the Legislature, provided the law of mortmain in any shape is to be maintained. Roman Catholic priests and Roman Catholic institutions are rapidly

acquiring in this country property to a large extent, often by means not creditable to Roman Catholic priests, except in the interests of the Church they represent, to the disinheriting of the lawful heirs, and often the ruin of families. It is a question of state policy, and, as such, deserving attention from the Legislature. The Attorney-General has avowed his opposition to all restraint in the disposition of property for religious purposes, but this theory is against the rule of law in Roman Catholic times in this country, and our Roman Catholic ancestors had very solid reasons for establishing and maintaining the laws of mortmain.

Thus at present appears to stand the last decision as to the acquisition of property in England by conventual institutions, and it must be remembered, through the repeal of the Scotch law of deathbed, at the close of last Session, there is now no law of mortmain operative against the acquisition of any amount of property, whether real or personal, by convents, if those who desire the enrichment and extension of these establishments adopt the method of endowment pursued in the case of the Carisbrook Convent.—*St James's Chronicle*.

THE RIGHT OF FREE SPEECH.

THE following letter, which we take from the *Rock* newspaper, refers to a matter of the greatest interest. Foolish Protestants are apt to say that, with a free press and freedom of speech, we need have no fear of Rome. But they forget that Rome can corrupt and bribe the press, and that her most strenuous efforts are always devoted to putting down all freedom of speech but her own. We see both of these processes in busy operation at present, and we shall see them more and more as Rome advances towards supremacy. Hence the growth of Popery at once endangers all civil and religious liberty. We request our readers carefully to peruse this letter :—

SIR,—During at least the past ten years, there have been preachers allowed, and statements and decisions made by those who administer our laws on this subject, inconsistent with the right which every subject of the British realm possesses, and which has been purchased by the struggles and sacrifices that brought about the settlement of the Constitution two centuries ago. The apathy of the country, and the maladministration of our laws, have issued in the imprisonment of one, and in almost the murder of another ; and in arresting the preaching of the gospel to the poor, both in Scotland and in England. Notions and sentiments are now rife among the Roman Catholic population, that if they only create a disturbance they will obtain what they want. In short, that they will turn England into another Ireland, and make Ireland what she was before the days of Cromwell. The new doctrine, that all who have been evicted during the past twenty years, must have their lands restored or compensation paid, will have the effect of inducing many deluded and disaffected persons to return to Ireland, and thus swell the mob who have been petted by Government, instructed by priests, and now being educated by some of the leading press in England. It is almost incredible that such an organ as the *Times* could be classed under this category. But, alas ! it cannot be exempted. I wish to call your readers' special attention to the following extract in a leading article last week. It contains as many fallacies as sentences. But what is worse, its teaching will tend to undermine the right of free speech :—

"The innocence of proceedings must depend upon the range of their consequences. If the performance of any act otherwise within the range of personal liberty involves a breach of the peace, beyond the power of the

Government to suppress without considerable bloodshed, the Government is justified in prohibiting it, or, rather, is bound to do so. Mr Odger may claim the protection of the police in lecturing on Republicanism, but if experience showed that his lectures provoked tumults which magistrates could not quell, the mayor of any town would be justified in warning him to desist. This is what has happened in the case of Murphy. It was found that his lectures produced uncontrollable riots, and upon sworn informations to that effect several mayors warned him against lecturing. The Irish Government has found itself obliged to act upon these principles, and we think it just possible that even in New York it may be thought next year that it is better to forbid an orange procession than to kill a dozen men and women for pelting it with stones."

It is alleged that "the innocence of proceedings," whether of a public meeting, procession, or otherwise, "depends upon the range of their consequences." Suppose a printer is setting up in type Dr Dollinger's letter against the dogma of Infallibility, and a few Romanists conspired to burn the printing office, according to this dictum such printing is not innocent, that is, is not lawful, and ought to be arrested by the hand of the magistrate. Precisely the same, if Mr Murphy chooses to take the same subject for his text, and announces that he is to expound it at a public meeting at Whitehaven. On the same ground, if a procession be made at the opening of Parliament, and the Communists combine together to stop the passage of Her Majesty, "the innocence of proceedings must depend upon the range of their consequences." This, certainly, is a wide field for Fenians and Republicans, Atheists, and Romish priests. But, argues the *Times*, "if the performance of any act otherwise within the range of personal liberty involves a breach of the peace,"—"the Government is justified in prohibiting it, or, rather, is bound to do so." Take, then, the case of Mr Gladstone. A few men join together and inform the Home Office that there will be a breach of the peace if Mr Gladstone holds his meeting. Is, then, Mr Gladstone to be deprived the right of speech by Mr Bruce? and if he does not do so, he fails in the discharge of his duty.

The right of public meeting, or of free speech, or of processions, does not depend on the consequences of others, but on the nature of the thing itself. If a man commits treason, or blasphemes, or libels his neighbour, then he comes under the law of prohibition. In other words, if he conspires against the character of another, or against the Queen, or against the ultimate source of morality and good government.

The same principle is applicable to free speech, whether it be at meetings in the open air, or in churches, chapels, or public halls, or whether it be by writing or printing. If, then, the doctrine of the *Times* takes a hold of the public mind, we shall have to struggle for our liberties over again; and the only way by which we can prevent the bloodshed he deprecates, is to maintain with firmness, but at all hazards, the right of public meeting and discussion on a clear principle such as I have indicated, and not on the unreasonable and dangerous ground—the acts or consequences of those who choose to create a breach of the peace, and who wish to bring us back again to the oppression and cruelty of a Papal power.

The *Times* is, therefore, guilty of treason against liberty of free speech. This subject is so serious, that it ought to be discussed at public meetings and in Parliament. It affects all who wish to influence the public mind. The friends of truth and order in America ought to be supported by us. They are beset by the same enemy. Their noble stand in New York had a beneficial effect in this country. By helping them by our words and actions, we help ourselves and maintain our liberties; and if the constituted authorities do not protect the peaceable, and restrain and punish those who threaten to break the peace, thereby taking law and authority into their own hands, there would be no help for it, but a return of social order to its original elements. Is this to be the issue of a liberal and enlightened age?

G. R. BADENOCH.

CONVENT SCHOOLS.—BY AN AMERICAN WRITER.

Americans send their children to convent schools and Jesuit seminaries. The Italians abhor them, for they know all about them. Last summer, among the Alps, I met an Italian lady of rank. She had a fine boy; and, finding that I knew something about England, its church and universities, she fastened upon these subjects, and asked me endless questions about English schools and education. "Italy has now a grand opportunity," she said, "to become a great nation; but we want men. We need English schools for men, and women too. Our king has sent the young Duke of Genoa to England, to Harrow School; and I," she added, "am resolved to go to England with that boy, and to educate him there. He bears an illustrious name; but it would be a disgrace to him if he should prove incapable of adding to it additional honour, in the service of Italy. I shall do all that I can to make him a man in the best sense of the word."

It was surprising to hear such words from a young Italian mother; but she had learned to speak English of a young English lady, who had given her such ideas. I told her that the Bible is the ground-work of all our Anglo-Saxon education, and that to speak truth is our first law. She sighed: "It is not so in Italy."

A clergyman who had been perverted to the Church of Rome, and who came back after trying it ten years, told me that the one thing which constantly suggested to him that he had made a mistake was the ever-recurring falsehood of which he was daily forced to be an observer, and to which he was often invited to be a party. "If we are the true Church," he said to another pervert, "how is it that, from cardinals down to sacristans, it seems rare to find anybody that speaks the truth."

The answer is readily discovered by anybody who will take the trouble to examine Liguori's ideas of truthfulness, which are sanctioned by infallibility, as containing "nothing contrary to good morals." This astonishing author begins by the best words on the subject that could be desired, and tells us that a lie is a mortal sin; in no case can it be forgiven—except by the priest, of course, after due penance, in which exception lies the pith and kernel of the whole system of Jesuit morals. Practically, there's nothing in a "mortal sin" worse than in a "venial" one, save that it must be confessed and compounded for. But a lie is so convenient, at all times and in all circumstances among those whose religion is imposture (and who conspire to propagate it by daily and hourly falsehoods and deceptions, and by all manner of barefaced assertions of one kind and flat denials of another) that lying must be made easy and so universal. How to do it? Liguori answers by such distinctions and doctrines of equivocation that it would seem impossible not to lie if only one accepts him for a casuist.

Mr Meyrick, an accomplished English divine, has extracted from Liguori not less than thirty ingenious methods by which, according to his teachings, anybody is at liberty to trifle with truth, or even to give false evidence under oath. So far as I can discover, every one of these is as fairly attributed to this saint as to the Jesuits whom Pascal exposed so severely before they succeeded in making their morals infallibly pure and saintly. It is worth while to examine the principle of those methods, which is easily seen by the following details:—

1. Use a word which will bear two meanings. 2. Construct a sentence which will bear two meanings. 3. When examined under oath, answer No, I say. You only swear that you use the word No; it is none of your business to correct the jury, who are so simple as to imagine that you deny the point in question. 4. Whisper part of your testimony, and speak the rest aloud. 5. Take the oath externally, not seriously. In this case the tongue swears, not the mind; and it is a mere joke. 6. In certain cases say I swear, which is not an oath if no question preceded it, and so on through the remainder of the thirty methods, which we have not space to give in detail.

Convent schools are generally under the direction of the "Ladies of the Sacred Heart," which, in the feminine gender, is nothing but the same society of Loyola. The history and practical operation of these sisterhoods are part of the history and working of that society. I once happened to be remonstrating with a foolish mother, who had sent her daughter to such a school; and she owned that her daughter had been taught duplicity in the said school, and had practised one artifice in particular. It was the artifice of pointing up her sleeve when she said, "I did not go that way;" meaning she did not go up her sleeve, but wishing her mother to suppose that she had not gone by a certain forbidden path. This principle of mental restriction is justified by Liguori; and Meyrick cites from other Roman authorities the following example, which they regard as establishing its innocence: They say that, as St Francis of Assisi was one day walking, he recognised a passer-by, whom he shortly afterwards found to be followed by others in hot pursuit. They asked St Francis whether he had seen the man. The saint did not wish to say yes, but he could not tell a lie; so he contrived to point with his finger down his sleeve, and he answered, "he has not passed this way;" meaning that he had not passed down his sleeve, which was not a lie, of course.

DR DÖLLINGER'S RECTORIAL ADDRESS.

THE *Cologne Gazette* gives the following summary of Dr Döllinger's speech as Rector of the University of Munich:—After alluding to the glorious war, and the peace, and to the present hostile feeling of France against Germany, Dr Döllinger explained the mutual influence which the two nations have always exercised upon one another. France preserves even now, and for the future, her importance as interpreter and carrier of the scientific ideas. She owes her defeat chiefly to the absence of veracity in her literature, especially in the historical portion of it, which has prevailed for generations past. The 18th of July 1870 brought to Germany a second war, through the Roman declaration of war against German science. The decrees of the Vatican were launched only against German science, and had been prepared for twenty years by a systematic falsification of the theological text-books. Once before, Rome carried on war against science. It was against the natural sciences, and she succumbed. Now, she combats against historical science. A retrospective view of German history shows the necessity of the German question being solved by the sword. By a just comprehension of the wants of the present time, the King of Bavaria gave the impulse to the creation of the Imperial dignity. The German Emperor is not a Cæsar, but the imperial head of independent princes

and nations. The necessity for the continuance of the federal form is plain. As to the question how the sciences received advancement or impulse by recent events, it is to be answered that these sciences are above all history, beside her philosophy, and notably theology. The task of theology has to be conceived in a quite new spirit. As it formerly had been polemical, it must now become *eirenical* (peace-making), and work with the object that, as Germany created the separation of the Churches, she may now bring about a re-union, or at least the reconciliation, of confessions for which the best minds of all cultivated nations (*culturvölker*) are longing. He reminded his auditors that the duties of the nation have increased with its increase of power, especially with respect to the spread of religion and culture abroad and at home. He concluded by admonishing the students to show themselves able for the increased tasks of the present time by diligence and morality.

ROMANISING AT EAST BRENT.

THE *Western Mercury* and *Somerset Herald* for January 6th, in a leading article refers, as follows, to the strange proceedings which are being carried on in the parish church of East Brent, of which Archdeacon Denison is Vicar:—

It is patent to the least discerning mind, that the parishioners of East Brent are being shamefully imposed upon by their unscrupulous and inconsistent Vicar, the Rev. Archdeacon Denison, and his not less unscrupulous nephew and curate, the Rev. Henry Denison. Like hundreds of other rural parishes, the parish of East Brent, from time immemorial, has had preached to it the simple and ungarlished truths of the gospel, as proclaimed by the Protestant Church of England. Whether from dotage and consequent senility, or from a diseased love of personal notoriety and controversy, all this has been changed by the vicar, it may be impossible to say. Certain it is, however, that no parish, perhaps, in broad England, was on Christmas day last the scene of more revolting Popery and superstition than that witnessed in the once happy and peaceful village we have just named. The *burning of fifty or more huge wax candles on and around the altar*, may, possibly in these times of extreme High Church ritual, have been regarded as no very astounding offence, unless we regard it as taking place in a secluded parish in which the injured parishioner is left no choice except that of absenting himself from his place of worship—the parish church—or submitting to have his religious sensibilities outraged by listening to doctrine, and witnessing ceremony, revolting alike to scripture and common sense. For the congregation to be asked by one whom we must call, we suppose, a clerical “help,” the Rev. C. F. Hawkins, to stay after the service and witness—if not partake of—the Holy Sacrament, and adore the Heavenly Babe, *who was then on the table*, sounds to our ears something like wicked and gratuitous blasphemy. If any individual—mentally helpless or not,—had by the utmost ingenuity tried to insult a congregation of Protestant Englishmen, we, indeed, see no way he could have more effectually done so than by making the impertinent and outrageous observation he did. But Mr Hawkins, it appears, was not alone in making use of this impertinent and offensive remark. The Rev. Henry Denison, in narrating to the congregation the story of his temporary incarceration between the coal-hole and the belfry, or somewhere else in the church, must needs repeat it. It was bad enough, he states, to be insulted by the Rooksbridge men in the streets,—but it was something awful to be “insulted in God’s house, *when Christ was bodily on the table.*”

LIBRARY—PROTESTANT EDUCATIONAL INSTITUTE.

THE Rev. T. R. Birks, Vicar of Holy Trinity, Cambridge, has presented a copy of his book, entitled "Church and State ; or, National Religion and Church Establishments, considered with reference to present Controversies," to this Library. The following useful works have also been presented by W. Ewing, Esq., Glasgow :—"No Union with Rome" (Gavazzi) ; "Letters to the Protestants of Scotland" (Sir George Sinclair, Bart.) ; "Thoughts on Popery" (Sir George Sinclair, Bart.) ; "Britain's Romeward Career" (Rev. Dr Dill) ; "Popish Massacres and Plots" (of date 1712) ; "The Protestant Standard against Popery," in two parts (dated 1715) ; and "A New Narrative of the Popish Plot," in two parts (date probably 1680). The library of the Protestant Association has also been added to this, and it is important to make the collection as complete as possible. The library is in constant use.

AN ANSWER TO DR PUSEY'S CHALLENGE.*

THIS is a book of great ability and immense learning, and it completely demolishes the assertion of Dr Pusey, to the effect that what is called the doctrine of the "real presence" in the Lord's Supper was generally held in the primitive church. The whole controversy is dealt with in the most masterly style by Dr Harrison in his two noble volumes, which are worthy of the best days of English learning and theology. This work ought to be in the possession of all who wish to be thoroughly instructed in this important controversy.

THE FABLES OF THE POPES.†

THE ground taken by Dr Döllinger is that as Rome, in the case of Galileo, encountered science without success, so she is now performing a like feat in regard to history. He has not, as yet, seen that her greatest of all mistakes was her opposition to Divine truth, in which she was defeated at the Reformation. Nevertheless Dr Döllinger is doing good service by exposing the historical falsehoods of Rome, the Popish fables of the Middle Ages. This is done with great success and ample learning in the present volume, and it would be of great importance were the able and learned men of England fully to master the curious facts here established and illustrated.

AIMÉE.‡

WHEN the land is flooded with unsound and shallow literature, we cannot but welcome any volume which is healthy in its tone, sound in its teaching, and especially unhesitating in its exposure of the Mystery of Iniquity. Such is the book before us. Although it is not without defects, we wish it much success.

* By John Harrison, D.D., Vicar of Fenwick, near Doncaster. London : Longmans, Green, & Co.

† By Dr Döllinger. Translated by Alfred Plummer. London : Rivingtons.

‡ Aimée, a Tale of the Days of James II. By Agnes Giberne. London : Seeley, Jackson, & Halliday, 54 Fleet Street.

SPENSER'S FAERIE QUEEN AND ROMANISM.

An Exposition of Book I., Cantos vii. and viii.

A PRIZE ESSAY.

THE muse in her best and loftiest moods is the handmaid of Christianity. In the ranks of the brilliant host which stood arrayed against Popery in our land, were found our poets. Popery is the incarnation of spiritual falsehood; and the poets did right loyal service when they lifted up their voice against her. No one can thoughtfully peruse our poetical literature, before and after the Reformation, but must be struck with the evidence it affords of a long and severe contest between the spirit of the Papacy and the genius of Poetry. The dark-some influence of the former was ever striving to extinguish the gladsome light of the latter. And so the muse soared or crept according as this repressive influence of the Papacy was weak or dominant. Had the fourteenth century not been the age of Wyclif—an age characterised by a deep-felt discontent at the corrupt state of the Church—probably Chaucer had never been styled “The Morning Star,” “The Father of English Poetry.” A century earlier, the utterances of his genius would inevitably have been stifled. His beautiful picture of “The Poore Parson,”—supposed to refer to the great Reformer, his contemporary—his numerous and keen satires on clerical and monastic abuses, the very plot itself of his chief work, “The Canterbury Tales,”—making the journey of a company of pilgrims to the shrine of a so-called saint the occasion of all sorts of story-telling, coarse banter, and general merriment; these could find fit expression only in an age of great religious and ecclesiastical agitation—an agitation which they served to intensify. So much indeed did Chaucer’s poetry tend in this direction, that John Foxe, the author of “The Book of Martyrs,” expresses astonishment that it did not come under the lash of the Papal censure, which, he informs us, was not spared on poetical productions of lesser note. The only other great poem of this period, “The Vision of Piers Plowman,” by Robert Langland, himself a monk, is a long allegory designed to expose Popish errors and abuses.

But these gleams of light in the horizon, promising fair to usher in a happy morn, were hidden by the dark cloud of Papal tyranny and persecution which overcast the whole sky. For a long period every spark of mental energy was quenched; the voice of song was hushed. Yet amid the darkness were heard the deep wailings of Sackville’s muse, and the muffled sarcasms of Skelton and Sir David Lyndsay. But the light of imagination which set with Geoffrey Chaucer did not rise again till there was another and deeper upheaving of the religious mind of England, and then it arose in the brilliant allegorical vision of Edmund Spenser. Living as this, the second of our great poets did, in the latter half of the sixteenth century, a witness of the splendid achievements of that momentous epoch, a participator in its ardent enthusiasm, he struck his lyre in harmony with the beatings of the nation’s heart.

“It was surely prophetic that the name
Of prophet and of poet was the same.”

As the prophet of Sinai, although by Divine inspiration, in his glorious
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song gave utterance to the jubilant feelings of God's chosen people in their day of triumph, so the poet of the Reformation expressed, in imaginative yet hallowed strains, Britain's joy at her deliverance from the Egypt of the Papacy. It is in this aspect, as a poetical embodiment of the national spirit of the period, that we must regard Spenser's "Faerie Queen," else we shall lose its profound spiritual import. "Were I," says the American critic Henry Reed, in reference to Spenser, "to attempt to convey a general idea in one comprehensive sentence, it would be by saying that the "Faerie Queen" was the great emanation of the imagination of Protestant England in the sixteenth century." All the happy influences which permeated the English mind at this period,—the reverential regard for Christian truth, the detestation of error, the spirit of chivalry, the taste for allegory—these likewise fashioned and coloured this great national poem. Fairyland, with its lovely scenes, and noble knights, and hideous monsters, and heroic adventures, "the gentle Spenser" called into being and action, that he might thence in rapt vision tell of the everlasting beauty and recent triumph of Christian truth and morality, and of the foulness and overthrow of Popish falsehood and vice. 'A theme this befitting the genius of a great poet—of him who, in the providence of God, was destined to be the harbinger of a new and glorious era in our country's history.

There are six extant books of the "Faerie Queen;" the specific design of each being to illustrate some leading virtue. Each book may be regarded as in itself a complete poem; and the first, descriptive of holiness, as typified in the Red-Cross Knight, is, on all hands, allowed to be the best. It is a portion of this book, the seventh and eighth cantos, which fall to our consideration. While the whole aim and spirit of the "Faerie Queen," is anti-Popish, and while the Papacy is more or less alluded to throughout the entire allegory, it is in these two cantos that its character and workings are most vividly portrayed. But to the proper understanding of these remarkable cantos, let us take a brief glance at the preceding course of action.

The occasion out of which the allegory of the first book takes its rise, and which the poet narrates in a preface, is this: In accordance with the institutions of chivalry, Gloriana, the Fairy Queen, holds her annual court, at which she hears grievances, and despatches the mailed knights who are around her to redress them. But "a tall, clownish young man," unfit for a place among the knights, rests on the floor before the Queen, waiting her bidding to undertake some adventure. Presently there enters a fair lady in mourning, accompanied by a dwarf. She is Una, who is emblematic of Christian truth in the unity of the faith. She relates the sad story that her parents—an ancient king and queen—have been imprisoned for many years by a huge dragon. At once the clownish young man starts up, and requests to be sent on this adventure. All wonder that he should be so bold, but as he is persistent, the lady tells him that unless he clothes himself with the armour she has brought with her, he cannot succeed in the enterprise. He puts on the armour. And now, (Eph. vi.) "having his loins girt about with truth, and having on the breastplate of righteousness, and his feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith he shall be able to quench all the fiery darts of the wicked, and taking the helmet of salvation, and the sword of the spirit, which is the Word

of God," the clownish young man is transformed into the bravest and noblest in all that brave and noble company. He is now the Red-Cross Knight, the patron of true holiness, the beloved of the lady. So, mounting his steed, he goes forth with her and the attendant dwarf on the heroic mission to destroy this huge dragon—the power of darkness.

Here the first book opens. A fierce storm comes on, and the pilgrims taking shelter in a wood, stumble upon Error's den. A bloody struggle ensues, which ends in the knight slaying the serpent Error. But deadlier foes come on the scene, all the deadlier that they enter in the guise of friends. By the machinations of an old hermit, who is none other than Archimago, the father of lies, the knight comes to think lightly of Una, and so eventually Holiness parts from his fair companion Truth. An evil case; for though he soon afterwards, with the aid of his sacred armour, overcomes "Sans Foy" the Faithless, he falls an easy prey to the foul devices of Duessa, the scarlet whore—the incarnation of Popery. At length, enamoured with her, she entices him to the house of pride. Here he is warned of his danger; and while Duessa is away on an urgent errand to her grandmother Night, he manages to escape.

It is at this point that the seventh canto begins. To give us some indication of the course of action to be followed in the canto, the poet always prefixes a short rhyming verse. The chief incidents of the story before us here are therefore the captivity of the Red-Cross Knight by the giant, and the meeting of Prince Arthur and Una. The poet also usually devotes the first stanza of the canto to embody some moral reflection suggested by the immediately preceding incidents. Now, there can be but little doubt that the snares into which the Red-Cross Knight had recently been entrapped were intended by the poet chiefly to represent the Jesuitical plots, which, both during and after the Reformation period in England, were being successfully wrought out in most unexpected and startling ways. In view of these cunning and cowardly schemes, which were taking the most wary in the country by surprise, the poet breaks forth in the first stanza by the despairing thought, who can be proof against the sly artifices of her who robes herself in the guise of Truth? what earthly wisdom is sufficient to fathom the deep deceit of false Duessa? The poet puts it in the form of a question, but such a question as admits of only one answer, as if he were conscious of human inability fully to grapple with this impersonation of falsehood. It is a question which, in his day, however, was fitted at least to arouse the vigilance of reformed England to the artifices resorted to by Popery to poison its new life. The question is as opportune at the present day. Rome's escutcheon bears the indelible motto, "Semper Eadem." Popery is still as ever the great enemy of our religious and political rights; she still resorts to the same base intrigues to despoil us of them. Not as an open and deadly foe, but as very truth and reason itself, she comes and insinuates herself even into the palladium of our constitution. We trust in our national greatness, and the majestic might of our institutions, and seem not to think that we are allowing their foundations and strength to be sapped away, when we hearken to the specious and artful claims of Popery. Let us beware. We may not be wanting in martial valour. When it was thought that a foreign foe was about to land on our shores, there was such an outburst of patriotic feeling as to show

to all the world that Britain was worthy of her wonted *prestige*. But we may be awanting, and recent indications too clearly show that we are awanting, in that sagacity and caution necessary to maintain our national health and vigour unimpaired. The stout-hearted knight who valiantly encountered the hideous monster Error, nor feared to challenge him on whose shield was inscribed "Sans Foy," turned into an ignoble thrall when Duessa, daughter of Deceit, plied her cunning arts upon him. The Samson who rent the lion, and with the jawbone of an ass slew a thousand men, became a poor weakling in the hands of the false Delilah.

Herein the poet discovers to us the chief element in the genius of Popery. Her fundamental principle and the secret of her strength lie in this—

"To seem like Truth, whose shape she well can feign,
And fitting gestures to her purpose frame."

Her political creed, the most tyrannical ever conceived, she makes to appear the most reasonable in the world. Her religion, which is part and parcel of her politics, is a most elaborate substitution of the counterfeit for the real. Her pontiff, her mass, her sacraments, her indulgences, her traditions, her ritualism, all are so many counterparts and counterfeits of the institutions and ordinances of the pure Christian religion. Even her very name, as the poet informs us, is a lie; and there is a great power in names, as she well knows. She who is really Duessa, the double-faced witch, gives herself out as Fidessa, the faithful lady. Her temple, "the perilous House of Pride," she designates "the Holy Catholic Church." Thus false Duessa is the "great mistress of her art." Imitating exactly all the forms of the Christian religion, careful, at the same time, to eliminate all their true spirit, she embellishes them so that they shall meet and foster the pride of man's corrupt nature. The incarnation of Falsehood robes herself like Truth, and many an unsuspecting heart becomes the victim of her foul devices.

Her resolution is undaunted. Finding on her return that the Red-Cross Knight, "her hoped prey" (st. 2), has decamped, she sets out at once in pursuit of him—

"She would no longer hide,
But forth she went to seek him far and wide."

This is a prominent feature in her character. Once let her eyes be set on one whom she fancies may further her evil designs, and neither time, nor distance, nor fatigue, will cause her to swerve from her fixed resolve. The grand aim of Popery is to bring all the nations of the earth under her spiritual and temporal subjection; and, until that is accomplished, she has sworn never to cease operations.

Turn we now to the Red-Cross Knight, for whom the witch has gone in search. After his escape, we find him here sitting weary by the side of a fountain—so weary that he is

"Disarmed all of iron-coated plate."

Alas, for him who should ever come to feel his heavenly armour a burden! When the representative of Holiness loses his love for Truth, then he begins to lose regard for Truth's loving gift—the invincible armour which con-

stitutes his real strength and glory. Who could find in that poor, weary wayfarer the traces of the once noble Red-Cross Knight? He is no more now like a soldier of the Cross than thousands who are idling themselves away, who are vainly trying to fill up the great void of their souls with the sounds and sights and airy delights of fairyland. Once his heart was full of Una and her cause, and then he was a true and noble warrior. The heroic impulse and fervent enthusiasm which first love inspire, nerved his arm to fight valiantly in her defence. If his spirits ever drooped, the smile of her heavenly countenance, or the beaming of her bright eye, brought reviving life and joy. And so, as long as Una was by his side, he seemed like one going forth "conquering and to conquer," the very flower of Gloriana's chivalry. Unhappy knight, that ever he should have forsaken her who was his guardian angel! No wonder he now doffs his armour. It is weighing heavily upon his weak soul. The sheen of his breastplate, ever calling up the resplendent image of Una which was once enshrined within his heart, is stinging him with regretful remorse. Off, then, with Una's arms; banish every thought of her; no heroic enterprise now; no enemies to kill; let me only enjoy the passing hours as best I can. And so, sitting to rest himself by the fountain,

"He feeds upon the cooling shade, and bathes
His sweaty forehead in the breathing wind
Which through the trembling leaves full gently plays,
Wherein the cheerful birds of sundry kind
Do chant sweet music, to delight his mind."—(St. 3.)

Delightful, no doubt, but not such, we may well conceive, as would satisfy the deep longings of a heart so big as the Red-Cross Knight's. He who has once loved Truth with a most passionate fondness, still yearns for some object, however unworthy, on which to set his affections. The world, with its idle pleasures, and cooling fountains, and enchanting music, can only in part fill up the great void in such a soul as this. Perhaps, in spite of Duessa's deceit in alluring the knight to his late terrible danger, he is half wishing she were beside him now. It would almost seem so, for when she at last finds him out, and has done with her sly reproaches "for leaving *her* in place unmeet"—reproaches made palpable enough by sundry poutings, and dimples, and smiles, and flatteries, "sour gall with honey sweet"—he is thereupon again quite taken up with her. No shrinking from her loathed presence; not one word from his lips about her recent foul treachery; silently acquiescing in her false upbraidings, as if they were quite called for in the circumstances, he enters at once into wicked conformity with her ways. Her

"Unkindness past, they gan of solace treat,
And bathe in pleasance of the joyous shade."—(St. 4.)

What a fearful declension! He whose chiefest delight was in blessed communion with heavenly Truth, now trying to find comfort and peace to his aching heart with the blandishments of the satanic witch Duessa. Poor solace that! fatal solace! for it is a soporific lulling him asleep to all his spiritual dangers. Already, by the witch's enchanting arts, the moral atmosphere around the knight is darkened and poisoned, so that, as the witches in "Macbeth" sang—

"Fair is foul, and foul is fair,
Hover through the fog and filthy air."

What is really true appears false, and what is really false appears true. The knight has become colour-blind, else he might have discerned that the red flaunting robe of his deceitful paramour is dyed with the blood of the saints. He has seated himself by the side of the fountain, but we do not read that he partook of its waters until the wicked woman met him. Perhaps till then his spiritual vision was so far clear as to see that this was one of those deleterious springs of which Truth had warned him never to drink.

"The gentle Spenser" feared not to lay heathen mythology under contribution when it would subserve the cause of Christian truth. In stanza 5, he gives a story taken from Ovid, and, connecting it with the fountain by which our knight is seated, makes it finely suggestive of his present condition. The nymph who, summoned by her goddess to the excitement of the chase, sat down weary in the middle of it, cannot but call up in our minds the case of the Red-Cross Knight, who, called to a splendid enterprise, is now idling himself away ere it is half done. And the water of this fountain, once so refreshing, but now, through the undutiful conduct of the nymph, enfeebling all who drink thereof, is but a type of the unholy desires and wasted energies of him whose nature was once so pure, so noble, so potent for good.

The knight drinks of this nymphaean stream (st. 6.), which hastens on the ebb of his already fast ebbing powers. He feels the fearful effects of the baneful draught through all his body "like a fever fit."

"Yet goodly court he made still to his Dame,
Poured out in looseness on the grassy ground,
Both careless of his health, and of his fame."—(St. 7.)

Go on, then, Knight of the Red-Cross, in thy sinful delights. Forget thy high enterprise. Reck not for Una whom thou solemnly undertook to defend, nor for her parents, waiting for thee to release them. Heed not thine own welfare and fame. Enjoy the happy moments as they flit along. Fairyland is a pleasant land after all, and Duessa is a jovial mate. But when this phantom scene will pass away, as pass away soon it will, thou shalt be seen dangling withered and bloodless in the web which this witch hath woven for thee. "He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life" (Prov. vii. 22, 23.)

But ere we look at this calamitous crisis in the Red-Cross Knight's history, let us pause for a little, and see more definitely how the part of his career which has already passed under our review, bears on our own life and experience. And the phase of life to which we would chiefly call attention is the national one; for it is here undoubtedly that the danger in our day lies. We the rather pass on to this, also, because the many fine and suggestive lessons of the Red-Cross Knight's history are all pretty obvious to the individual soldier of the Cross. For the Christian warfare is not so much a metaphor as a stern fact and reality. He who knows what in very truth it is to "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the

darkness of this world, against spiritual wickedness in high places," knows best that it is no mere imaginative warfare, but a real life-long arduous contest, demanding all his watchfulness and the strenuous exertion of all the powers of his being. There is a rich element of truth in the tenet of the Platonic philosophy, that all things seen and palpable are but mere shadows and types of the eternal realities in the inner and spiritual world. Leaving the story of the Red-Cross Knight, therefore, to make its own native impressions on the heart of the Christian soldier, let us see how it bears on the duties and dangers of Christian Britain.

In the bygone days of chivalry, there was many a grievous wrong, the recital of which aroused the martial spirit of the great empires of the earth. But a fair one came, heavenly Truth, to wit, and told of a world lying in the evil one. Struck with her grace and beauty, humble, obscure, crouching Britain started up fresh and young out of the western sea, and undertook the enterprise. The nations wondered, and when Britain was clad in Truth's resplendent arms, they could not but admire. For there was such a display of strength and glory; such an outburst of holy zeal, and heroic valour, and intellectual prowess, and imaginative genius as the world had never witnessed before. From that day Britain went forth in company with Truth "conquering and to conquer." We have now made good trial of our arms, and though bearing

"The cruel marks of many a bloody field,"

they are as invincible as ever, "mighty through God to the pulling down of strongholds." It is because of heavenly Truth and her sacred armour that we are at this day a great and puissant nation. And it is in our regard for her, and in the prosecution of her holy cause, that we can hope to preserve the lustre of our name. But the Father of Lies has been at work, and has been busy in disseminating such specious falsehoods as that truth and religion may be disregarded in government. What must be the consequence of such pernicious views? No one can look abroad on the face of society, but must be sadly impressed by the fact, that our regard for truth and the fear of God are waning fast, that we are already beginning to throw off the arms which have been our defence and glory, and that we are even sinking into gross and deadly worldliness. Nor does the mischief end here. The scarlet whore, Popery, is taking all advantage of the situation. With her smiles and blandishments she is insinuating herself into our places of power and influence, and we do not spurn her from us, nay, we rather welcome her. We never had greater cause for alarm. It is high time the nation were aroused out of this false security and fatal drowsiness, for Popery is plotting our destruction, and at our very doors. Let us repel her attempts against these Protestant realms. Welcome heavenly Truth which first made Britain great and free! Buckle on her whole armour, that we may go forth to conquer her and our enemies, and to make this unhappy fallen world once more a paradise. "Forsake her not, and she shall preserve thee; love her, and she shall keep thee. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee" (Prov. iv. 6, 9.)

(To be continued.)

BRISTOL PROTESTANT EDUCATION CLASS.

Conducted by the Rev. S. A. WALKER, M.A., *Rector of St Maryleport.*

THE following answers received the first prize in 1869 :—

I. *Give the principal arguments against Romish Tradition.*

1. *The Scriptural argument.*

Christ's words, "making void the law through your tradition." His remonstrances on various occasions against the Pharisees on the subject of their traditions. His quoting only from the received version of the Scriptures. His "It is written," in His temptation by Satan. The fact that God commanded the Jews to record His words to them. They were not only to be remembered, but written for the sake of their posterity, even as Christ commanded John, in the Apocalypse, to "write these things in a book." 1 Tim. iii. 15-17—"All scripture is given by inspiration of God," &c., and is thus able to edify without tradition. "The Holy Scriptures, which are able to make wise unto salvation," and are thus able to *save* without tradition.

2. *The "reasonable" argument.*

Would that which is necessary, not only for Church government, but for man's salvation, have been entrusted to the doubtful keeping of tradition? The lapse of a few years, much more centuries, would naturally alter at least the form, if not the substance, of that which was "handed down" in such a doubtful and imperfect manner.

3. *The "fact" argument.*

A comparison of the Scriptures with Romish traditions will abundantly prove that if the former be true the latter must be false—e.g., her traditions respecting the sacraments, her doctrines of the Assumption and Immaculate Conception of Mary, Mariolatry entire, &c., &c.

II. *How does Rome prove her hostility to Scripture?*

By refusing it to the common people. She supposes that as "in it (Epistles of Paul) there are some things hard to be understood," and since "prophecy is not of private interpretation," therefore the people must be debarred the privilege of reading the Scriptures. In this she acts in entire contradiction to the spirit and letter of the Scriptures, which are as free as the air to all. "Search the Scriptures," "Prove all things," and such-like expressions, make it clear that men are to make the Scriptures their study. She certainly opposes the example of David, who made "the law" his delight. To the old saints it was "a light," and all that was precious. She confines the Scriptures to her priests, and for a long period kept it chained from the masses entirely, until the march of the Reformation army compelled her reluctantly to issue for English speakers and readers the "Douay" Bible. Even now the Scriptures that are written in the vernacular of any tongue cannot be read by the people, who are in their power, unless the priest give authority which shall constitute the person desiring to read capable of doing so.

III. *What is the discrepancy between the Apostle Paul and the pretended successors of Peter on the doctrine of Justification?*

Popes, and the whole Roman Catholic Church, decree that Justification is not by faith alone. The Council of Trent is particularly eloquent

with its anathemas against any who shall suppose that Justification is not materially helped by works. Her doctrine of Justification seems to be, "Do and live;" baptism to clear from original sin; penance to clear from actual sin; indulgence to clear from punishment of sin; Christ to clear from *no* sin. Such are the steps of her belief, and such the natural conclusion that, with her, salvation is mainly by works. However, St Paul declares differently—"By the deeds of the law shall no flesh living be justified;" "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." The whole doctrine of imputed righteousness, so grandly expounded in the Romans, is diametrically opposed to the Roman view. Grace is the groundwork of salvation on God's part, faith on our part. We imagine it unnecessary to give the number of passages in Paul's writings which throng the memory to prove how much opposed his view is to the Roman. Take another:—"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. i. 7); "Being justified by faith, we have peace with God through our Lord Jesus Christ, 'who was raised again for our justification.'" The whole tenor of the Epistle to the Romans seems to keep in view, for condemnation, just such opinions as those now held by Roman Catholics. Had Paul a premonition of what the Roman Church would eventually be, when he wrote of Justification not being by "works, lest any man should boast?"

IV. *State three reasons for not believing in Transubstantiation.*

Transubstantiation is opposed—

1. *To Scripture.* "This is my body," "this is my blood," are certainly to be understood figuratively, otherwise we shall be speaking of Christ as a "door," when He says, "I am the door;" as a "vine," when He says, "I am the vine," &c., &c. This cannot prove their point, and, therefore, is against them; on the ground, too, that after the elements of the Supper had been blessed, Christ still speaks of them as what they really are,—This is the "fruit of the vine." Paul, in his directions respecting the Supper, says nothing about Transubstantiation. He calls the elements "bread and wine." Are we to suppose, because he says nothing against the "conversion," that therefore they are "converted?"

2. *It is opposed to common sense.* Roman Catholics say a miracle takes place, as (I think Donovan says) "the matter, bread and wine, cannot inhere with Christ's body, and, therefore, act contrary to physical laws"—a palpable absurdity. For, although with God "all things are possible," he never acts without a reason, and certainly never acts against it. A miracle! who knows it to be such? Is it a sign? Where is the sign? Has any one seen the change? Then how can it be said to have taken place? Common sense says it is bread and wine *before* consecration, and common sense only sees bread and wine *after* consecration.

3. *It is opposed to "fact."* This has been implied above; for, no proof having been given of the change, fact says it has never occurred. Many other reasons could be given under the preceding, but if any statement or sacrament (?) has been proved contrary to "Scripture," "common sense," and "fact," surely there can be no foundation for it.

V. *What is the Sacrifice of the Mass, and the strongest argument against it?*

The sacrifice of the Mass is represented as akin to the sacrifice on the Cross—the only difference being that the latter is “bloody,” and the former “unbloody.” The terms of the Romish creed on this point are, that “in the most holy sacrament of the Mass there is offered a real, proper, and propitiatory sacrifice for the living and the dead.” The host, hostia, victim, or whatever it is called, is Christ. The elevation of the host is the offering up of Christ. The strongest argument against this doctrine is, of course, contained in the Scriptures of Truth, which say that “Christ being come an high priest of good things to come . . . by His own blood He entered in *once* into the holy place, having obtained eternal redemption for us” (Heb. ix. 11, 12). It is said, moreover, as though in direct contradiction of the Romish view, “Nor yet that He should offer Himself often, as the high priest entereth *once every year*,” &c. (Heb. ix. 25). The Romish sacrifice of the Mass entirely annuls the effect of Christ’s sacrificial work, or at least it supposes that His work as the High Priest was imperfect, needing the additional grace of the “Mass.”

Besides, Christ’s priesthood is His own for ever; it is not delegated to others, as we read in Heb. vii. 24, “But this Man, because He continueth ever, hath an *unchangeable* priesthood, wherefore He *is* able to save,” &c.

If the “Mass” be a sacrifice, to what order of priests do the Roman Catholic ministers belong? To the order of Melchizedek?—Christ has that (Ps. cx.) To the order of Aaron?—Christ has that (Heb., the whole Epistle). To the order of Christ?—“He ever liveth” (Heb., the whole Epistle).

VI. *Prove that Penance, including Contrition, Confession, and Satisfaction, is not a Sacrament.*

A sacrament, according to Doyle, Bellarmine, and others, is “an outward sign of an inward grace,” and it is said that it “confers grace.” Granting the whole of this proposition for a moment, Penance cannot be a sacrament. For where is the outward sign? Is it the sorrow, the confession, the satisfaction (flagellations and so on)? Granting these to be the sign, what are they a sign of? Roman Catholic writers differ; some suppose they are a sign of “sin,” which must therefore be the “inward grace!”

The Council of Trent seems to have had some difficulty on this point, as she speaks of the “*quasi materia*” of this sacrament. If a sacrament must have “matter,” what is the “matter” of Penance? Is it *quasi*? But an “as it were” argument proves nothing. Granting that Penance may “confer grace,” still, from their own showing, it cannot be a sacrament; for, while it has “form”—and a very ugly form!—it has not “matter,” unless the matter be “sin.”

Again, if a sacrament be that which was instituted by Christ, where is the proof of the institution of Penance? “Whosoever sins ye remit,” &c., is a very poor foundation for their reasoning.

VII. *Mention three of Rome’s favourite texts in support of Purgatory, and show her misuse of them.*

“Christ went and preached unto the spirits in prison,” 1 Pet. iii. 19.

She evidently misunderstands the purport of this passage. Taking it out of its connection, of course it may prove anything they please. In its connection, however, it shows that the "spirits in prison" are the "disobedient," to whom Christ, by Noah, preached "while the ark was a preparing."

"Thou shalt not go out thence until thou hast paid the uttermost farthing" (see the whole passage). Here she uses her ingenuity, taking the words out of their connection with the teaching which Christ intended to convey. He wished to show the necessity of doing our duty to God and to one another by showing that, as a man, when condemned to prison by the judge, is not released until his debt is paid, neither will they who thus act contrary to God or each other. The fault in their reasoning is making the parable mean more than was intended; for the object was to teach the necessity of grace and of immediate conversion.

The sin against the Holy Ghost—"It shall not be forgiven, neither in this world nor in that which is to come." They argue that, as one sin is not forgiven in the world to come, why some sins are! The fallacy of such an argument is apparent. Because one thing is spoken of, others may be implied. Because good men are mentioned as enjoying heaven, therefore bad men may get to heaven as well.

VIII. *Prove that the Church of Rome is guilty of Idolatry.*

Image worship is idolatry. Exodus xx. 4—"Thou shalt not make unto thee any graven image," &c. God would not show Himself at Horeb lest the people should make an image of Him and worship it. The worship of the "brazen serpent" was considered so heinous in the sight of God that it had to be destroyed. Idolatry was, and is, a thing most hateful to God.

Rome pays the highest kind of worship to the "Cross." "Behold the wood of the Cross," which is kept at Rome, and said to be a part of the "Cross" to which Christ was nailed. The people bow before it, and worship it with the highest veneration. Lately this was plainly shown, on its removal. Images of Christ and the Virgin Mary are constantly worshipped.

Granted Rome worships images.

Image worship is idolatry.

Therefore, Rome is guilty of idolatry.

IX. *Show that the doctrine of Indulgences is virtually a denial of the Father, the Son, and the Holy Ghost.*

The Indulgences are manifestly a denial of the Holy Trinity in their separate and united action. For it supposes a power resting in the hands of the Pope over the "living and dead," a power which is evidently only in the hands of God. The Father alone can pardon sin, and thus remit punishment. Indulgences rob Him of the right. The Son is alone the way to the Father, and thus the way to pardon and freedom from the consequences of sin or punishment. Indulgences stand before Him and deny Him the right. The Holy Spirit alone can apply pardon, that is, the relief from punishment. Indulgences deny Him the right.

X. *Give four of the principal reasons for believing that Peter never sat in Peter's Chair.*

He never sat in Peter's chair; therefore it is not Peter's chair. He was never at Rome.

1. No mention of his being there in the "Acts," or in the "Epistles."

2. Paul was at Rome, but he does not mention Peter as being there. Surely he would have said so had he been there. The salutations to the Roman Christians in his epistle—no mention of Peter. "At my first answer no man stood by me." "Only Luke is with me." His epistles from Rome—no mention of Peter.

3. Peter was at Jerusalem at the very time Roman Catholics say he was at Rome. He could not have been, as they say, from 42 to 67 A.D. Bishop of Rome, as he was only imprisoned at Jerusalem 44 A.D. After that he went to Babylon.

4. Peter was at Babylon. That "Babylon" cannot here mean Rome is evident. "Babylon" spiritually was not known as Rome, and certainly not literally. The Babylon where Peter was, was a city near the ruins of ancient Babylop. Here 500,000 Jews, mostly fugitives, were met; amongst these, doubtless, Peter laboured, and it was from this he wrote his epistle. The order in which he mentions the dwelling-places of those to whom he writes proves that this Babylon could not have been Rome.

Besides the above, there are the differing opinions of the Fathers. The first historian, "Eusebius," 320, only mentions a hearsay.

XI. *Show that Rome's professed reception of the utterances of all the General Councils involves what is absurd and impossible.*

The Councils were fighting amongst themselves—the one undoing what the other did; e.g., in 1480 there were four Councils. If the doctrines of all the Councils were to be held and received, Rome would have to believe absolute contradictions. Take, for instance, the "Nice," 325 A.D., and the "Trent," 1546, where is their agreement? The arguments for Pope and against Pope. The Ultramontane Councils and the Montane. The rejection of some, and the reception of others. All these prove the impossibility of unanimity, and consequently the absurdity of supposing that the decrees, canons, &c., of these Councils can all be believed and held in the same church.

XII. *Show how the Creed of Pope Pius IV. contradicts the true Catholic Faith.*

The creed of Pius IV. contradicts the true faith, inasmuch as it lays down the necessity of belief in the creed itself for salvation. Its different articles—

- | | |
|-----------------------------------|------------------------|
| 1. Tradition | 7. Saint Invocation |
| 2. Scripture | 8. Image Worship |
| 3. Sacraments | 9. Indulgences |
| 4. Original Sin and Justification | 10. Supremacy |
| 5. Transubstantiation | 11. Councils, and now, |
| 6. Purgatory | 12. Conclusion |

have been abundantly shown to be contrary to Scripture. Now, if Scripture be the rule of the true Catholic faith, this creed cannot be.

But this creed is not Catholic—that is, universal. The Greek, Armenian, and English Churches reject it, and therefore it cannot be Catholic. As to its being *true*, the argument on Justification will certainly show that this cannot be maintained.

The true Catholic faith is found in Scripture. It is Paul's creed, and we have shown to some extent what that is. This new creed contradicts it. Therefore the creed of Pius IV. contradicts the true Catholic faith.

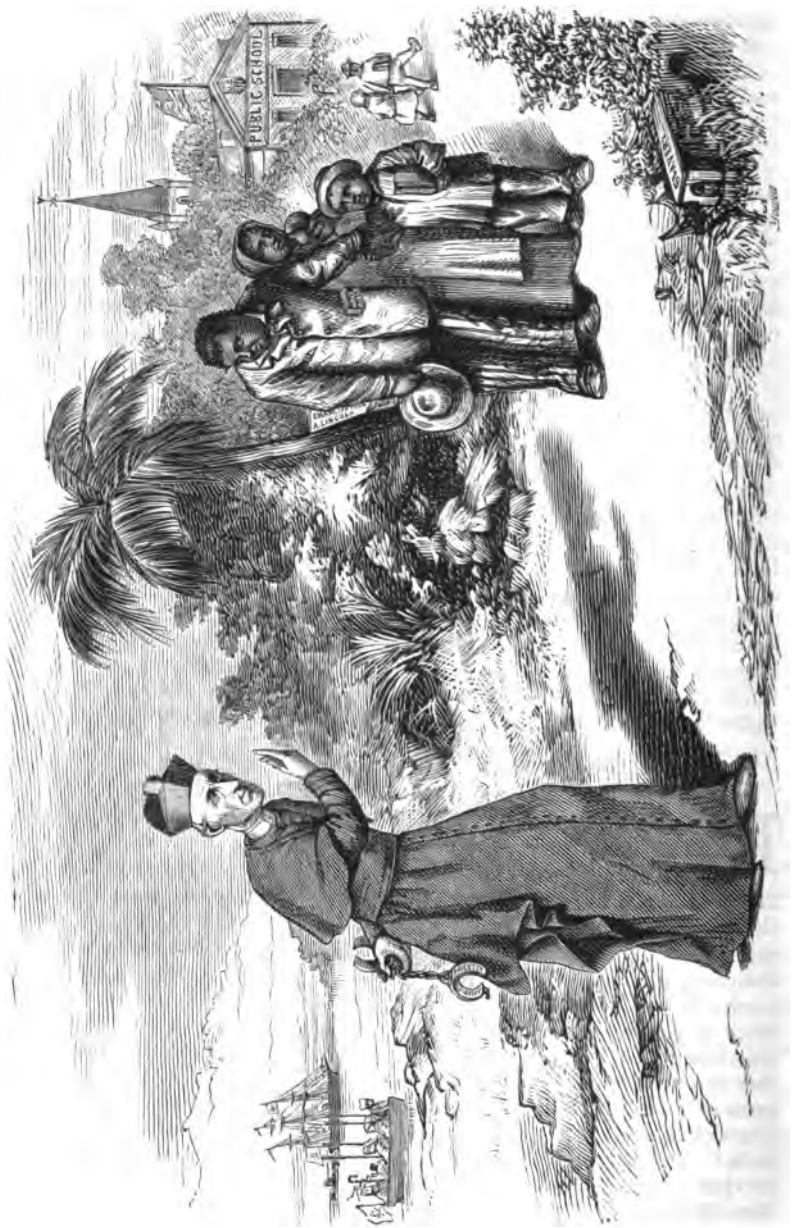
MR FROUDE ON TYNDALE'S BIBLE.

THIS was the introduction of the English Bible,—this the seeming acknowledgment of Henry's services. Of the translation itself, though since that time it has been many times revised and altered, we may say that it is substantially the Bible with which we are all familiar. The peculiar genius—if such a word may be permitted—which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur, unequalled, unapproached in the attempted improvements of modern scholars, all are here, and bear the impress of the mind of one man—William Tyndale. Lying, while engaged in that great office, under the shadow of death, the sword above his head, and ready at any moment to fall, he worked under circumstances alone, perhaps, truly worthy of the task which was laid upon him, his spirit, as it were, divorced from the world, moved in purer element than common air. His work was done. He lived to see the Bible no longer carried by stealth into his country, where the possession of it was a crime, but borne in by the solemn will of the King, solemnly recognized as the Word of the Most High God, and then his occupation in this earth was gone. His eyes saw the salvation for which he had longed, and he might depart to his place; . . . and with the reward which at other times as well as those has been held fitting by human justice for the earth's great ones, he passed away in smoke and flame to his rest.—*History of England*.

THE PROTESTANTS OF ENGLAND.

THE following paragraph from the *Pall Mall Gazette* is curious and instructive:—

“According to the Florence correspondent of the *Daily Telegraph*, Thiers has addressed a note to the Pontiff, offering him an asylum in Corsica should he not be satisfied with his residence at the Vatican, notwithstanding the guarantees offered by Italy. But if we may believe the testimony of Mgr. Nardi, as given in the *Tablet*, it is in contemplation to check the too Protestant proclivities of the English Parliament by the presence of the Pope on English soil. ‘I say it with regret,’ writes that functionary, ‘I believe that the Pope would be a thousand times more free and secure in Protestant England than in Italy in the state it is at present. In fact, would it be possible, for example, to suppress a single convent in England? Would the Ministry, would the Parliament, dare to do it? But why do I speak of suppressing them; would they even dare to visit them? Two years ago some furious Protestants, taking advantage of the unworthy calumnies of an ex-nun (Miss Saurin), called upon Parliament to demand a visitation of convents, and after prolonged debates a bill to that effect was passed by a small majority. But the Government did not venture to make use of it, nor to cross the threshold of a single monastery.’”



POVERTY AND THE AMERICAN NEGROES.

POPERY AND THE AMERICAN NEGROES.

IT is a curious illustration of the spirit of Popery, that it paid no special attention to the negroes of America as long as they were in bondage, and consequently had no political power. But as soon as they were emancipated, it began to lay its snares for them. Our woodcut is intended to illustrate this attempt to substitute a worse slavery for that unhappy bondage from which the American slaves have recently been delivered; and *Harper's Weekly Journal*, December 30, 1871, from which it is taken, contains the following remarks on the subject:—

THE HEATHENS OF AMERICA.

Not the least among the merits of the striking compositions from the trenchant and fertile pencil of Mr Nast is, that they always tell their own story with a force and directness which explanation only serves to weaken; and we refer now to his picture on the opposite page, only for the purpose of reminding such of our readers as may have forgotten it of the action of the Roman Catholic Church, by which this admirable cartoon was suggested.

A short time since, the Roman Catholic Archbishop Manning, of England, determined to send missionaries over to this country, to labour among our newly emancipated negro population, in the expectation, no doubt, of finding them tractable and easily impressed by the imposing ceremonies at the Romish Church. The reason publicly given for this attempt to spread Romish doctrines among the negroes was, as England had been instrumental in bringing them to America, and into slavery, she should now bear a part in bringing them to a knowledge of Christianity. The archbishop is rather late in the day. His missionaries will discover that others have taken the field before them, that the Christian religion is not altogether unknown among the negroes, and that the common schools have already taught them some lessons in history which they would never have received from their Roman Catholic friends; and we shall be much surprised if the sentiment of the intelligent coloured population of the South is not exactly expressed by Mr Nast's cartoon. The common school has got the start of the Propaganda, and will keep it.

THE MASSACRE OF ST BARTHOLOMEW: A LESSON TO BRITISH PROTESTANTS.*

WE return to France, where Catherine de Medicis was stealthily maturing her plans for stamping out heresy in the dominions of her son. The treaty of 1570 was still observed; the Protestants were allowed to worship God after their own forms; and France was slowly recovering from the wounds which she had received during the recent civil war. At this time Catherine de Medicis artfully contrived a marriage between her daughter Margaret and Henry of Bearn, King of Navarre, chief of all the Huguenots. Henry's mother, Jeanne D'Albret, and the Admiral Coligny, concurred in the union, in the hope that it would put an end to the feuds which existed between the rival religious parties. Pope Pius V., however, refused to grant the necessary dispensation to enable the marriage to be celebrated according to the rites of the Roman Catholic Church; but the queen-mother got over this little difficulty by causing a dispensation to be forged in the Pope's name.†

As Catherine de Medicis had anticipated, the heads of the Reformed

* From "The Huguenots." By Samuel Smiles.

† VAUVILLIERS—*Histoire de Jeanne d'Albret*.

party, regarding the marriage as an important step towards national reconciliation, resorted to Paris in large numbers, to celebrate the event and grace the royal nuptials. Among those present were Admiral Coligny and his family. Some of the Huguenot chiefs were not without apprehensions for their personal safety, and even urged the admiral to quit Paris; but he believed in the pretended friendship of the queen-mother and her son, and insisted on staying until the ceremony was over. The marriage was celebrated with great splendour in the cathedral church of Notre Dame on the 18th of August 1572—the principal members of the nobility, Protestant as well as Roman Catholic, being present on the occasion. It was followed by a succession of feasts and gaieties, in which the leaders of both parties alike participated; and the fears of the Huguenots were thus completely disarmed.

On the day after the marriage, a secret council was held, at which it was determined to proclaim a general massacre of the Huguenots. The king was now willing to give 50,000 crowns for the head of Coligny. To earn the reward, one Maurevert lay in wait for the Admiral, on the 22d of August, in a house situated near the church of Saint Germain l'Auxerrois, between the Louvre and the Rue Béthesy. As the Admiral passed, Maurevert fired and wounded him in the hand. Coligny succeeded in reaching his hotel, where he was attended by Ambrose Paré, who performed upon him a painful operation. The king visited the wounded man at his hotel, professed the greatest horror at the dastardly act which had been attempted, and vowed vengeance against the assassin.

Meanwhile the day fixed by the queen-mother for the general massacre of the Huguenots drew near. Between two and three o'clock in the morning of the 24th of August, 1572, as the king sat in his chamber with his mother and the Duke of Anjou, the great bell of the Church of Saint Auxerrois rang to early prayer. It was the arranged signal for the massacre to begin! Almost immediately after, the first pistol-shot was heard. Three hundred of the royal guard, who had been held in readiness during the night, rushed out into the streets, shouting "For God and the King." To distinguish themselves in the darkness, they wore a white sash on the left arm, and a white cross in their hats.

Before leaving the palace, a part of the guard murdered the retinue of the young King of Navarre, then the guests of Charles IX. in the Louvre. They had come in the train of their chief, to be present at the celebration of his marriage with the sister of the King of France. One by one they were called by name from their rooms, marched down unarmed into the quadrangle, where they were hewed down before the very eyes of their royal host. A more perfidious butchery is probably not to be found recorded in history.

At the same time mischief was afoot throughout Paris. Le Charron, provost of the merchants, and Marcel, his ancient colleague, had mustered a large number of desperadoes, to whom respective quarters had been previously assigned, and they now hastened to enter upon their frightful morning's work. The Duke of Guise determined to anticipate all others in the murder of Coligny. Hastening to his hotel, the Duke's party burst in the outer door, and the Admiral was roused from his slumber by the shots fired at his followers in the court-yard below. He rose from his couch, and though scarce able to stand, fled to an upper

chamber. There he was tracked by his assassins, who stabbed him to death as he stood leaning against the wall. His body was then thrown out of the window into the court-yard. The Duke of Guise, who had been waiting impatiently below, hurried up to the corpse, and wiping the blood from the Admiral's face, said, "I know him—it is he;" then, spurning the body with his foot; he called out to his followers—"Courage, comrades, we have begun well: now for the rest; the king commands it." They then rushed out again into the street.

Firing was now heard in every quarter throughout Paris. The houses of the Huguenots, which had long been marked, were broken into; and men, women, and children, were sabred or shot down. It was of no use trying to fly. The fugitives were slaughtered in the streets. The king himself seized his arquebus, and securely fired upon his subjects from the windows of the Louvre. For three days the massacre continued. Corpses blocked the doorways; mutilated bodies lay in every lane and passage; and thousands were cast into the Seine, then swollen by a flood. At length, on the fourth day, when the fury of the assassins had become satiated, and the Huguenots were for the most part slain, a dead silence fell upon the streets of Paris.

These dreadful events at the capital were almost immediately followed by similar deeds all over France. From fifteen to eighteen hundred persons were killed at Lyons, and the dwellers on the Rhone below that city were horrified by the sight of the dead bodies floating down the river. Six hundred were killed at Rouen, and many more at Dieppe and Havre. The numbers killed during the massacre throughout France have been variously estimated. Sully says 70,000 were slain, though other writers estimate the victims at 100,000.

Catherine de Medicis wrote in triumph to Alva, to Philip II. and to the Pope, of the result of the three days' dreadful work in Paris. When Philip heard of the massacre, he is said to have laughed for the first and only time in his life. Rome was thrown into a delirium of joy at the news. The cannon were fired at St Angelo; Gregory XIII. and his cardinals went in procession from sanctuary to sanctuary to give God thanks for the massacre. The subject was ordered to be painted, and a medal was struck, with the Pope's image on one side, and the destroying angel on the other immolating the Huguenots. Cardinal Orsini was despatched on a special mission to Paris to congratulate the king; and on his passage through Lyons, the assassins of the Huguenots there, the blood on their hands scarce dry, knelt before the holy man in the cathedral and received his blessing. At Paris, the triumphant clergy celebrated the massacre by a public procession; they determined to consecrate to it an annual jubilee on the day of Saint Bartholomew; and they too had a medal struck in commemoration of the event, bearing the legend—"Piety has awakened justice!"

As for the wretched young king of France, the terrible crime to which he had been a party, weighed upon his mind to the last moment of his life. The recollection of the scenes of the massacre constantly haunted him; and he became restless, haggard, and miserable. He saw his murdered guests sitting by his side at bed and at board. "Ambrose," said he to his confidential physician, "I know not what has happened to me these two or three days past, but I feel my mind and body as much at enmity with each other as if I was seized with a fever. Sleep-

ing or waking, the murdered Huguenots seem ever present to my eyes, with ghastly faces, and weltering in blood. I wish the innocent and helpless had been spared." He died in tortures of mind impossible to be described—attended in his last moments, strange to say, by a Huguenot physician and a Huguenot nurse; one of the worst horrors that haunted him being that his own mother was causing his death by slow poisoning, an art in which he knew that great bad woman to be fearfully accomplished.

To return to the surviving Huguenots, and the measures adopted by them for self-preservation. Though they were at first stunned by the massacre, they were not slow to associate themselves together, in those districts in which they were sufficiently strong, for purposes of self-defence. Along the western sea-board, points where they felt themselves unable to make head against their persecutors, they put to sea in ships and boats, and made for England, where they landed in great numbers—at Rye, at Hastings, at Southampton, and the numerous other ports on the south coast. This was particularly the case with the artisans and skilled labour class, whose means of living are invariably imperilled by a state of civil war; and they fled into England to endeavour if possible to pursue their respective callings in peace, while they worshipped God according to their conscience.

But the Huguenot nobles and gentry would not and could not abandon their followers to destruction. They gathered together in their strong places, and prepared to defend themselves by force against force. In the Cevennes, Dauphiny, and other quarters, they betook themselves to the mountains for refuge. In the plains of the south, fifty towns closed their gates against the royal troops. Wherever resistance was possible, it showed itself. The little town of Sancerre held out successfully for ten months, during which the inhabitants, without arms, heroically defended themselves with slings, called "the arquebuses of Sancerre;" enduring meanwhile the most horrible privations, and reduced to eat moles, snails, bread made of straw mixed with scraps of horse-harness, and even the parchment of old title-deeds. The Roman Catholics, under the Duke of Anjou, also attacked Rochelle, and after great suffering and heroism on both sides, the assailants were repulsed and compelled to retire from the siege. While this civil war was in progress, the king died and was succeeded by Henry III., the same Duke of Anjou who had been repulsed from Rochelle. Henry of Navarre and the Prince of Condé now assumed the leadership of the Huguenots, and the wars of the League began, which kept France in a state of anarchy for many years, and were only brought to a conclusion by the succession of Henry IV. to the throne in 1594.

So powerful, however, was the Roman Catholic party in France, that Henry found it necessary to choose between his religion and his crown. In that age of assassination, he probably felt that unless he reconciled himself to the old church, his life was not safe for a day. Henry's religion at all times clung to him but loosely; indeed, he was not a religious man in any sense; for though magnanimous, large-hearted, and brave, he was given up, like most kings in those days, to the pleasures of the senses. He had become a Huguenot through political rather than religious causes, and it cost him little sacrifice to become a Catholic. For the sake of peace, therefore, as well as for the sake of his

own life, Henry conformed. But though he governed France ably and justly for a period of sixteen years, his apostasy did not protect him; for after repeated attempts upon his life by emissaries of the Jesuits, he was eventually assassinated by Francis Ravallac, a lay-brother of the monastery of St Bernard, on the 14th of May 1610.

One of Henry's justest and greatest acts was the promulgation, in 1598, of the celebrated Edict of Nantes. By that edict, the Huguenots, after sixty years of persecution, were allowed at last comparative liberty of conscience and freedom of worship. What the Roman Catholics thought of it may be inferred from the protest of the Pope, Clement VIII., who wrote to say, that "a decree which gave liberty of conscience to all was the most accursed that had ever been made."

Persons of the Reformed faith were now admitted to public employment; their children were afforded access to the schools and universities; they were provided with equal representation in some of the provincial parliaments, and permitted to hold a certain number of places of surety in the kingdom. And thus was a treaty of peace at length established for a time between the people of the contending faiths throughout France.

RITUALISM.

THE Bishop of Cork, in his recent charge to his clergy, delivered in the Cathedral of Cork, after referring to the elements in the Lord's Supper, thus expressed his opinion:—"The clergyman is not to hide them from the view of the laity when using the prayer of consecration, as if there was some mystery in them or in what he was doing. The mystery is in the heart of the faithful, where Christ is present in a heavenly manner to strengthen and refresh the soul of every one who trusts in Him. The word 'altar' cannot be found in the New Testament as certainly and undoubtedly applied to what we call table or holy table. The word 'table' was used and applied by our Lord and His apostles, as we know, and apply it now. What claims, then, those persons can have to the title of true ministers, or sound members of our Church, who call the holy table 'altar,' and the consecrated bread 'sacrifice,' it is not easy for us to say. Their attachment to Protestantism, and their loyalty to their Prayer-book seem, to say the least, doubtful, and their inclination to a kind of Romanism, and to a kind of mass, is, I fear, undoubted. We see men in these degenerate days—ministers and pastors of our Church as they are called—perverting, not preaching the gospel; subverting, not building up souls; making very little of Christ and His work, and very much of themselves and their own. They turn away the minds of men immortal, so far as they can, from the fulness and all-sufficiency of Christ, and the gracious work of the Spirit, to beggarly elements of human device unknown to pure and early times, and endeavour to fix them on sights and shows, on dresses of clergy, on colours, and forms, and figures, on turning now to this side and this thing, and again bending and bowing to that side and that thing; they gabble in one part of the service, and they mutter in another, as if clergymen were showmen or necromancers, and the laity were only babies to be amused, and fools to trifle with, not to teach. Frivolities and fantasies are such things; they act only on the senses, or engage the imagination, but satisfy not in any degree the deep requirements, and

longings, and yearnings of the soul. Such trifling, and puerility, the people could have equally well, and with as much benefit, in theatres, or in heathen temples, and from pagan priests. Such teachers wrong the laity, and rob them of their rights. I wonder the laity can submit to it. The laity constitute the largest portion of the Church by many degrees; for them are the clergy maintained, and for them are the fabric of the Church and its system upheld, and yet they allow a state of things to go on in the service of the Church which pains every pious mind while it starves the soul, and from which the manly mind recoils—a state that is an insult to the understanding, a perversion and misrepresentation of the Christian religion, and a degradation of the Church. Ritualism, as it is called, is childish—but as symbolising corrupt doctrines it bodes us no good, but is ominous of evil. It pretends, indeed, religion, and promises peace, but it is an engine of war—a device of the foe. It menaces our safety, and a breach has been made for it in our walls; but draw it not in, allow it not to enter. ‘*Equo ne credite Teucris.*’ It is fraught with danger, and filled with armed men. This Ritualism is no part of Christianity; no trace of it can be found in the Evangelists or Apostles, where is presented to us a perfect model for our imitation, yea, perfection itself, in the doctrine and example of the Son of God. Heathenism and Mohammedanism can have their Ritualism, and have had it, and have it still (and so has another system which I will not name in this connection, lest some should take offence), and how much the better are they or any of them for it? But truth, heaven-born truth, unlike human inventions, needs neither colouring or embroidery, nor artifice to commend her; she looks fairest arrayed in her simple and modest attire; and she needs none other to charm our minds, conciliate our favour, and fix our regard. You in these dioceses are satisfied as ministers of Christ, I hope, with your present simple and modest attire, worn as it has been by your fathers in the ministry in their noble warfare for hundreds of years. You will not, I hope, desire either gorgeous trappings for the person, or fantastic emblems for the Church, and so expose religion to derision, scare away the laity from the service, and force many of them, as you undoubtedly would do, into Dissent, for safety and shelter from Rome. I hope you will be satisfied with a chaste and simple ritual, as we hitherto have had it, and a reasonable service, in harmony as it is with Scripture, sound sense, and primitive truth. Do your duty bravely, as honest, Protestant Churchmen, and fear not anything that man can do. The plain and manly system of religion, which you are bound to teach and maintain, and which the people love and approve, has during many eventful generations edified the noblest spirits, satisfied the loftiest intellects, and fed the profoundest piety in the land.”

THE SHAPING OF PARTIES.

WE readily insert the following letter on an important subject:—

SIR,—I have to thank you for inserting my communication on the Roman Catholic University. I now wish to draw your attention to how matters are shaping themselves in reference to the whole question of Irish, or rather Romish education.

The advice is now given from headquarters in Dublin that the question of “Home Rule” should be postponed till the question of education is settled. Then all parties would unite in securing that object also. The

following is the argument of the *Freeman*:—"The question is not therefore whether free denominational education or self-government is the more important, for they stand equal. The practical question is—Towards which is it desirable that the Irish people should now direct their undivided energies?" We cannot shut our eyes, then, to what is behind the agitation for the exclusive control of education by the Irish priesthood.

But there is in connection with this a startling proposition put forth by a leading contemporary here, the *Daily Telegraph*. It announces as follows:—"Now we hold that in dealing with the question the Government is absolutely bound to have no opinion on the merits or demerits of the Roman Catholic faith. In Ireland that religion is on a level of perfect equality with others; the claims of its adherents must, therefore, be examined on their intrinsic merits, and any claim must be admitted or rejected on the ground of political justice and expediency, and for that reason only." This will go all the length of the Romish demands. They do not care for the reason provided the substance is given them.

And I cannot help thinking that Dr Cullen had his eye upon both political parties. His late speech in Dublin has the following significant passage:—"I believe that the most influential and distinguished members, lay and clerical, of the Anglican body are with us, and that the principal liberal and enlightened Protestants of the empire wish us success." In the same paper from which I quote, reputed to be Dr Manning's organ, I find the following expressions:—"The resignation of Lord Derby in February 1868, threw the onus of further legislation at a very critical period on the shoulders of as high-spirited and active-minded a Premier as ever took office, Mr Disraeli." "He might 'level up,' but it was well known that he would not 'level down.'" "Regarded personally, and as the author of 'Lothair,' there is less reason to expect from him kindness and consideration towards Catholics than from Mr Gladstone, whose mind has certainly in former years been brought into more or less proximity to the Catholic creed." One naturally asks, what means this patting of both political leaders? There is a purpose in it, and taking the action of certain constituencies in the country, there can be no other conclusion than this—that Dr Cullen has "an expectancy" from either party, and will make the best bargain he can. I hope Protestants will look this in the face.

The endowment of Romanism is taking most rapid strides. Maynooth used to be looked at as a great mountain, but it has now become a mole-hill in proportion. The Rev. Dr Taylor of Birkenhead, at a late meeting in Liverpool, showed that the endowments in that town, out of local rates and imperial grants, would soon amount to £40,000 a year. A similar state of things will be found in almost every large town, and no doubt in some of the large parishes in Scotland. United and vigorous effort on the part of Protestants is more necessary than ever. The formation of an "*Independent Protestant party*" in Parliament is absolutely necessary, on the old ground and on strict Protestant principles. The body of the people are with us, but we need leaders, the sinking of political differences, and prayerful and determined action. The country is in a great crisis. In the words of an old writer, it may be said, "It is ill when religion is but a policy, but it is as it should be when our policy is religion."—I am, &c.,

London, Jan. 26, 1872.

G. R. BADENOCH.

CHRIST ALONE OUR PRIEST.

I NEED no other priest
 Than my High Priest above—
 His intercession ne'er has ceased
 Since first I knew His love—
 Through that my faith shall never fail
 Even when I pass through death's dark vale.

I need no other plea
 With which to approach my God,
 Than His own mercy, boundless, free,
 Through Christ on man bestowed—
 A Father's love, a Father's care,
 Receives and answers every prayer.

I need no human ear
 In which to pour my prayer ;
 My Great High Priest is ever near,
 On Him I cast my care—
 To Him, Him only, I confess,
 Who can alone absolve and bless.

I need no works, by me
 Wrought with laborious care—
 To form a meritorious plea
 Why I heaven's bliss should share.
 Christ's finished work, through boundless
 grace,
 Has there secured my dwelling-place.

I need no prayers to saints,
 Beads, relics, martyrs' shrines—
 Hardships 'neath which the spirit faints,
 Yet still sore burdened pines ;
 Christ's service yields my soul delight,
 Easy His yoke, His burden light.

I need no other book
 To guide my steps to heaven,
 Than that on which I daily look,
 By God's own Spirit given.
 And this, when He illumines our eyes,
 "Unto salvation makes us wise."

I need no holy oil
 To anoint my lips in death ;
 No priestly power my guilt to assail,
 And aid my parting breath :
 Long since those words bade fear to cease,
 "Thy faith hath saved thee—go in peace."

I need no human prop
 In that last awful strife ;
 Christ is my refuge, Christ my hope,
 My way, my truth, my life !
 On His own promise I rely,
 He that believeth ne'er shall die.

I need no priestly mass,
 Nor purgatorial fires,
 My soul to anneal, my guilt to efface,
 When this brief life expires—
 Christ died my eternal life to win—
 His blood has cleansed me from all sin.

I need no other dress,
 I urge no other claim,
 Than His unspotted righteousness ;
 In Him complete I am—
 Heaven's portals at that word fly wide,
 No passport do I need beside.

RITUALISM IN CLIFTON.

THE following report of the proceedings in All Saints' Church, Clifton, on Christmas-day, is given by an eye-witness, and published in a Bristol newspaper :—

"Travellers see strange things," and one who has been for many years absent from his native country is apt to regard her peculiar manners and customs with somewhat of the feelings of a traveller. While on the Continent I had heard so much of Ritualism, and curiosity compelled me on Christmas-day to satisfy myself of the truth of these reports by going to a place which I had heard mentioned as the "head-centre" of this peculiar religion in the west, namely, All Saints' Church, in Pembroke Street, Clifton. I have been long familiar with Catholic services, and have long ceased to feel any Protestant horror at the manner in which they were conducted. Elaborate ceremonial in them always seemed the right thing in the right place. But it struck me that the doings at All Saints' left all Catholic ceremonial that I had ever seen miles behind. The reality simply beggared description. The bowing and scraping, the curtsying and attitudinising, the crossing and recrossing, the dressing and undressing, the extraordinary evolutions of the choir, with the three officiating priests, like those of the chorus and principal actors in a Greek tragedy, doing their strophes and anti-strophes with rigorous punctuality, and the lights and the music, and the *tout ensemble*, made me rub my eyes to see if I was dreaming, and ask myself whether it was a waking possibility that such a tropical efflorescence of ritual could be

grafted on the "decent and orderly" services of the Church of England, as I remembered them in my youth. Yet there could be no mistake. When words could be distinguished they were in most cases the very words of our Protestant Liturgy. The voice was the voice of Jacob, but the hands were the hands of Esau. When morning prayers had been chanted through, sixteen candles were lighted, two of them being altar-lights. The law which forbids the latter to be lighted in the morning is probably evaded by the assumed necessity of lighting the rest. Three priests stood at the altar, as if matched against the world, the flesh, and the devil respectively, but who generally appeared to turn not their faces but their backs to the enemy. Their backs were certainly, contrary to general custom, the most ornamental, or at least ornamented, part of their persons. The Horatius of the "dauntless three," or central priest, bore on his white shawl (for such it seemed) the embroidered semblance of a trident, whilst his supporters had their shoulders decorated with embroidered braces, such as the Tyrolese peasants wear, but greatly elongated, and having no connection with trousers. Their movements appeared to sway those of two white clouds of satellites, boys and men, or seraphim and cherubim, which perpetually hovered about them. The evolutions seemed to me as difficult as those devised for the entertainment of the public by an ingenious ballet-master, and certainly bore witness to the perfect sobriety, in a carnal sense, of all the performers. One great element in the scenic effect was the bearing aloft of a tall brazen cross, with which reverences were from time to time made to the altar. I suspect that this cross is the symbol of the guild of the Holy Cross, a kind of Masonic Society, of which the High-Priest is the Grand Master, and the tenor of whose rules appears to be harmless enough, except so far that they prove the words of "Rule Britannia," about the subjection of Britons to slavery, to be founded on a popular fallacy. And connected with this also I suppose to have been a certain procession down the middle of the nave, the main object of which appeared to be to show the spectators that the vestments contained fellow-creatures and not in any sense lay-figures. And once in the communion service, the three priests put on and at once took off again three black caps, as if they were going to pass sentence of death on some one, and then, suddenly changing their minds, commuted it to penal servitude for life. As to the dramatisation of the communion itself, I should wish to say as little as possible, but whether in letter and spirit that Article of the Church was obeyed which pronounces that, by the ordinance of Christ, the elements are not lifted up or worshipped, I leave to the consciences of those immediately concerned. After the evening service, there was another procession "down the middle and up again," and a "Te Deum," during which the chief priest turned his back to the world, he having again put on fresh war paint in the shape of an elaborate cope or tippet. The whole concluded with a musical finale, which reminded me of the fine march in the opera of "The Prophet."

HOW THE YOUNG ARE PERVERTED.

THE Sisters of the Holy Cross wore under their habit a simple cross, which, opening with a spring, disclosed a crucifix; and in the case of another Anglican sisterhood, the bishop of the diocese having been invited to inspect the house, the sisters put away the crucifixes generally

in use until after the visit of the bishop's chaplain, when they were again brought out to be employed as heretofore. Possibly these acts may be exemplifications of the Tractarian doctrine of "Reservation."

It is known, however, that inmates of Anglican sisterhoods use crucifixes almost as commonly as nuns of the Church of Rome; and I knew of a sister who carried her crucifix to bed with her, as a child would carry her doll; in other instances, a picture of the crucifixion has been thus desecrated. The following account will, I think, tend to show that the crucifix is superstitiously used by Anglicans:—"A little child, who had been made a brother of Miss Sellon's enclosed order, was attacked by measles or some other disease incidental to children, and as his grandmother, with whom he was staying, proceeded to undress him, she observed that a crucifix, suspended round his neck and resting upon his breast, had rubbed the skin; she thought it must give him pain, and was about to remove it, when he exclaimed, 'Oh no, dear grandmamma, that was put there by my mamma Reverend Mother, and I must never take it off.' The mother of this child, very much against the wishes of her husband, had put herself under obedience to Miss Sellon, and belonged to the order of the Sacred Heart."—*Sisterhoods in the Church of England*. By Margaret Goodman, pp. 205-6. London: Smith, Elder, & Co. 1863.

THE UNITY OF TRUE PROTESTANTS.

IF the Bible cannot be a perfect standard of faith and morals, because men differ in their judgment with regard to some parts of it, there cannot be a perfect standard at all; for there never was a composition in human language, of which men will not form different opinions. It is blasphemy to say that God could not enable His servants to write in intelligible language, or to say that He purposely made His revelation to His creatures unintelligible. It is of pure mercy that we have a revelation from God at all; but it is no revelation if it do not speak to us in language capable of being understood. In point of fact, there would be no material misunderstanding of it, if men would apply an unbiassed mind to the study of it. This, however, is not the case in every instance, but quite the reverse in most instances. In the mind of the unrenewed man, in its best state, there is a latent bias against the holy doctrine of God's Word, which makes him an imperfect judge of its contents. Every fatal error may be traced to this origin, for much as wicked men hate the Bible, they are all desirous of getting it to speak their sentiments; hence the innumerable perversions of it, made by men of corrupt minds, to serve their sinister purposes.

He who loves the Word of God, and makes it the subject of his daily study, will not fall into any material error in the interpretation of it; and if all the men of this description throughout the world were to come together, it would be found that they were all of one mind with regard to that for which God gave us the Bible; that is, to show how such sinners as we are may be saved. This is so plainly revealed in the Bible that no man can mistake it, but he whose mind is biassed against it. He who hates the light loves darkness, and it is no wonder that he stumbles and falls into every kind of error. But all those who walk in the light of God's Word, see precisely the same things, and speak precisely the same things, in relation to all that about which the Bible

is chiefly conversant. This is a matter of fact, for the truth of which I appeal to every Christian who has had intercourse with other Christians, of whatever denomination, from any part of the world. There is no such unanimity among physicians or lawyers about things relating to their profession, as among Christians relating to things most assuredly believed by them all."—M'GAVIN.

PROTESTANT MOVEMENTS IN ENGLAND.

PROTESTANT EDUCATIONAL INSTITUTE—LECTURES IN LONDON.—Week-night lectures in Clerkenwell Church.—On Thursday evening, Feb. 8, the Rev. Robert Maguire, M.A., commenced the Educational Lectures in the parish church of Clerkenwell. The lower part of the church was completely filled, and the galleries nearly so, the majority of the congregation consisting of young men. The preliminary service consisted of selections from the liturgy, a portion of scripture, and hymns from special hymn papers; the hymns were sung very heartily, and without organ accompaniment. The lecture, which commenced at 8.20, was on "The Origin and Growth of the Papal Power in Christendom." It was a congregation of students, each one, male and female, for the most part taking notes, with a view to the competitive examination for prizes which will follow at the conclusion of the course; and for which the Protestant Educational Institute have offered £40 in prizes. Mr Maguire reviewed all the successive stages of the development of the Papal power:—The first step, in the assumption of the title of "Universal Bishop," by Boniface III., Bishop of Rome; then the grant of territory to the Pontiff by Pepin, the father of Charlemagne; and, lastly, the forgery of the "Decretal Epistles," now everywhere acknowledged to be a fraud, but which was part of the scaffolding by which the Papal claims developed into their ultimate extravagance and extent. The proceedings seemed to be generally appreciated by those who attended the service.

CLASSES AT RAMSGATE.—On Tuesday, February 6, two Protestant Educational Classes were opened at Ramsgate by Mr James Todd, the lecturer and examiner for the Protestant Educational Institute. The class for ladies was held in the Guildford Hall, at three o'clock. The large attendance of ladies was highly gratifying. The Rev. Mr Braithwaite took the chair. The subject of Mr Todd's lecture was "Papal Infallibility and the Vatican Council." The following were the points discussed:—"Importance of Infallibility to Romanists, to Protestants; Statements of the Dogma previous to the Vatican Council; Contradictory Opinions as to its *subjects* and *objects*; Definition of Vatican Council; the Pope infallible; What is the Church? Absolute certainty; Moral certainty; Rome's proof for infallibility from reason, arguments stated and answered."—Young Men's Class: In the evening a class was opened for young men, &c. The chair was taken by General Radcliffe. Mr Todd delivered the same lecture as that which he delivered to the ladies' class. At the conclusion the meeting was addressed by Rev. W. Braithwaite, Dr Henderson, and the Chairman.

PROTESTANT CLASSES IN DOVER.—On Thursday evening, Feb. 8, a large and enthusiastic meeting was held in the Wellington Hall, Dover. The chair was taken by the Rev. George Alfred Rogers, M.A., Vicar of Christ Church, who opened the proceedings in an admirable address. Mr

James Todd, the lecturer and examiner for the Protestant Educational Institute, then delivered a lecture on the "Secret and Avowed Principles and Tactics of Rome in England." The warm plaudits of the meeting testified to the heartiness with which the lecturer's arguments and statements were received. At the conclusion two Protestant classes were formed, one for young ladies and the other for young men.

BIRMINGHAM PROTESTANT ASSOCIATION.

THE twenty-fifth annual tea meeting of the Birmingham Protestant Association was held, Feb. 5, in Lovegrove's Royal Assembly Room, Temple Row. At the meeting which followed tea, the Rev. Charles Brittain presided, and amongst those present were the Rev. Isaac Guest, Messrs T. T. Horton, A. G. Dowling, A. J. Flint, J. Woodroffe, J. Wright (Dudley), W. Forbes (London), J. R. Boyce, T. H. Aston (honorary secretary), G. Beley, H. Sanders, E. Tuffley, J. R. Mackenzie, F. G. Harris, C. Jordan.

The Rev. I. Guest opened the meeting by reading portions of Scripture appropriate to the occasion, after which

The Chairman delivered an introductory address, in the course of which he dwelt on the importance of the association with which they were connected, and the necessity of openly and straightforwardly proclaiming the doctrines in which they believed and the principles on which they acted.

Mr H. Saunders moved, Mr E. Tuffley seconded, and it was carried unanimously, "That this meeting desires to express thankfulness for the success with which it has pleased God to bless the operations of the Birmingham Protestant Association for nearly a century."

It was moved by Mr G. Beley, seconded by Mr J. R. Mackenzie, supported by Mr F. G. Harris, and carried by acclamation, "That this meeting recognises the urgent need for the existence of Protestant Associations throughout the country; views with regret the apathy of the Evangelical clergy to the advances of the Romanising party within the English Church; and pledges itself to support this society in upholding the principles of the blessed Reformation."

Mr W. Forbes, of London, then delivered an interesting lecture on Ritualism.

Mr J. R. Boyce moved, Mr Charles Jordan seconded, and it was carried unanimously, "That it is the bounden duty of Protestant Christians of all denominations to unite in a solemn protest against the unscriptural doctrines of Popery, and demand the expulsion of those Popish teachers now in the Church of England, whose avowed aim is to un-Protestantise the Reformed Church."

Mr T. H. Aston proposed a vote of thanks to the lecturer, and, in doing so, asked for subscriptions towards spreading information concerning John Rogers, the martyr. He referred to the statements of the Rev. Charles Evans at the Church Extension Society, and said he should refuse to subscribe to the extension of Ritualistic churches. If that was what they meant, he was in favour of the disestablishment of the Church. (Hear, hear.)

The resolution was seconded and carried, a cordial vote of thanks was passed to the Chairman, and the proceedings terminated with the singing of the National Anthem.

PROTESTANT MOVEMENTS.

PLYMOUTH.—The Rev. W. Elliott, of Plymouth, has been lecturing with much vigour and success on the dangerous nature of Romish principles.

LIVERPOOL.—The Rev. Dr White has been elected, by a large majority, at Liverpool, after a keen struggle, as a member of the School Board, on the ground of his opposition to grants for Romish schools out of the public rates. His motto was, "Education and the Bible."

INVERNESS.—The Rev. David Sutherland, of Inverness, has commenced a large and interesting Protestant class, under the auspices of the Scottish Reformation Society.

ABO'S SEARCH FOR TRUTH AT TONGA.

THE Rev. R. W. Vanderkiste, of Sydney, writes:—"I need not tell you that the efforts of Popery, in the islands of the South Seas, have proved very hostile to Protestant missions. England is, I trust, not likely to forget the actions of the myrmidons of the government of the late Louis Philippe of France in the Society Islands, which are, as you are aware, a great arena of the operations of the London Missionary Society.

"When subsequent movements of the restless sea of politics hurled that potentate from the Gallic throne, and as a refugee to her shores he was sharing the generous hospitality of the nation whose missions he had suffered to be so injured, one of your poets, I well remember, sang:—

'The monarch who exiled the ocean queen,
Himself an exile is ;
Retributive justice here is seen !
Retributive justice *this* !'

"The exiling of Queen Pomare from her rightful sway, the usurping protectorate, the subsequent violent support of priests by the navy of France, are not forgotten.

"In another portion of Polynesia—I allude to the Friendly Islands—Wesleyan missions have suffered from the effects of Popery. Romish missions there are utterly insignificant when compared with our missions, both in respect of numbers and influence. Nevertheless, as you know, it is possible for a small and noisy clique to be very annoying.

"A pleasant reaction is now in progress, and our latest news upon the subject is from the Rev. George Minns, one of our missionaries stationed at Tonga.

"Amongst other interesting particulars, our brother mentions the conversion of three Romish teachers, and I will just give you an anecdote which he furnishes respecting one of these converts—Juliasi Abo. It appears to me that Abo must be somewhat of an original. But *great* allowances are to be made for these poor islanders. It was a strange way to carry out the injunction, 'Prove all things,' to *join* Popery in order to discover its genius and doings. Abo, of course, should never have identified himself with the system as a postulant, unless he had possessed some confidence in it. He appears, at all events, to have had very little. From the rapidity of his promotions, the priests appear to have possessed far more confidence in him than he possessed in them. He seems really to have been searching for truth, though by a curious mode.

"Juliasi Abo appears soon to have met with matters which anything but increased his confidence in Romish pretensions. The priests announced awfully, that any one within the pale of their Church eating meat on Friday, when they had prohibited it, would die, and that judicially, for such violation of the decree of the Church.

"Abo ate meat slyly to test this, and found himself quite as well and healthful as before.

"Then a miraculous intervention of the Virgin was announced. Of course Popery at Tonga, as at Toulouse, would be sure to produce miraculous interventions of the Virgin. A woman, it was stated, made a false confession and deceived the priest who gave her absolution, and she went to the sacrament. Mary, however, was at the sacrament too, and miraculously closed the mouth of this deceiving disciple, and thus prevented her from receiving the wafer.

"Abo resolved to test this too, and went with a fiction to confession, obtained absolution, and received communion too, with no intervention of the Virgin.

"Abo now boldly renounced Popery, and it is to be prayed and hoped that he may become a useful member of our Church.

"A great change appears to be taking place in the views of the native Papists of Tonga. Ebelahame Tunaki, the spiritual tutor of the Papists in a part of Mua (a district of Tonga), has renounced Popery. Fahina, the chief of Ralafuou, has also renounced Popery; so has Maamalaga, the ruler of Havelu. A very interesting work is evidently in progress.

"The population of the Friendly Islands is estimated at about 20,000, and 19,000 souls are returned as attendants on the worship of the Wesleyan Church. The arena, therefore, of this anti-Papal movement is only limited."

AN ILLUSTRATED HISTORY OF IRELAND FROM THE EARLIEST PERIOD.*

THE literature which circulates amongst the Irish Romanists is sufficient to account for the turbulence and disaffection which prevail in that unhappy land. Still to that literature must be added other influences for evil, and especially the influence of a priesthood trained in sedition at Maynooth, at the expense of the British Government. The book before us is by no means a very flagrant illustration of the kind of literature current in Ireland, and yet it contains explanations of the sort of disaffection to which we have referred, and which tends to baffle all the policy of our legislators who do not take into their account the peculiar spirit of Rome. Take the following as examples:—

"It is a most flagrant injustice that Irish landlords should have the power of dispossessing their tenants if they pay their rents" (p. 23).

"That the Irish people will eventually become the masters of the Irish property, from which every effort has been made to dispossess them, by fair means or by foul, since the Norman invasion, I have not the slightest doubt. The only doubt is whether the matter will be settled by the law or by the sword" (p. 30).

* By M. F. C. With historical illustrations by Henry Doyle. Irish National Publications, Kenmare Convent, County Kerry. New York: Catholic Publications Society. 1868, sixth thousand.

THE PRINCE OF WALES AT ROME.

THE answer of Mr Gladstone to the question put by Mr Newdegate in the House of Commons, in regard to the late visit of the Prince of Wales to Rome, and his private interview with the Pope, must be regarded as unsatisfactory. The going of the Prince of Wales, lately recovered from a dangerous illness, to a sickly place like Rome at all at present, was strange. But that the heir-apparent to the British crown, founded upon a rejection of the impious and tyrannical claims of the Pope, should have been privately closeted amidst all his inexperience with such a wily old diplomatist and schemer as the Pope, must create just alarm in every intelligent Protestant. The highest object of Romish ambition, of course, would be to get hold of the Prince of Wales. After their success with the Marquis of Bute, and others of considerable standing this may by no means be held by them to be impossible. Popery, with its glitter and amazing adaptation to human nature, has always had a special fascination for the great and mighty. On the other hand, nothing should be more alarming to this country than the very possibility of such a result, and the Protestants of the United Kingdom may well be on their guard. The following report of this interview, taken from the *Scotsman* of April 11th, and which evidently proceeds from a well-informed source, is sufficient to prove that something more than mere expressions of courtesy passed on the occasion referred to. Let us pray that the country may be preserved, not only from Popery, but from the possibility of anarchy and civil war.

The *Scotsman* says:—A correspondent of an Irish paper, writing from Paris, gives the following interesting account of the recent interview of the Prince and Princess of Wales with the Pope:—

It is my good fortune, through the great kindness of a respected dignitary of the Church here, to have been permitted to see a long letter which he has received from Rome, and in which is given a graphic description of the visit of the Prince and Princess of Wales to his Holiness the Pope. I cannot say if there is any involuntary colouring in the details; but I can assure you that the communication is from one highly placed at the Vatican. This letter was written on Wednesday last, the 27th, the day of the interview. The Prince of Wales had a couple of days before expressed a wish, through the usual channel, to pay his respects to the Sovereign Pontiff, and the Pope at once sent to assure His Royal Highness of the pleasure it would give him to receive him, which would be all the greater if the Princess of Wales accompanied him. Accordingly, on Wednesday forenoon, the royal couple proceeded to the Vatican. The King of Italy had offered his carriages, but the Prince refused the kindness on the plea that his visit to Rome was strictly *incognito*. His good taste in not exhibiting the livery of King Victor Emmanuel at the gates of the Vatican will be duly appreciated. Nothing could be more kindly and cordial than the reception by the Pope; nothing more deeply respectful than the bearing of the Prince and Princess. Her Royal Highness was dressed in dark blue in a remarkably simple manner, as a special mark of regard to his Holiness's feelings, for it is well known how much he detests gaudy attire in females. The Prince was in his plain black frock-coat, and wore lavender-coloured gloves. The Pope was in his usual long white robe, with

a small silken cap on the back of his head. The contrast was striking between the venerable and happy-looking old man, at the close of existence, and the handsome young couple who have scarcely passed the threshold of life. There are probably not in Europe two more conversible men than the Pope and the Prince of Wales, nor two men who, with less reading, are more entirely *au fait* in all the passing events and courtly gossip of Continental States. They were charmed with each other, and as the Princess of Wales looked now and then from the benevolent countenance of the old man to the animated face of her husband, her eyes were seen frequently to fill with tears. The Pope began the conversation by expressing the highest admiration for the public and private character of the Queen of England, and with a meaning smile, in which there was the slightest tinge of subtle Italian satire, he expressed his acknowledgments to those English Ministers who more than once had in the Queen's name offered him an asylum in British territory. "You see, Prince, I have not left Rome as soon as some of your statesmen thought." He then went on to refer slightly to his present position. "In my life," he added, "I am probably a great deal more happy than some of those who think they ought to be more masters at Rome than myself. I am not afraid of my dynasty. Do you know, Prince, who has charge of my dynasty? It is God. He has charge also of my inheritance and of my family. Do you know what they are? The Church. I can speak without offence to the Prince of Wales about the instability of royal houses. Yours is safely anchored in the affections of a wise people." "I am glad," answered the Prince of Wales, "your Holiness has so good an opinion of our people," with a meaning smile. The Pope comprehended him in an instant. "Ah! yes; I can respect the English people, because they are really more religious in heart and conduct than many a people calling themselves Catholic; when some day they return to the fold, how gladly we shall welcome those erratic but not lost sheep." The Prince and Princess smiled and slightly shook their heads. "Ah! my children," resumed the Pope, "the future has always strange surprises in store for the world. Who two years ago would have imagined that we should see a Prussian army in France? I venture to say your wisest heads thought it a thousand times more likely that the Pope would be at Malta than the Emperor Napoleon in London. And yet, you see, I am stripped of my territories, it is true; but God, who temporarily takes away dominions, can return it an hundred fold. Is the dynasty of the head of the Church less secure? I may be driven out for a time, but when your children and your grandchildren come to make visits to Rome, they will still, whether his temporal sway be greater or less, see, as you do to-day, an old man robed in white, pointing the way to heaven to hundreds of millions of human consciences. If he have not subjects near home, he will have hearts far away and everywhere." The Pope then referred to Ireland, and spoke in warm praise of the fidelity of the Catholics of that country. "You see, Prince," said he, "what persecution does; it does not make us worse Catholics. Your royal mother is now pursuing a different course from her predecessors towards that country, and she and you will find that good Catholics are always loyal subjects." He added that Ireland would require all the watchful energy of her devoted prelates, on whom he passed a high eulogy—"For," said

he, "the wolf, not of Protestantism, but of anarchy and infidelity, is abroad, I fear in the West." The "International" was alluded to, and the Pope and the Princess—the latter with great warmth—both agreed that no association tending to uproot religion and the ties of family, had any chance of taking root in the island of the West. The audience was infinitely more protracted than the Sovereign Pontiff usually gives, and both sides seemed charmed with the interview, and the Prince was made to promise another visit before leaving Rome. I have given you the full purport of the long letter I have seen, and have translated some passages of it textually, because I consider that an event so honourable to the advanced civilisation of the present age, and so opposite to the bigotry of even a quarter of a century ago, as a friendly—I may say an affectionate—interview between the Heir-Apparent of England and the Pope, cannot be without its interest to your readers.

SPENSER'S FAERIE QUEEN AND ROMANISM.

An Exposition of Book I., Cantos vii. and viii.

A PRIZE ESSAY.

(Concluded from page 259.)

WHAT a fearful image is that which Una presents of her deluded Knight!

"Thenceforth me desolate he quite forsook,
To wander where wild fortune would me lead,
And other byeways he himself betook,
Where never foot of living wight did tread,
That brought not back the baleful body dead."—(St. 50.)

A living creature walking about in a dead body! It seems utterly paradoxical. And yet how true it is, that he who betakes himself into paths of sin is dead while he liveth, dead in the truest sense, spiritually dead, "dead in trespasses and sins." And perhaps the deadliest of all sins is that into which the Red-Cross Knight fell. The doctrines and rites of Popery are very tempting to the carnal heart. They seem like truth, promising life and light; yet they are Satanic falsehoods, and can only deprive the soul of life, and shroud it in the gloom of death. Little wonder that Una calls Duessa

"Mine only foe, mine only deadly dread."

Not but that she has other foes. The Church has had countless forms of error to fight against. But she would lead us here to understand that they are as nothing in comparison with Popery. Indeed, all the leading features of the false systems of religion are incorporated in this huge system of iniquity. The Church, in the patriarchal days, had specially to contend against Paganism; and, under the Mosaic dispensation, her great enemy was Pharisaism. But Pagan rites and ceremonies, and Pharasaical pride and self-righteousness, have been continued and concentrated in the Church of Rome, the deadliest foe of the true Church of Christ.

Ere Una ends her sad tale, she begins to faint. But the Prince by her side is a brave warrior, worthy of his steel, and he pledges his honour, that until he rescues her lost Knight, he will not leave her.

"His cheerful words revived her cheerless spright,
So forth they went, the Dwarf them guiding ever right."

When first we saw the Dwarf, he was going behind his lady, carrying her goods. He is now the trusted pioneer in a momentous enterprise. "He that humbleth himself shall be exalted."

We come now to the eighth canto, which gives us the climax of the preceding adventures,—the victory of Prince Arthur over the Giant, the Dragon, and Duessa. The poet could not have opened the canto with a more appropriate thought than that which seems constantly to have possessed and gladdened his heart, the thought of God's providential care for his own. This is the golden thread which runs through the whole allegory. The righteous man's victory would be impossible, so many snares beset his path, that his death would be inevitable, unless for the sustaining and restraining grace of Heaven. And the Church, too, has ever an affectionate regard and an anxious solicitude for God's chosen ones, even for those who have most grievously backslidden from her. She loves them, and yearns for them; and though they be among the living dead, she will find them, or enthralled in Satan's sway, she will rescue them, that they may once more rejoice and be glad in her.

(Una's) "Love is form, her care continual;
So oft as he, through his own foolish pride
Or weakness, is to sinful bands made thrall;
Else would this Red-Cross Knight in bands have died,
For whose deliverance she this prince doth thither guide."

The Dwarf has at length descried the Giant's castle.

"Lo, yonder is the same
In which my lord, my liege, doth luckless lie,
Thrall to that Giant's hateful tyranny."

That is the castle; he has no hesitation about it, which is something strange, for we do not read that he followed his lord when he was carried away captive by the Giant; but it would seem that in his case such a prior knowledge was not necessary. His clear spiritual perception was sufficient to tell him that this was the Giant and Duessa's abode. Many a poor, humble, unsophisticated soul can detect Antichrist and Popery, where a highly-cultured and learned mind would fail to do so.

Bidding the lady stay behind, the Prince and his worthy Squire advance towards the castle, whose gates, as we might expect, are locked, and no one to answer. But the Squire carries at his side "an horn of bugle small," a wondrous horn, whose thrilling sound strikes fear into every breast, dispels all enchanting arts, and throws open every lock and gate. This horn is the Word of God, whose sound goeth into all the earth (Rom. x. 18). The Squire blows it before the walls of the castle, which makes the whole edifice shake, and every door of it to flee open. The giant, in horror, comes reeling out,

"And after him the proud Duessa came,"

seated on her hideous monster. The monster is described as being "bloody-mouthed, with late cruel feast," which very probably is an allusion to the fearful massacre of St Bartholomew's Day in 1578.

The encounter now begins, which the poet graphically describes in a series of grand images. The Giant and the Prince first meet in combat.

The Giant deals a tremendous blow with his club, which, missing its mark, sinks deep into the earth; and, ere he has it up again, the Prince maims him, by striking off his left arm. Thereupon,

“He loudly brayed with beastly yelling sound,”

which “his dear Duessa” hearing, she urged on her beast to his aid. But now the Squire, with sword in hand, gallantly steps in, and protects his sire from the unequal force which threatens him. The Squire proves himself quite a match for Duessa and her beast, and in fair fight would have manfully held his ground. But Popery scruples not to resort to the vilest means to gain her ends. Duessa plays the Squire an ugly trick. She has a golden cup in her hand, “replete with magic arts,” out of which many have supped death and despair; and she sprinkles its contents on his weaker parts, so that well nigh senseless he falls down before the beast. “And I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And the inhabitants of the earth have been made drunk with the wine of her fornications” (Rev. xvii. 3, 4, 2). The Squire is now under the claws of the monster; and may there not be in this image a mystical reference to the Scripture prediction, that ere Antichrist shall be destroyed, there shall be a falling away first (2 Thess. ii. 3). “Now, the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits (1 Tim. iv. 1). But the valiant Prince, grieved to see his son in this terrible danger, hastens to his rescue. “And high advancing his blood-thirsty blade,” he strikes off one of the heads of the monster. “And I saw one of the heads as it were wounded to death” (Rev. xiii. 3). The monster howls wildly, and would have cast her rider in the dirt, had the one-handed Giant not come to her aid. He, with desperation and hot rage, concentrates all his giant energy in dealing one monstrous blow, which the Prince receives on his shield, and which knocks him to the earth. He is in great jeopardy; but haply, as he fell, the veil came off his shield. Its dazzling brilliance perplexes and astounds the Giant, so that he lets drop his raised club; and the monster’s glaring bloodshot eyes are now stone-blind, and he helplessly tumbles “on the dirty field.” The Scarlet Whore cries piteously to her giant, “but all in vain;”

“For, since that glancing sight,
He hath no power to hurt, nor to defend;
As where the Almighty’s lightning brand does light,
It dims the dazed eyes, and daunts the senses quite.”—(St. 21.)

Strange that the Prince should have encountered the Giant for so long a time in such deadly conflict, and that now the flashing light from his shield is sufficient to render his huge enemy entirely useless. All that the Prince could as yet do by force of arms was only to strike off his left arm; and his right arm remained, which the prince, to his discomfiture, knew to be possessed of terrific strength. But now, the glancing beams from a shield completely vanquish the giant foe. Strange, indeed, but true; for it is Scriptural. There can be no doubt that one of the means by which Antichrist shall be finally destroyed is by temporal judgment. The

pouring out of the vials in the Book of Revelation images forth the wars, and desolation, and famine, and ravagings which shall come upon all those nations and dominions which are the abettors and supporters of the Scarlet Whore. But, after all that is done, it is only, as it were, the mere lopping off of the left arm; the Man of Sin shall still be about as mighty as ever, and certainly more savage. Indeed, it were impossible to vanquish him by earthly weapons, by temporal judgments. Remember the apostle's description of his character. He is "that man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped" (2 Thess. ii. 3, 4). He is swollen with spiritual pride; his abode is in the hearts of his vain puffed-up votaries; he is not, therefore, easily assailed by carnal weapons. After the sword and the scourge, and the pestilence have spent their dread havoc, he is found defiantly scowling in the deep and dark places of men's souls. He must, therefore, be met by spiritual weapons. Hence the poet's grand image of the shield. What is it but the glorious light of divine truth and wisdom, its piercing brilliance illuminating the whole inner being, and killing there all that would oppose itself to God? "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the *brightness* of His coming" (2 Thess. ii. 8). "Not by might, nor by power, but by my spirit, saith the Lord."

The Prince now strikes off the left leg of the Giant by the knee. What a terrific image of his fall!

"As an aged tree,
High growing on the top of rocky cliff,
Whose heart-strings with keen steel nigh hewen be,
The mighty trunk, half rent, with ragged rift,
Doth roll adown the rocks, and fall with fearful drift."—(St. 22.)

And now, behold the Giant's monstrous body collapsing into "an empty bladder," as the Prince decapitates him. Upton makes the remark, that the passage Rev. xvii. 8. is, translated in the words of Spenser, "that monstrous mass which thou sawest was, and now nothing of it is left." Duessa, in despair, dashes down her golden cup and crowned mitre.

"Such piercing grief her stubborn heart did wound,
That she could not endure that doleful stound;
But, leaving all behind her, fled away."—(St. 25.)

"Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the fruits that thy soul lusted after are departed from thee, and thou shalt find them no more at all. Alas, alas, that great city, that was clothed in fine linen, and purple and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought" (Rev. xviii. 10, 14, 16, 17).

Duessa is pursued by the Squire, who brings her back to his Lord "as his deserved prey." But what of Una all this time? She has from afar been anxiously looking on, and now she comes running to the brave victors, and "with sweet joyous cheer" greets them for their triumph. Her one overwhelming thought is the deliverance of her imprisoned Knight; and now on the very first possibility of rescue, she fancies she hears his piteous cry for help. Yet, ere she can give expression to her fancy, she enjoins strict surveillance over that wicked woman, for she it

s that has wrought all his ruin. The Prince then gives Duesza in keeping of his son, while he himself enters the castle. He calls, but no one answers.

"There reigned a solemn silence over all

Nor voice was heard, nor wight was seen in bower or hall."—(St. 29.)

Not even the voice he heard, which still was ringing in Una's ears. At last, he meets a decrepit blind old man, with a snow-white beard, and bearing on his arm a bunch of keys which open every door, but not knowing their use. He has a strange fashion of turning his face backwards as he moves forward. This is the punishment which Dante inflicts on sorcerers in his "Inferno." As, while on earth, they professed to see further forward than other mortals, so now in hell their faces are for ever turned backwards. But this dotard made no pretensions to sorcery; he makes pretensions to nothing at all; to every question put to him by the Prince, he gives the same stupid answer, "I cannot tell," "I cannot tell." His name is an index to his character,—Iguaro (Ignorance), the foster-father of the defunct Giant, and the keeper of the castle. The Prince takes the keys from off his arm, and gets admittance. Inside, there meets the eye a gorgeous array and wealth; but, oh horror! on the floor are clots of blood—the blood of babes and innocents, which is strewn over with "sacred ashes," that is accursed ashes, ashes prostituted to the fiendish rites of Popery.

"And there, beside a marble stone, was built

An altar carved with cunning imagery;

On which true Christian blood was often spilt,

And holy Martyrs often made to die,

With cruel malice and strong tyranny.

Whose blessed spirit from underneath the stone

'To God for vengeance cried continually.'—(St. 36.)

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, doest thou not judge and avenge our blood, on them that dwell on the earth" (Rev. vi. 10, 11). We are forcibly reminded here of Milton's grand sonnet, sounding like a trumpet-blast—

"Avenge, O Lord, thy slaughtered saints, whose bones

Lie scattered on the Alpine mountains cold;

Even them who kept thy truth so pure of old,

When all our fathers worshipt stocks and stones,

Forget not: in thy book record their groans,

Who were thy sheep, and in their ancient fold

Slain by the bloody Piemontese, that rolled

Mother with infant down the rocks. The moans

The vales redoubled to the hills, and they

To heaven. Their martyred blood and ashes sow

O'er all the Italian fields, where still doth sway

The triple tyrant; that from these may grow

A hundred fold, who, having learned thy way,

Early may fly the Babylonian woe."

The Prince sought through every room for Una's Knight, but without success; till at last he came to an iron door fast locked, for which no key in the bunch would fit. He cries through the grating, and there

responds "an hollow, dreary, murmuring voice." It is the voice of the Red-Cross Knight—

"Oh, who is that, which brings me happy choice
Of death, that here lie dying every stound,
Yet live perforce in baleful darkness bound?
For now three moons have changed thrice their hue,
And have been thrice hid underneath the ground,
Since I the heaven's cheerful face did view."—(St. 38.)

What a frightful state to be in,—that death would be preferable to it! The time during which he says he has been imprisoned has an allegorical significance, and with reference to it, we quote the words of Upton. "Una relates that her parents had been four years besieged by a monstrous dragon; according to the time mentioned in Rev. xii. 6—viz, 1260 days; or, as 'tis expressed in v. 14, 'to the woman were given two wings of a great eagle that she might fly into the wilderness, into her place: where she is nourished for a time, and times and half a time, from the serpent,' or monstrous dragon. This, Spenser, in a round number, and, poetically, calls four years. The Christians likewise continued in a persecuted state, till the time of Constantine—till somewhat more than three hundred years after Christ. Let us now interpret moons, years—the lunar, the solar—and perhaps we may find out Spenser's hidden allegory. In Rev. i. 11—the beast overcomes the witnesses, who, after three days and a half, rise again. And in Dan. vii. 25—the eleventh horn of the beast not only speaks great words against the Most High, but wears out the saints, which are given into his hand until a time, and times and half a time. Some interpreters may very consistently interpret the above passages in the same sense, as months, days, and years mean the same thing in the prophetic style; but poetry requires variety, and admits of latitude of interpretation; and 'tis very remarkable how our poet has varied the prophecy concerning the persecuted state of the Church, exemplified in Una's parents, Una herself, and in this Christian Knight."

"With furious force and indignation," the Prince bursts open the iron door—

"Where, entered in, his foot could find no floor,
But all a deep descent as dark as hell;
That breathed ever forth a filthy, baneful smell."

After groping about for a while, he comes upon the poor, emaciated Knight, and finds means to bring him out to the pure air of heaven. Una is bending over him now with tears and caresses, and she speaks to him words of hope and gladness; but there is no inspiring joy in her heavenly countenance, no music in her voice to him. For his spirit is dead; the little life in him seems only to be that which can scarce sustain his half-dead body. An awful picture of the wages of sin! The Knight had forsaken holy Una, and taken up with carnal Duessa; and "to be carnally minded is death." By the tender offices of Una, however, he begins to recover. And now he is called upon to behold the deceitful strumpet, who had wrought him all his ruin and disgrace, in her true character. When they had disrobed her of her royal apparel and ornaments, she appears—

"A loathy, wrinkled hag, ill-favoured, old."

Her one foot resembling an eagle's, and the other a bear's, are emblems of her ravenous and bloodthirsty disposition ; but this disposition is manifested in her, only in cunning and cowardice ; hence the image of the fox's tail. It is a frightful spectacle altogether, sufficient to sicken the stoutest hearts. But how many stout hearts amongst us would be the better of being sickened by the sight ! How many countless thousands embrace Popery, and reckon her very lovely and engaging—all that their souls can desire. Let every one then look on the ugly witch, and, as Cristopher North says, "suspect scarlet robes all the rest of your days." For—

"Such is the face of falsehood ; such the sight
Of foul Duessa, when her borrowed light
Is laid away, and counterfessance known
Thus when they had the witch disrobed quite,
And all her filthy feature open shown,
They let her go at will, and wander ways unknown."—(St. 49.)

"These shall hate the whore, and shall make her desolate and naked. And the woman which thou sawest is that great city, which reigneth over the kings of the earth" (Rev. xvii. 16 and 18). "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. xviii. 2).

Such, then, is Spenser's wondrous allegory,—behind which ever shines the light of Scripture truth and prophecy. As we have already indicated, the poet, while describing this contest between Una's deliverers and her foes, had in view the mighty Reformation struggle which took place in his own day. The allusions in the poem to contemporaneous personages and events clearly show that. But, as the ingenious Upton remarks, "Poetry requires variety, and admits of latitude of interpretation." It will have been anticipated, therefore, that this contest described by the poet, while having a reference to his own times, is mainly and essentially prophetic. Undoubtedly, his grand ultimate aim in it was to image forth the utter and final overthrow of Antichrist and Popery.

Shall Britain be the honoured instrument in God's hand in effecting this consummation ? It would almost seem so in the poet's vision. And the present aspect of the world shows that we are on the eve of a great contest between the Church of Christ and Antichrist, in which Britain inevitably must take a leading part. And, haply, though we, as a nation, have been drinking deep of the wine of the wrath of the Scarlet Whore's fornication, there are voices not unheeded all over the land taking up the angel's cry—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached up to heaven, and God hath remembered her iniquities. Reward her even as she rewarded you ; and double unto her double according to her works ; in the cup which she hath filled, fill to her double." "In the Lord Jehovah is our strength." "Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart : Be strong, fear not ; behold your God will come with vengeance ; even God with a recompense ; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing ; for in the wilderness shall waters break out, and streams

in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called, The way of holiness: the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

THE IDOLATRY OF ROME.

"THE Idolater of antiquity and the Papist of modern times are much upon a footing. The Church of Rome is at this day a corrupt Church, a Church corrupted with idolatry; with idolatry very much the same in kind and in degree with the worst that ever prevailed among the Egyptians or the Canaanites."—BISHOP HORSLEY, "Dissertation on the Prophecies."

DR DÖLLINGER ON THE JESUITS.

IN a recent lecture at Munich on the Jesuits, Dr Döllinger observed that the experience of the last three centuries has shown that, notwithstanding their activity and perseverance, the followers of Loyola have never succeeded in establishing anything on a permanent basis. They are like the Turks, of whom it is said that no grass grows where they have set foot. Their missions in Japan, in Paraguay, and among the savage races of North America, have long ago disappeared and left no trace behind. In Abyssinia (1625) they nearly obtained the supreme power, but nine years afterwards their mission collapsed, and they have not shown themselves in the country since. Of their toilsome labours in the Levant, in the Greek Islands, in Persia, in the Crimea, and in Egypt, nothing is left but a faint historical tradition. To Spain, its mother country, the Society of Jesus has always devoted its best services. Being themselves descendants of the Spanish race, and animated with its national spirit, the Jesuits have for sixty years laboured for the extension and consolidation of the Spanish monarchy in Europe. What was the result? Spain became depopulated and bankrupt; she lost one province after another, and, to use the words of one of her own historians, at the end of the seventeenth century this once mighty State became an insensible corpse—the skeleton of a giant. Their influence on the internal affairs of Spain was equally prejudicial. For two hundred years they and the Inquisition impressed their doctrines on the national life of the country, and the consequence was, that all the higher branches of education were suppressed, that science was mutilated and distorted, and that to this day Spain is the most backward country in Europe, except Turkey. When the order was abolished, a Spanish diplomatist at Rome truly observed that "the Jesuits are to us Spaniards a worm that gnaws into our entrails." In Germany (pursued Dr Döllinger) they brought on the disastrous Thirty Years' War, and they kept back the intellectual development of the Catholic States. It was they who completely undermined the old German Catholic Empire and prepared its fall. As the all-powerful counsellors of the Hapsburgs, they are responsible for the destruction of the liberties of the estates, the introduction of absolutism, and the persecution and expulsion of the

Protestants—that seed of unextinguishable hatred which the House of Hapsburg sowed in Protestant Germany, and which brought about, first the spiritual, and afterwards the political exclusion of Austria from the Fatherland. In Bohemia, which was long under the special protection of the Order of Jesus, they destroyed the old Czechish literature, they were the cause of endless executions, banishments, and confiscations among the nobility, and of the expulsion of nearly 30,000 families, and the present struggle between the Czechish and the German nationalities is originally traceable to their influence. In England the destinies of the Catholics have for a century been determined by the influence of the Jesuits at Rome, and by the hatred which they excited in the country, and we have seen what a weight of misery and persecution they brought on the shoulders of their unhappy co-religionists in that island. In Sweden the Jesuits attempted to reintroduce Catholicism by means of a liturgy which they had forced on the clergy, and with the assistance of Kings John and Sigismund, who were entirely devoted to them. The consequence was, that Sigismund lost his throne, and they were expelled the country. A little later they endeavoured in Russia, through their instrument, the false Demetrius, to obtain political influence and the submission of the Empire and the people to the Holy See; but their proselyte Demetrius was killed, and they were forced to leave Russia. In Poland they ruled for many years over the kings, the higher clergy, and the nobility; and Poland fell. In Portugal, in the sixteenth century, King Sebastian was entirely under their influence; they led him to undertake a foolish campaign in Africa, in which he lost his life and his army, and plunged Portugal into a precipice of disaster from which she has never been able entirely to recover herself. In France the Jesuits were the conscience-keepers of the Bourbons, who drove France into immorality and infidelity; and they corrupted the French Church to such a degree that it was powerless against Voltairianism, and fell to pieces at the first shock of the Revolution.

ROMISH DEMANDS AT THE BIRMINGHAM WORKHOUSE.

IN October last, the Birmingham Board of Guardians, by a large majority, refused to comply with an application from the Rev. Mr O'Hanlon, Popish priest, for a sum of £40 yearly as salary for his services at the workhouse. Previously, he had given his time, and a "Mass" room was placed at his service to be used on Sabbath afternoons. The Wesleyans use the same room in the evening. A correspondence took place in the local newspapers on the subject, the committee of the Birmingham Protestant Association instructing their secretaries to oppose the Romish demands. Tracts and papers were accordingly circulated, and the result was gratifying. Last month, the Rev. Mr O'Hanlon sent in a formal notice that he should discontinue to attend after the 17th instant. The guardians stood firm to their decision, and the Roman Catholics will now have permission to leave the house and attend the nearest Romish chapel. Thus, Popery asks for money from Protestant ratepayers to pay her priests to say mass; and unless her demands are complied with, she refuses to minister in the workhouse to the poor.

It is not a question of money only that is involved, but it is one of

status and influence—the Romish Church being determined, if possible, to be on an equality with the Established Religion. The Protestant Association may well take courage at the success of their efforts. From the following letter, it will be seen that the so-called Bishop of Birmingham, Dr Ullathorne, rightly understands the influence of the local Protestant organisation. It would be well if in all our large towns similar societies were on the alert to counteract Romish aggression:—

DR ULLATHORNE AND THE PROTESTANT ASSOCIATION.

To the Editor of the Daily Gazette.

SIR,—Dr Ullathorne is reported in your columns to have spoken of the Birmingham Protestant Association as being an “insignificant body of partisans.” The insult intended to be offered to a part of the community is quite in accordance with the arrogant tone of this “notorious” Romish ecclesiastic. His system (and we will not doubt but that the members or the communion to which he belongs “hold themselves responsible”) allows no toleration to those who hold opposite opinions.

Unchangeable in its intolerant character, it seeks to subdue all other sects to its iron bondage. Thus Dr Ullathorne may be considered a worthy representative of the Latin Communion.

We will briefly point out (and this shall be our simple reply to Dr Ullathorne's attack) how the Papacy and Dr Ullathorne ignore the National Rights of England. We are confident the ratepayers of Birmingham will ponder Dr Ullathorne's language given below, as published in the report on the Ecclesiastical Titles Act, and judge for themselves as to the danger of placing *Papery in power*, by allowing her priests to obtain incomes out of their pockets for the inculcation of such un-Christian and un-English teachings.

982. Question put to Dr Ullathorne: Consequently, the non-recognition of the Anglican bishops of the United Church of England and Ireland implies that you deny their existence altogether?

Answer: Precisely so; we deny their existence in every way, but that denial is simply because we consider that the Anglican Church, as a Church based upon valid orders, is not existent.

985. Question: But might not the people of England, and might not the Crown of England, and might not the Church of England, according to your own premises, take a totally different view, and say, “This is an invasion of our rights?”

Answer: I do not see how we can invade that which we take no notice of.—We remain, yours truly,

T. H. ASTON, Hon. Sec.
E. TUFFLEY, Assis. Sec.

Protestant Association, 49 Ann Street.

PROGRESS OF ROMISH REVOLT.

(From the Prussian Correspondent of the Times.)

THE religious budget of the week is particularly rich in literary controversy. The Pope has issued a *breve* to the editors of the *Correspondance de Genève*, an organ of the Jesuits, distinguished for its animosity against this Government and country. Of course, His Holiness warmly thanks the men who wield the pen so vigorously in his service, and gives them his apostolic blessing. Bishop Ketteler, of Mayence, has published a pamphlet accounting for the resignation of his seat in the German Parliament. Germany being on the high road to ruin, he declines to grace by his presence a Legislative Assembly the

morals of which he has failed to mend. To resist Infallibility to him is the same as turning atheist; and whoever does not believe in Pio ranks with those who deny the existence of the higher powers, and is bringing perdition upon himself and his country. If I tell you that the Right Rev. Herr Ketteler is of those German bishops who combated Infallibility at the Council, you will be able to judge for yourself whether his latest production is more likely to benefit or injure the cause of his unerring master. But the most important event in this field is the lecture with which Dr Döllinger has just concluded his historical *Collegium* at Munich University. Altogether abandoning his former cautious stand-point, he aimed his last remarks, not against the individual acts of the present Pope, but against the Papacy as an institution. "The Papacy," he freely asserted, "is based upon an audacious falsification of Biblical history. A forgery in its very outset, it has during the long years of its existence exercised a pernicious influence upon Church and State alike." If this is the way he deals with the Pope, you can easily imagine how he lashes the Jesuits. "Their very breath," he exclaimed, "is more deadly than pestilence. To Germany especially they have proved a worse enemy than the Turk and the Hun. They plunged this country into the 'Thirty Years' War,' which destroyed two-thirds of its inhabitants, and left it weak and divided against itself for a couple of centuries. They involved the Hapsburgs in the suicidal policy which could not but end in their exclusion from Germany. They cheated Spain of her world-wide dominion, sacrificed Poland, and so utterly degraded the Gallican Church that the political humiliation of France became a mere question of time." To these censures was added the certain conviction that, freeing themselves from Pope and Loyola, the German Catholics would some day join their Protestant compatriots, and establish an undivided national Church extending from the borders of Russia to the confines of France. It will be easily understood that these lectures of the venerable professor have created a sensation. Independently, however, of the *éclat* attaching to what may be called the conversion of the distinguished veteran, his admissions have an eminently practical importance. One of the difficulties with which Old Catholicism has hitherto had to cope was the reserved attitude of its originator. As long as Döllinger only stood up against the latest commands of the Pope, he alienated the friends of religious reform as much by his extreme moderation, as he attracted them by the energy with which he exposed what he regarded as error. But now that he has taken up such a decided attitude and thrown the Pope overboard, one of the most palpable obstacles that stood in the way of Old Catholicism is removed, and a chance afforded of ulterior progress. To derive as much advantage as possible from this fortunate turn, the Old Catholic congregations will hold another Congress in the summer, which may be expected to use very different language about the Holy See from what we heard at Munich last year. This time the Congress will probably assemble at Cologne. If the deputies make it the aim of their debates to satisfy the religious yearnings of the people without attempting to pin them down to notions which few in this country really believe, the Congress may sow good seed, even though the harvest may be retarded by the fitful state of the atmosphere.



NEW PAPAL MISSION TO AMERICA.

NEW PAPAL MISSION TO AMERICA.

WHEN the Emancipation Proclamation was issued by President Lincoln, the attention of the Pope began to be turned to the negroes of the South; and at the grand Romish Council in Baltimore, it was resolved to make special efforts to secure this newly-liberated race for the Papal Church. Accordingly, under the direction of the Propaganda at Rome, a large number of young priests have been in process of training for this particular service. And now the first instalment of missionaries have come hither from England. "The delegation, comprising the Rev. C. Dowling, the Rev. J. Gore, and two others, was sent out from St Joseph's Missionary House, near London, by Archbishop Manning, under the special sanction of the Pope." The priests now sent are English, and it is said that the English Roman Catholics have been charged with this mission as a sort of reparation for the sin committed by Great Britain in originally forcing slavery upon her North American Colonies. The ceremonies attendant upon the departure of the first four from St Joseph's took place about the 1st of December, and are thus described by the *Boston Journal* :—

"The students and visitors all assembled in the afternoon of a bright day, upon the 'Calvary' of the college grounds, and there, kneeling before the crucifix, they sang songs of praise and adoration. The archbishop then led the way to the chapel, where, attired in robes glittering with gold and silver, he delivered a glowing address, explaining the grandeur of 'the mission to the heathen of America.' Next came the administration of the 'Gospel vow,' after which the missionaries, clad in black, with crimson sashes around their waists, were seated in front of the altar, and the venerable archbishop and all his accompanying priests kissed the feet of the newly ordained, and afterward tenderly embraced them on both cheeks. The four priests were sternly enjoined to labour only among the negroes, and to be turned aside from their purpose by no degree of persecution, by no obstacle, however great."

It is said that the Rev. Mr Dowling is to be chief director of the enterprise, and that a mission-house will be established somewhere in Maryland, as the base of their operations. Another delegation of eight is soon expected, to be followed by still larger numbers, as needed. Graduates of Romish theological seminaries in this country, will also be enlisted in the work. It is claimed that liberal provision has been made by the Church for the support of the mission, although it is expected to be largely self-sustaining.—*Christian World*.

A MARTYR OF THE NINETEENTH CENTURY.

SIR,—The following paragraph is from the *Daily Telegraph* of the 13th March :—"Mr William Murphy, the 'Anti-Papist lecturer,' whose addresses gave rise to serious riots in many parts of the country, died in Birmingham yesterday evening. Mr Murphy was seriously injured in the riots which took place on the occasion of his lectures in Whitehaven in April last, and to those injuries his death is attributed." Here is a startling example of the "persecuting spirit of Popery"—an example that should rouse Protestants from their lethargy to set about at once demanding and defending their rights while they are yet within their reach. I hold that there was not in Mr Murphy's lectures anything of a necessarily inflammatory character. Neither was there anything which, if said of or against any other class of religionists than Papists, would have called forth or received anything but a verbal renunciation or refutation. But inasmuch as his statements with regard to Popery were correct and could not be refuted, her adherents had no ground for argument, nor so much as a foothold where they might stand to make a just defence.

The cause of Mr Murphy's death is to my mind a true example—a just illustration—of the cowardly course always adopted by Popery.

Afraid to "come to the light lest her deeds should be made manifest," by every means within her reach she tries to exterminate everything that would produce or increase light. Her efforts have ever been to shut out the light and destroy its disseminators. Hence she has ever tried to exclude the Bible and everything that would lead to scriptural knowledge. She seeks to shut the mouths of those who utter the truth, who declaim against her sins, who would set at liberty those whom she has bound, and warn those whom she seeks to enslave. Thus, in obedience to her rules—in accordance to her usage—when Mr Murphy spoke forth the words of truth, her bloodhounds were set to follow on his heels until they had hunted him to death.

Mr Murphy is, in my opinion, as much a martyr in the cause of Protestantism as any of the noble band of martyrs of the sixteenth century. The cause of his death is not a matter to be lightly regarded, seeing that it affects the personal liberty and safety of every Protestant. *Personal liberty?* Yes, liberty of speech, because through fear of bodily harm one is not allowed to utter the truth, and to warn others of what they believe to be injurious to themselves, subversive of the State and eventually also of liberty of action, because one is restricted in movement and location, seeing that in some places his life would be in jeopardy. This being so, surely it is high time that our Legislature took cognisance of the fact that a British subject, in Britain, has met with his death through the violence of a ruthless Popish mob, who imperil the lives of their fellow-subjects who dare to think and speak contrary to the ideas which they entertain.—Yours truly,

A SUBSCRIBER.

SCOTTISH REFORMATION SOCIETY.

THE annual meeting of this society was held at Edinburgh, March 26, in the rooms of the Protestant Institute, George IV. Bridge—Professor Balfour, and subsequently Colonel Davidson, in the chair. Among others present were—Colonel Young, the Rev. Drs. Begg, Smith, and Goold; the Rev. Messrs Scott-Moncrieff, M'Ewan, Balfour, Thomson (Richmond Street Church), J. Smellie, Archibald Smellie, W. Tasker, and A. S. Muir (Leith); Mr Leckie, Mr A. E. Macknight, advocate, Rev. W. K. Mitchell, Dr Colquhoun, J. G. Greig, Esq., John Dick, Esq., Alexander Church, Esq., &c.

After the proceedings had been opened with devotional exercises, conducted by the Rev. W. Tasker,

The Rev. G. Divorty, secretary of the society, submitted the annual report, from which the following is taken:—

"The past year has been signally fruitful in great events, as bearing on the history of the Romish Church. On the one hand, there is much to be thankful for; but not a little, on the other, to awaken the gravest apprehensions. The late Vatican Council and its results will always be memorable. It assembled on the 8th December 1869, the anniversary of the day on which the dogma of the Immaculate Conception was promulgated fifteen years before; and on the 18th July, 1870, the personal infallibility of the Pope was elevated into a dogma—an article of faith not only to be publicly professed by Romanists, but to be sincerely believed in their hearts. This culmination of blasphemy became the turning-point which ushered in a dark series of humiliating disasters. The very jubilee of triumph at Rome was the knell of

Rome's defeat and sorrow; France, the chief remaining support of Rome, immediately went to war with Germany; and the issue is matter of history. On the 20th September, 1870, the Italians took possession of Rome; and this prepared the way for the transference thither of the capital of the kingdom of Italy from Florence. The transference of the Italian capital to Rome, whatever may be its future issues, is a remarkable event. The Pope is no longer a temporal Sovereign. But this fact must not be misunderstood, as if warranting the conclusion that the powers of Antichrist are crushed and broken, and that henceforth it is a decrepit and harmless thing. Popery, though shorn of every shred of temporal power, is the same as ever. Though it has ceased for the present to stand out as a visible unit among the sovereignties of the earth, it can diffuse itself as a subtle and baneful influence, poisoning the very springs of life, alike in Churches and States, and permeating with blight and blasting every department of the social system. The spiritual independence of the Pope remains unimpaired by the change. Among other sources of trouble which have lately arisen to the Romish Church is a schism in Bavaria, headed by Dr Döllinger and his party. This is one of the direct results of the infallibility dogma. Döllinger deals with that dogma, not only as a theologian, but he raises a question of State policy; for he declares that the doctrine is irreconcilable with his duty to his sovereign and his country. The question is not a new one. It was discussed in England after the Reformation. A similar schism has more recently been reported from Paris. It is as yet on a smaller scale than that in Bavaria, but may lead to important results. There are indications that in other parts of the Continent rulers are beginning to see that the Popish system is verily a burdensome stone, that its whole spirit and tendency are antagonistic to civil and religious liberty, and utterly subversive of national prosperity and peace. In the midst of these stirring events, and while their lessons and warnings are ringing over the whole earth, it is something worse than humbling to contemplate the state of things in our own land. Scotland once knew the bitterness of Papal tyranny, but by God's help she threw off the yoke. With a great sum she obtained her freedom. But the history of the past is becoming vague and dim, the lessons of the past are ceasing to be operative, and the danger grows every year more imminent that this freedom, by being held too lightly, may again be lost. For many years the whole tendency of British legislation has been to encourage and strengthen the cause of Popery. The committees have employed every legitimate means for resisting hostile measures, and have endeavoured to circulate information regarding them to public bodies throughout the country, with a view to similar action being taken by them. These measures included—the Ecclesiastical Titles Repeal Act, Glebe Loan Amendment Bill, Charitable Donations and Bequests Bill, Prison Ministers Bill, Irish Poor Removal Bill, and Deathbed Bequest Law of Scotland. In 1829, when the Emancipation Act was passed, there were no monasteries in Britain; that Act prohibited the existence of such institutions. But in the face of that prohibition there are now 70 monasteries. They exist in defiance of law, and along with 233 convents, claim exemption from all inspection and control on the part of the civil authorities. They have been rapidly acquiring a vast amount of property, and the law has been evaded in creating a trust for its tenure. Some time ago a motion was carried in

the Commons for a committee to inquire into the whole subject; but its real object was evaded by restricting it to the question of property. The subject will to a certainty be again brought before Parliament; and unless the determined opposition of the country is awakened, the laws of the realm will be made to yield, and another of the bulwarks of the Protestant Constitution swept away. The committee regret to state that a telegraphic message was sent from Queen Victoria, through her Prime Minister, congratulating the Pope on the occasion of his jubilee. Referring to the steps taken for the instruction of the young, the committee state that it is exceedingly gratifying to find that a growing interest is awakened in this department of the society's operations. Classes for instruction in the distinctive truths of the Protestant faith have been in progress during the winter in Nairn, Inverness, Aberdeen, Dundee, Perth, Glasgow, Paisley, Greenock, and Loanhead. The society's travelling agents have continued their services during the year. They have visited all the towns and principal villages of Scotland, circulating information regarding the work in which the society is engaged. During the past year it was found expedient, by mutual consent, to effect a separation between the society and what was formerly its London organisation. The London Society now carries on the work in England under the designation of the 'Protestant Educational Institute,' while the work in Scotland is carried on by the Scottish Reformation Society."

Mr Divorty, in the course of some remarks upon the report, stated that during the past winter, the classes which had been in operation were attended by at least 900 persons, most of them young men and women, who received instruction in the Protestant faith, as opposed to Romish error.

Mr Leckie, treasurer, submitted a statement of the accounts of the society, which showed on the charge side of the account £1549, 12s. 11d., including £1239, 9s. 5d. of subscriptions. The discharge side of the account shows a balance in the society's favour of £216.

The Rev. Mr Thomson, in moving that the report be approved of, printed, and circulated, said that the society, being formed on a truly catholic basis, deserved the confidence and support of Protestants of all religions denominations in the country. The great object the society had in view was to arrest the aggressions of Romanism, and promote our common Protestantism; and they believed that the platform of their common Protestantism was sufficiently wide for all to meet together for that purpose. Referring to the action taken by the society, he alluded to the opposition given to the Prison Ministers' Bill, and stated that if it had passed nobody knew how many thousands of pounds would have been given annually to the support of Romanism. There would have been a premium given to crime, for the more prisoners the Romish system could manufacture the greater would be the demand for priests, and the greater the demand on the public purse. He believed that but for the existence of Protestant Societies, and the active and earnest exertions put forth to overthrow that measure, it would have passed.

The Rev. W. Tasker seconded the motion, which was unanimously agreed to.

The Rev. Dr Begg then moved—"That this meeting, being deeply impressed with the evils of the Romish system, and marking with interest the events now taking place on the Continent of Europe which

tend to advance the Protestant cause, rejoice in every effort made for the diffusion of the gospel in these countries." Dr Begg congratulated the society on the success which had attended the able and zealous efforts of their excellent secretary, Mr Divorty, during the past year. The events affecting Romanism in this country were, he said, in striking contrast to those which were taking place on the Continent. Not only was Romanism generally making progress in this country, but, by some of its most skilful agencies, it was entrenching itself again in the great centres of influence, not only in England, but in Scotland. They were surrounding and intersecting London, taking possession of Lancashire and Yorkshire—all those places in England which were most influential they were seeking to grasp and dominate over. Glasgow was a large focus of wealth and influence in Scotland, and the Romish system was seeking to take advantage of increasing power in that western metropolis. Perth had an imposing monastery overlooking the city, with six monks, who no doubt would make their influence felt as time advanced. These were somewhat discouraging circumstances; but, on the other hand, the efforts made by such a society as this, by their corresponding society in England, and by zealous men individually throughout the kingdom, were all encouraging. He rejoiced exceedingly in the existence of the classes which were now carried on so extensively and successfully in England, and were being still prosecuted with very gratifying results in Scotland. It was no small matter that 1000 persons in a single year here, and more in England, were made acquainted with the fundamental principles of Protestantism as against Romanism. He sometimes thought it would be an admirable thing to publish the Shorter Catechism with reference to the Romish controversy. Throughout that beautiful little manual there were constant references to the false statements and allegations of Romanists. In regard to the Continent, it was a most remarkable manifestation of the Providence of God that events there which at first sight seemed to turn against Protestantism had been so overruled as to turn directly against the Romish system. He had no doubt, for example, that the recent attack made by France on Prussia was intended to issue in a triumph to the Romish system. It immediately followed the declaration of infallibility, and he had no doubt that it was intended to be a demonstration against the most powerful Protestant State in Europe. If the French had been successful, no one can tell how many disastrous results would have flowed from it, not only on the Continent, but in Britain; for in Ireland the Romanists were full of expectation as to the result of that war. The tide, however, had been turned in the opposite way, and France, the great support of Romanism, had had her right arm broken. Spain had been taken from the clutch of Popery. Austria was comparatively free, and the Pope had been obliged to confine himself to a single residence, instead of being any longer the king of Rome. For 1800 years there had been nothing like what had just occurred in that city. There had been a controversy between Roman Catholic and Protestant ministers as to St Peter's connection with Rome, and the question was decided, after two day's discussion, against St Peter not only ever being Bishop of Rome, but of his ever having been at Rome at all. The result was that the Pope had forbidden his priests to enter henceforth into controversy with Protestant ministers on any such subject. Dr Begg then adverted

to the progress that Protestantism was beginning to make in Mexico and the Republics of South America, which had been mainly given to Romanism; and, in concluding, referred to the circumstance of the 24th November next being the 300th anniversary of the death of the great Reformer, John Knox. He earnestly trusted that the churches and societies of Scotland would not allow that important period to pass without making it the occasion not only for giving an impulse to Protestant truth as opposed to Römish error, but making it a time of special prayer to God that He would raise up other men to stem, by instrumentalities which He could easily employ, the growing tide of error.

Colonel Davidson seconded the motion; which was agreed to.

The Rev. Mr Scott Moncrieff moved the following resolution:—“That, considering the persevering attempts which are now being made to promote the interest of Romanism in this country, and being impressed with the importance of disseminating information regarding the Protestant cause, and also of instructing the young in the great principles of the Protestant faith, this meeting resolves to support the Scottish Reformation Society in its efforts for these ends.” He said that the resolution reminded him of that which was before their eyes in Great Britain at this time—the persevering attempts made to promote the interests of Romanism in this country. Although constantly before their eyes, it seemed impossible to awaken the people to a right sense of the jeopardy they were in. It was perfectly amazing the stupidity and apathy of the British people concerning the progress that Popery was making. They seemed to think that they had to do with something that was long ago put down by our forefathers. Educated men sneered at the very idea of the superstitions of Popery making way in this country. They forgot that some of the most accomplished men of Oxford and Cambridge had gone over to Popery. Then there were others who seemed to fancy that Popery was wholly unsuited to the genius of the country. Look amongst the upper classes, and see how many of the aristocracy had gone over. Two years ago, Archbishop Manning congratulated a large number of Romanists that they had now no occasion to defend the grand doctrine of transubstantiation—the Established Church of England taught it enough. He (Mr Scott Moncrieff) was thankful to believe that it was not so generally taught in the Established Church of England as Archbishop Manning said; but still in its truest and deepest meaning it was taught so constantly in too many of their pulpits, that it might be found there were working in the Church of England those who had taken off the edge of the old weapon with which they used to fight in the sacramentarian controversy, that transubstantiation is a lie. They expected to have a distinct opinion whether the men teaching that doctrine in the Church of England should remain in or not. He hoped that on that question they would have no shilly-shally opinion. He referred to the attractions in London for entrapping unwary Protestants, and adverted to the support given to Roman Catholic as compared with Protestant institutions by the New York Municipal Chamber, which was simply a den of thieves.

The Rev. Dr Smith seconded the motion; which was also carried.

On the motion of the Rev. Mr M'Ewan, the office-bearers, &c., were appointed for the year; and the proceedings terminated.

ROMISH VIOLENCE.

(To the Editor of the Bulwark.)

AVENUE ROAD, LEWISHAM, March 27, 1872.

DEAR SIR,—Herewith I send you an extract from the *Methodist Recorder* of the 1st inst., which, I think, will be of interest to your readers. It well illustrates the intolerant and persecuting spirit of Popery. With such facts before us, it is really astonishing how any can believe that Popery is now become innocent and harmless.—I am, yours truly,

A SUBSCRIBER.

METHODIST WORK IN THE NAPLES CIRCUIT.

At Pozzuoli, a town of fifteen thousand inhabitants, eight miles from Naples, a room has been taken in connection with the Wesleyan mission in the latter city, this being the first evangelical work attempted in that city, which is celebrated as the place where St Paul landed and sojourned seven days on his journey towards Rome. Two meetings have been peacefully held, a congregation of about one hundred attending the latter to hear the Word preached.

Last Monday evening, however, Signor di Pretoro, one of the Italian local preachers of the Naples Circuit, and Signor Donnarumma drove over to hold the third meeting, and this was the scene of great disorder. The excitement of the crowd, led on by the priests, would probably have ended in loss of life if it had not been for the energy and promptitude displayed by the sub-prefect.

The following account is copied from *Il Pungolo*, one of the Neapolitan daily papers, and shows that the bitter, persecuting spirit of Romanism exists as strongly as ever, and is only powerless because kept in check by a Liberal Government. All the Liberal papers have commented with more or less severity upon the conduct of the priests: On Monday evening there was a riot at Pozzuoli that nearly assumed grave proportions. The promoters of it, as usual, were priests and monks. In that city the Signori di Pretoro and Donnarumma have held peacefully two evangelical meetings, at each of which were present more than one hundred persons, everything passing off with the greatest order. But, on Monday evening, whilst Signor di Pretoro was preaching, there was heard upon the stairs a clapping of hands; it was the signal agreed upon, and in an instant the windows were broken by a heavy shower of stones amidst cries of "Viva i Preti" (long live the priests); the door was thrown open with great force, and an angry and excited crowd, headed by priests and monks, broke into the room. Di Pretoro continued as well as he was able amidst the agitation which had taken possession of the assembly. When he had concluded his sermon, the intruders shouted, "Viva i Preti!" "Morte agli evangelici!" (Long live the priests! Death to the evangelicals!) Others cried, "Morte ai Preti! Vivano gli evangelici! (Death to the priests! Long live the evangelicals!) "Let all live, death to none!" shouted Di Pretoro, and so calmed the tumult. A priest then asked permission to address *his children*, to which it was replied that he had full permission to preach in the churches and squares, but not in other people's houses, thus violating one of the fundamental rights guaranteed by the State; then followed fresh cries, and the meeting was broken up, the intruders breaking whatever they could lay their hands upon, and carrying away several articles of furniture.

Outside the building were masses of people, who were kept back by the Cavaliere de Maria, sub-prefect, the officers of the Carabinieri, and the head of the police, with a sufficient number of his men. The Cavaliere de Maria used every effort to protect the threatened lives of Di Pretoro and Donnarumma, even accompanying them outside the town until assured of their safety, assuring them that in any case he would know how to enforce liberty of conscience.

M. GUTTERIDGE.

Naples, Feb. 13.

THE PROTESTANT EDUCATIONAL INSTITUTE.

DURING the past month, the Institute has distributed important documents bearing upon the question of convent inspection and the Religious Disabilities Abolition Bill, with gratifying results. Large meetings have also been held, and every means has been used to arouse the public mind.

SHEFFIELD.

On the 9th of April, a great Protestant meeting was held in the Cutlers' Hall, Sheffield. Its aim was "to protest against the Religious Disabilities Abolition Bill, now before Parliament, the object of which is to remove the Protestant safeguards which surround the throne. Also, to promote the Bill for the appointment of a commission to inquire into the character and increase of monastic and conventual institutions."

There was a most influential and crowded attendance. His Worship the Mayor (Thomas Moore, Esq.) occupied the chair; and on the platform were—Lord Oranmore, the Revs. Dr Sale, G. Sandford, S. G. Potter, J. E. Blakeney, P. H. Good, J. O. Bevan, T. W. Fussell, J. Darbyshire, S. Chorlton, R. V. Taylor, J. Roe, J. Fegan, E. D. Ford, H. D. Jones, A. W. Hamilton, sen.; A. W. Hamilton, jun.; A. Braithwaite, J. Barbridge, J. Campbell, T. Smith, Dr Talbot, S. Earnshaw, F. C. Morton, C. S. Wright, J. W. Appleford, W. Knight, Alfred France, J. Russell, M.A.; J. Battersby, J. Aldous, E. Newman, A. M. Topp, T. Hulme, Major Kennedy, Messrs W. Ibbotson, T. Coll, G. Deakin, J. M. Jubbs, T. Hibbert, W. K. Peace, J.P.; H. Gartan, H. Wilson, Drs Balbirnie and Law, T. Atkins, &c. Letters of apology were read from the following gentlemen:—Sir John Brown, Mr William Overend, Mr Greaves Bagshawe, Mr Birley, M.P., Manchester; Mr Holt, M.P., North Lancashire; Lord Claude John Hamilton, Mr Cawley, M.P., Salford.

A powerful letter was read from Mr Newdegate, M.P., who deeply regretted his unavoidable absence. Lord Oranmore delivered a stirring speech, and the meeting was addressed with telling effect by the Rev. Canon Sale, the Rev. G. Sandford, Mr G. Wostenholm, the Rev. S. G. Potter, and the Rev. J. Roe. Important resolutions were unanimously and enthusiastically passed, and petitions were signed by the chairman in behalf of the meeting against the Religious Disabilities Abolition Bill, and for the inspection of convents.

RUGBY.

During last month, a series of five Protestant lectures were delivered in Rugby, by Mr T. G. Owens, in connection with the Protestant Educational Institute. The subject of the address in the Town Hall, on Friday afternoon, February 16th, was "Monastic and Conventual Institutions," and this lecture, which was reported at considerable length in the newspapers, excited the special wrath of the local priest, the Rev. J. R. Richmond. Mr Richmond advertised a series of four lectures on "Conventual Life," to be delivered by himself, on successive Sunday evenings, in the Roman Catholic Chapel, and reports of these lectures, which essayed to reply to Mr Owen's lecture, appeared in the local papers. Mr Owen then advertised "An Address in the Town Hall, in reply to lectures in defence of Conventual Life, by the Rev. J. R. Richmond, Roman Catholic Priest." This address was delivered on Tuesday evening, March 20, and J. A. Campbell, Esq., J.P., presided. The spacious hall was filled with a respectable audi-

ence, and the lecture occupied over two hours in its delivery. At the close the lecturer proposed the adoption of a petition to the House of Commons, which he read, in support of Mr Newdegate's forthcoming motion, in connection with Conventual Institutes. The motion was seconded by Dr Duke, and carried unanimously. The Rev. Dr Dixon, Incumbent of St Matthew's, then rose and proposed the following resolution, which was seconded by Mr D. Underwood, and carried unanimously :—"That this meeting, deeply impressed with the facts and documents which have been laid before it from authorised standards of the Romish Church, exhibiting the workings of Monastic and Conventual Institutions, desires strongly to express its opinions that these institutions are unchristian in their character, immoral in their tendency, inimical to the best interests of social life, and antagonistic to the welfare of the nation ; and that such institutions, if allowed to exist, should be subjected to periodical inspections by the civil magistrate." The Rev. Dr Dixon also moved, "that the cordial thanks of the meeting be tendered to Mr Owens, for his able and convincing lecture on 'Conventual Life,' and that it be printed as a pamphlet for general circulation." This resolution was seconded by Mr Bird, and carried unanimously. A vote of thanks was accorded to the chairman, and the meeting was closed with the benediction.

It is worthy of notice that a widespread interest has been aroused in Rugby and the neighbourhood in consequence of Mr Owens' labours. The newspaper press, also, has taken an important part in the contest. It appears that a portion at least of the reports of the lecture delivered by Mr Richmond in the Roman Catholic Chapel in Rugby, was supplied to the newspapers. This furnished the more reliable data for Mr Owen's reply. An excellent leading article, discussing in a fair and impartial spirit the question at issue, appeared in the *Rugby Advertiser* of March 30th. At this, the Romish priest took umbrage, and complained to the editor. In the following issue, the editor ably and completely vindicated his position and the truth, and claimed for the press that true freedom which we should heartily rejoice to see it enjoy. We wish more of our leading newspapers would speak out as faithfully as was done in this instance. The *Rugby Gazette* also deserves praise for a masculine leader on the same question, in its issue of April the 6th. The lecture of Mr Owens is now printed, and we hope it may have a wide circulation.

CLERKENWELL PARISH CHURCH.

The examination of the large and interesting class conducted in this church by the vicar, the Rev. R. Maguire, was held on Monday the 25th of March. There were sixty-two competitors, who continued earnestly engaged in their work for several hours.

BRIGHTON.

The two classes for ladies and young men respectively, conducted in the Pavilion and Town Hall, were examined on Monday the 25th of March, and the result was most gratifying. The past session in Brighton has been more successful than any heretofore.

CARLISLE.

There has just been an interesting examination of the twelve classes carried on here by local clergymen. We cannot speak too highly of the valued efforts of our friends in Carlisle.

WORCESTER.

The examination of the class conducted in Worcester under the care of the vicar, the Rev. W. Wright, has taken place satisfactorily. The prize distribution will take place on an early day.

STEPNEY.

The Rev. George Reynolds recently held the examination of his class, conducted in the Baptist Chapel, Stepney, and he has since distributed the prizes to the successful competitors. These consisted of valuable books offered by the Institute.

SOMERS TOWN.

Mr W. J. Grigg, associate of the Institute, has availed himself of the kind permission of his vicar, the Rev. Mr Stevenson, and is about to conduct a class for senior Sunday scholars in the schoolroom of St Mary's Church, Somers Town. Prizes in books are offered to this class.

BETHNAL GREEN, E.

Arrangements have been made for holding a class in St Jude's schoolroom, on Thursday evenings, in the east end of London, when lectures will be delivered by friends on various points of the controversy. "Thoughts on Popery," by the Rev. Dr Nevins, will be used as a textbook. Prizes in books are offered by the Institute. This effort is due to the worthy and zealous exertions of the honorary secretary of the East London Protestant Defence Association.

EASTINGTON, GLOUCESTERSHIRE.

On Monday evening, the 15th of April, Mr James Todd, the lecturer and examiner for the Protestant Educational Institute, gave a stirring lecture to a large meeting in the National School, Eastington. The chair was taken by C. H. Hooper, Esq. of Eastington Lodge, who introduced the lecturer in an able speech. The subject of Mr Todd's lecture was "Shall Rome regain her lost power in England?" The lecture exposed the designs of Rome, the persecuting and intolerant principles of Popery, the false and fraudulent pretences by means of which Rome has gained political power in England, the result of her obtaining ascendancy again, and the duty of Protestants in the present crisis. He concluded by explaining the important work carried on by the Protestant Educational Institute, and recommended the formation of a Protestant class at Eastington. A vote of thanks was moved in warm and energetic terms by T. Marling, Esq., and passed by acclamation.

Resolutions in favour of petitions to Parliament against the Religious Disabilities Repeal Bill, and in favour of Mr Newdegate's motion respecting conventual institutions, were unanimously passed, and the petitions signed by the chairman on behalf of the meeting.

LEEDS.

On Monday night, the 8th of April, a public meeting was held in the Philosophical Hall, for the purpose of distributing the prizes in connection with the Protestant educational classes, recently conducted in Leeds by the Rev. Robert Maguire, of London. The chair was occupied by Mr Wm. Ewart Gott, and there were present Mr Maguire, the Rev. John Blomesfield, Mr Gibson, and other clergymen and gentlemen. The

chairman, in opening the meeting, spoke of the great necessity of the work in which they were engaged. He believed that if the people of this town and neighbourhood were fully alive to the importance of this matter, there was not a building in England that would be large enough to hold them. He thought they were very well off in having such a calm, deliberate, well-judging friend as Mr Maguire. The Rev. R. Maguire next addressed the meeting in an excellent speech, explaining the necessity for Protestant classes. The Church of Rome, he said, had long been developing error in the Church and in the world. She once occupied the hearts of the people of England, until England, under the Reformation period, learnt a better way. Then, for some time, the people of this country were quit of Rome. Her influence was weak; but now she sought again to occupy her lost ground—that was to say, Romish error was once more coming very near to us, insinuating into all classes of society. But while Rome was actively engaged, what was our position? He was sorry to say that our generation was not prepared to cope with the forces that were brought to bear against it, the people being, in the main, ignorant upon the subject of the Romish controversy. Ignorance was the great danger of our time. As Rome was seeking to gain her former ascendancy, it was all-important that they should try to dispel the cloud of ignorance, and to take every suitable opportunity of teaching the plain truths of Christianity. That they had tried to do in the classes that had been conducted, and the papers that had been sent in he had read with considerable satisfaction. For the prizes there were nineteen candidates in the young men's class and twenty-nine in the young ladies' class. Seven prizes had been offered to the young men, but there were only six of the candidates who obtained the minimum of marks, whereas the minimum had been reached by fourteen of the young ladies. It had therefore been decided to increase the young ladies' prizes from five to ten. (Applause.) These prizes were then announced by Mr Maguire, and distributed by the chairman as follows:—Young Men—1, Mr Wm. Tate (145 marks), £5; 2, Mr Alfred Caldecott (129½), £3; 3, Mr Jas. V. Kempe (126½), £2; 4, Mr Thomas Hill (97), £1; 5, Mr Purchon (90), 15s.; 6, Mr Singleton (89), 15s. Young Ladies—1, Miss Clelland (117 marks), £3; 2, Miss Simpson (106½), £2; 3, Miss Hannah Irwin (96), £1; 4, Mrs Champness (92), 15s.; 5, Miss Smith (87), 15s.; 6, Miss Kate Smith (71½), 10s.; 7, Miss Catherine Hammond (71½), 10s.; 8, Miss Lillie Scott (70), 10s.; 9, Miss Bell (67½), 10s.; 10, Miss Louisa Goodall (65), 10s. The prize-takers were warmly applauded. A vote of thanks was passed to Mr Maguire, and the proceedings shortly afterwards terminated.—*Yorkshire Post*.

PROPOSAL FOR A UNION IN PRAYER IN MAY 1872,

SIMILAR TO THAT HELD IN DECEMBER 1869, AT THE TIME OF THE HOLDING OF THE OECUMENICAL COUNCIL AT ROME.

THE Hon. Arthur Kinnaird, M.P., having written to the Rev. Dr Merle D'Aubigné, "in the name of a few friends," suggesting that there should be a union for prayer in connection with the present state of the churches, and of the world, Dr D'Aubigné sent a letter in reply, of which the following are the most important parts:—

TO THE HON. ARTHUR KINNAIRD, M.P.

MY DEAR SIR,—I received your letter, in which you express the wish that in May next there should be a general concert of prayer. You speak in the name of some friends who met at your house. I felt that I ought also to call some Christians together to consider the matter, and I am now anxious to communicate to you their united opinion.

The idea of devoting some days to prayer, on the present state of the Lord's Kingdom, seems to us to be in accordance with the will of God, and we give it our cordial assent.

As, however, the state of religion on the continent of Europe differs from that of religion in Great Britain, and perhaps also from that in the United States, we are anxious to suggest an addition to your proposal, which we think would be both easy and necessary.

There are now in Christendom two adversaries which menace the religion of the Gospel: Romanism, on the one hand; Infidelity and Rationalism, on the other. . . .

We take the liberty of suggesting that it might be desirable, at the head of the topics for intercession, to insert one or two points, such as the following:—

"PRAYER, THAT THE DOCTRINES of salvation, of our fallen state, of faith in the expiation of the Cross, of justification, regeneration, and the grace that flows from possessing them, may become more living in every Protestant, by the grace of the Holy Ghost.

"PRAYER, THAT THE COMMUNION of each of us with Christ may be true, that each Protestant may be able to say with St Paul—*Christ dwelleth in me*; and that, having the mind of Christ, we may glorify the Saviour and win souls to Him.

"PRAYER, THAT THE HEAD OF THE CHURCH, to whom *all power is given in heaven and earth*, would graciously banish from the Church the errors of infidelity, rationalism, and superstition, and give repentance to the acknowledging of the truth; so that faith, charity, and concord may be restored to the Churches of the Reformation."

Evangelical efforts can only do good to Roman Catholics when they are dictated by love for souls, and are pure and living.

Such are the propositions which we venture to add to yours, and which we think will complete them.

While saying this, dear sir, we enter fully into your project. Yes, our prayers have been heard and answered. Our principal petition at the time of the Council at the Vatican was that the Bible might find its way into Rome. God threw down the walls that shut it out; and the Holy Scriptures are now in the streets of Rome, and are even preached and explained in different parts of the city.

More than this, one of the great events of history is accomplished. An ecclesiastical power had established itself upon the Seven Hills, desiring to wage war against the servants of Christ. The kings of the earth, such as Philip II. of Spain and Louis XIV. of France, gave it their strength, and shed the blood of the saints with their sword. Suddenly a marvel occurred, which we have seen with our eyes. The King of one of those friendly nations, the Sovereign of Italy, despoils this Power; and all the other Princes, even those which had formerly been the most devoted to it—France, Spain, Holland, Austria—forsook it. Not a hand was raised to help. It was despoiled, deprived of its palaces, of its town, of its state, of its revenues, of its crown. It is now desolate and naked. It has reaped the reward of the iniquities it practised during hundreds of years; and this has all occurred in the reign of one of the most moral of its rulers.

He who has done such things can do yet greater. Let us not fear to ask Him for much; let us ask Him in His infinite mercy to restore to all Christendom—Greek, Roman, Protestant (for we all need it)—liberty, truth, and love, that all may be one fold under one Shepherd.

May the Divine Head of the Church be Himself in the midst of our meetings! May He enable us by His Holy Spirit to pray to Him as His redeemed—as His friends, confiding in His promise—"If ye shall ask anything in My name, I will do it!"—Believe me to be, dear Mr Kinnaird, yours most faithfully,

GENEVA, January 18th, 1872.

MERLE D'AUBIGNÉ.

SUGGESTIONS FOR CARRYING OUT THE ABOVE.

1. THAT THE WEEK BEGINNING SUNDAY, THE 19TH MAY, AND ENDING THE 25TH, should be set apart for special prayer by Christians throughout the world for the above objects.

2. That not only where practicable public meetings for prayer should be held, but that everywhere private and social prayers should specially be offered up.

3. THAT THE SUBJECT OF INTERCESSORY PRAYER should form a prominent topic in the SERMONS preached, and addresses given on SUNDAY, THE 19TH MAY.

Copies of the above circular may be obtained on application to "E. J. M.," care of HON. ARTHUR KINNAIRD, M.P., 118 Pall Mall East. Translations will appear on the Continent of Europe.

PROPOSED UNION FOR PRAYER, MAY 1872.

AMONG the marvellous visions of the lonely isle at Patmos, we read of "golden vials full of odours which are the prayers of saints." What finite mind can take in the wide range of vision opened up by these words! Earth's heights of greatest altitude, or fairest scenes of most surpassing beauty—grand or broad as they may be—altogether fail to enable us fully to apprehend them, these mountain heights of seraphic communion and fervent intercession attained to by Abraham, Jacob, Moses, David, Isaiah, Daniel. But what we *can* attain unto, and ought to strive to realise, is the wondrous truth that these "prayers of saints" include the spiritual breathings and earnest supplications of unnumbered multitudes of all nations and kindreds and people and tongues. *This* is the blessed truth for us. What mightier argument could we desire to advocate a wide-world concert for prayer; and under its powerful invigoration shall we not exclaim, "O Thou that hearest prayer, unto Thee shall all flesh come."

In every age what wonders prayer hath wrought! The Bible is full of them, and *faith rejoices to believe what shall yet be revealed*, when, past the cloudy regions here, faith shall be sight, and prayer shall be praise; for "eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for him that waiteth for Him;" while the sorrowful refrain of the prophet, "and there is none that calleth upon Thy name, that stirreth up himself to take hold of Thee," indicates the place and power which individual and united prayer ought to hold in a healthy, living Christianity.

When strong and irrepressible inclinations for such hallowed exercises permeate any community, it is a token for good, as one (now in glory) wrote ten years ago, "No man who considers the signs of our times can doubt that multitudes in our day are earnestly seeking the favour of God. While thousands may remain as much immersed in the world, and as ready to perish as in any previous age, many are pressing into the kingdom now. Day-dreams are broken up; the soul is not at ease; *it must escape from its present position; it would walk at length with God.* And what has led to this? Why are so many stirred to unwonted spiritual activity? *The change has been preceded by prayer on the part of a few, and the answers have descended in rich abundance upon many.* From kingdom to kingdom, and continent to continent, the spirit of earnestness has spread. In proportion as prayer abounded, the blessing has been granted; and revived churches, revived households, and revived hearts have been the result. *But the depth and the permanence of these effects depend on the continuance of prayer.* Upon that point the Word of God is alike urgent and explicit. It teaches us to 'continue in prayer.' It says, 'Be instant in prayer,' and 'in everything by prayer and supplication with

thanksgiving, let your requests be made known unto God.' Jesus taught that 'men ought always to pray, and not to faint;' and as He taught He practised. He, at least, 'prayed without ceasing;' and we certainly have not accepted His religion in all its entirety, or in its heavenly symmetry, unless prayer be, or be becoming, to our souls what the light of the sun is to the eye, or vital air to the body; in truth, prayer is one of the most real of all real things."

How real it was when "much prayer was made without ceasing of the Church unto God" for Peter in prison, and the angel of the Lord opened the prison doors and let him go free! How real it was in the case of Saul, when, "as he was haling men and women to prison," the Holy Spirit arrested him, and of the persecutor the words were uttered by the Lord, "Behold, he prayeth." How real it is in the case of every one translated from the darkness of nature into the marvellous light of the gospel!

It is this feeling of *reality* in prayer that awakens such strong opposition to unions for it from the world, the flesh, and the devil. Whether man will or not, he is dependent, and yet by nature seeks to disown dependency upon a higher arm than his own; the evil heart of unbelief is ever departing from the living God, while the Evil One aims and schemes to dethrone God from the empire He has sole right unto over the creatures He has formed. Hence the power of prayer—when to one God and Father, through one Lord and Saviour Jesus Christ, and by one Holy Spirit, the prompter of prayer, the multitude of them that believe appeal for common grace and common strength to "fight the good fight of faith," and plead that the Triune Jehovah would arise and vindicate His thrice-holy name in the midst of the earth.

In the year 1869, startling announcements from Rome led to a general Union for Prayer among all evangelical Christians throughout the world, which was very cordially and warmly responded to.

It is impossible to estimate the good thereby effected. It is known only unto Him who "seeth not as man seeth;" but a few statistics from the statement published at the time may help us to realise *the extent of effort which was made*," that not a Christian on the earth likely to sympathise should be in ignorance." "Upwards of 70,000 copies of a circular were distributed by the large Missionary, Bible, Tract, and other Societies, or by the aid of those connected with magazines and periodicals. In addition to this, the religious press largely helped at home, on the Continent, and in America. The countries where it is known to have been sent are France, Belgium, Holland, Norway, Sweden, Germany, Russia, Austria, Switzerland, Italy, Spain, Portugal, Turkey in Europe and Asia, Africa—North, South, East, and West—including Egypt, Mauritius, and Madagascar, India, China, Australia, New Zealand, and other islands of the Pacific, the West Indies, North and South America." And now, after two years, again the call to united prayer is made, in adoring gratitude to the Lord, "whose eyes run to and fro throughout the whole earth, to show Himself strong in the behalf of those whose heart is perfect towards Him:" in deepest humiliation on account of the unbelief that restrains prayer before God—limits the Holy One of Israel; "in thankful remembrance of the answers vouchsafed;" and in earnest desire "that the Lord may accomplish still deeper changes, attesting both His power to sway temporal events" (as has been so remarkably witnessed during the last two years), and by His Holy Spirit to renew those still out of Christ.

NEW SERIES OF THE "BULWARK."

THE present Editor of the *Bulwark* takes this opportunity—before handing over the management of the work to his able successor—to make a few concluding remarks. In the good providence of God, he has now been connected with the *Bulwark* as responsible Editor, for twenty-one years—in other words, ever since its commencement in 1851, the famous period of what was commonly called the "Papal aggression." During all that time, he is thankful to be able to say that no number of the periodical has gone to press except in connection with his personal oversight and revision. Although he does not, of course, lay claim to have been always kept from error in judgment, and is, indeed, sensible of many imperfections, he is conscious of having invariably aimed at securing the high objects for which the periodical was established. The facts set forth, moreover, have never been challenged. This is a matter of no small importance in dealing with such a subtle, unscrupulous, and, he might add, litigious foe as the Papacy. It is sometimes difficult to keep our moral indignation within due restraint, in dealing with some phases of such a system as that of Rome; but it is of the last importance to avoid mere human feeling and prejudice, and be able to say that, by the grace and guidance of God, in speaking on this subject, we have not exceeded the bounds of undoubted truth, or the strong language in regard to it employed in the Word of inspiration.

The state of things which exists now is unfortunately even more threatening than it was in 1851. This arises chiefly from the fact that, whilst Romanists have been pressing on with increasing zeal and gaining fresh additions to their previous successes, some distinguished Protestants have been removed, leaving few worthy successors; whilst some, formerly zealous, have apparently given up the struggle. Yet we by no means regard the present state of things with despondency, or reckon our labours to have been without many tokens of a Divine blessing. Truth is never propagated in vain. We know from undoubted evidence that many have been aroused and instructed by our labours, not only in Great Britain but in all parts of the world. There are, besides, fluctuations in every great contest, and sometimes, whilst we are apparently working against the tide, the victory may be much nearer than we anticipate. That Popery is doomed to final destruction by Him whose great enemy it is, and who "must reign until He hath put all enemies under His feet," we know. That the time of its complete overthrow

is near, and is ever approaching nearer, is certain. Let us, therefore, be "steadfast and unmoveable." "In due season we shall reap if we faint not." "In the morning sow thy seed, in the evening withhold not thine hand; thou knowest not which shall prosper, whether this or that, or whether both shall be alike good."

I have much pleasure, now, in handing over the work to the able hands of my excellent friend and successor, Dr Thomas Smith. Apart from his thorough Christian principle, high scholarship, genial temper, and literary experience in various departments, he has seen much of the working of the Romish system in India, as well as in this country. No one, probably, could have been selected better qualified to conduct the publication with advantage. I trust he will meet with every consideration and encouragement in his important work, and I most cordially pray for his complete success.

JAMES BEGG, D.D.

*Edinburgh, 50 George Square,
June 1872.*

PROTESTANT EDUCATIONAL INSTITUTE.

THE annual distribution of prizes in connection with this Institute, took place at the City Terminus Hotel, London, on Wednesday, May 15th, Mr A. N. Shaw, one of the presidents, being voted to the chair, in the absence of Lord Harrowby, who had been announced to preside, but who had been prevented from attendance. There were present:—Rev. Dr Talbot, Sheffield; Rev. Dr Bayles, Sheffscombe; Rev. C. F. S. Money, Debtford; Rev. R. Maguire, Clerkenwell; Rev. S. A. Walker, Bristol; Rev. H. Hirsch; J. Holt Skinner, Esq., Blackheath; Dr G. H. Davis, Rev. R. J. Simpson, Lewisham; W. Delprat, Esq.; Rev. W. H. Foy, Rev. R. A. Taylor, Bristol; Rev. J. J. Scott Alexander, Edinburgh; Rev. A. Stuart-Muir, Leith; Captain Story, Rev. Dr Margoliouth, A. N. Shaw, Esq., the secretaries, and many others.

The meeting was very largely attended.

Mr Ross, assistant-secretary, read the following letters apologising for absence, from the noblemen and gentlemen whose names are attached, viz:—Lord Harrowby, Lord Fitzwalter, Lord Claude J. Hamilton, Captain Blackwood, Mr Newdegate, M.P., John Macgregor, Esq. Speeches, in reference both to the operations of the Institute and to other aspects of the Protestant struggle, were made by the chairman, Rev. Dr Bayles, Rev. Dr Davis, Rev. R. Maguire, Rev. Dr Talbot, Rev. S. A. Mather, Rev. W. H. Foy. It was stated that the number attending the Protestant classes had been 5000, and the shorthand classes 800; that during the year 41,000 had been addressed, and that tracts and pamphlets had been distributed to the number of 23,000,000, whilst a great amount of Parliamentary work had been done.

The subjoined is a list of the prizes which were distributed:—Mr Maguire's Class before Christmas:—1st prize, £7, J. Miles; 2d, £5, W. A. Edmonds; 3d, £2, T. Shirley; 4th, £1, J. C. Aubourg; 5th, £1, J. J. Wright; 6th, 10s., J. Owston. Mr Maguire's Class after Christmas:—1st prize, £10, A. W. Norman; 2d, £7, J. M. Ealden; 3d, £5, W. Green;

4th, £5; Jane Blanche; 5th, £4, S. Reeve; 6th, £4, W. Meadows; 7th, £3, T. Tinner; 8th, £2, C. H. Rowlandon; 9th, £1, S. W. Casserley; 10th, 15s., A. Maguire; 11th, 15s., J. Lovelock. Books were awarded to Messrs Adcock, Condy, Bray, Price, Sutcliffe, and Barber.—Mr Ross's Class:—1st prize, H. Hamlyn; 2d, J. G. Poole; 3d, T. Shea; 4th, J. Westbrook; 5th, G. R. Humphrey. Mr Todd's Class:—1st prize, W. F. Hazel; 2d, Mary J. Scammell; 3d, Emily M. Williams; 4th, S. Scammell; 5th, J. T. Ames; 6th, J. W. Stuttle; 7th, W. Mackness; 8th, W. N. S. Pellew; 9th, F. G. Ellerton. Mildmay Park Class (Mr Joseph Baker):—1st prize, £1, J. H. Maiden; 2d, 10s., S. Mansfield; 3d, F. Stammers; 4th, W. Harrison; 5th, H. Ashton; 6th, F. E. Hunt; 7th, W. H. Lane; 8th, E. Harrison.

With so much work done, and so large an outlay, this society requires the cordial and liberal support of Protestants.

VIOLENCE OF POPERY IN THE UNITED STATES.

THE recent exhibitions of Romish brutality in the case of Mr Murphy and otherwise, are fully equalled in the United States. It is indeed the natural manifestation of the system, and it will grow with impunity, and still more with encouragement. The following account of a Romish outrage is given in *Harper's Weekly Journal of Civilisation*, published at New York, April 13, 1872:—

ROMISH CRUELTY.—BY EUGENE LAWRENCE.

That cruel and murderous spirit, a trait of the dangerous classes who are found in most Romish countries, has received a new exemplification in a probably fatal assault upon a teacher in Pennsylvania. Nothing so frightful in religious history has recently occurred. In Italy and even Spain the hand of the Romish assassin has been stayed: it is left for America to offer the worst examples of Papal cruelty and intolerance, and to witness patiently outrages that in Rome or Vienna would meet with instant and terrible retribution. In the town of Centralia, Pennsylvania, E. C. Greene, a teacher generally esteemed, and of superior ability, is at the head of one of the public schools. He happened, in private conversation, to reply vigorously to a Romish acquaintance who argued against Protestantism, and had treated it with little respect. The conversation was reported to the priest; the next Sunday the Romish children were forbidden to attend the school; an effort was soon after made to remove Greene from his position; when the School Board refused to consent, the Roman Catholics formed a plot to murder him. Since the death of Jean Calas, at Toulouse, indeed, no act of religious violence has surpassed in cold, vindictive malice this dreadful scene enacted in a small town of Pennsylvania, under the protection of American law.

One morning the teacher—and it was but a few days ago—entered his school. He found sitting there three men whom he did not know, and one pupil, a Miss Strauser. The strangers had inquired for Mr Greene of the young girl, and were waiting for him. She saw them enter into conversation with him, but as he bent down over the stove to open the door, one of the men struck him a severe blow with a slung-shot. She now strove to escape, but a ruffian seized her and threatened to shoot her if she dared to give the alarm. With what terror and confusion we may well imagine, Miss Strauser was forced to look on while the assassins beat the teacher until they thought him dead, and then cut off one of his ears. They made their escape, and although several persons have been arrested and taken before Miss Strauser, she has not been able to identify any one of them. It is

possible that horror and alarm may have confused her senses. Meantime Mr Greene lies in a dying condition. After his terrible wounds, he contrived to get up, walk out of the school-house, and was found lying upon the earth bleeding and insensible. His head is severely cut, his skull fractured in two places, one ear entirely gone, and his mind has not sufficiently returned to enable him to relate the particulars of the assault, or describe the persons who attacked him.

That a citizen holding one of the most respectable and useful stations in the community, the head of a public school, should be set upon by assassins because he spoke openly in defence of his religion, is a circumstance in itself sufficiently shocking. No one's life or person, it seems, is any longer safe who ventures to doubt the divinity of Mary or the supreme prerogatives of the Pope. He is liable to have his skull fractured, his ears cut off, to be exposed without protection to the utmost malice of that large criminal population that seems to grow up naturally under the shelter of the Romish Church. Statistics show that more than three-fourths of our criminals and paupers are Roman Catholics. In the city of Rome, under the papal rule, the number of murders and assassinations in proportion to its population was infinitely greater than in any other city. But the circumstances attending the assault upon Mr Greene serve to render it singularly alarming. For some time before it occurred, the town of Centralia had been filled by the Romish priests and their adherents with pamphlets denouncing the public schools. The Romish population had been excited to intense fanaticism. The priest aided in encouraging the dangerous spirit of the people, and the assassins seem to have been urged on to their dreadful deed by the open countenance of the Romish Church; nor have priests or people repented of their crime even in the presence of their dying victim. It is stated that many Roman Catholics exult over his fate, and declare that he shall never be allowed to leave the town alive. Several Protestants who expressed their sympathy for the teacher have been threatened with violence, and are now removing from Centralia with their families, lest they, too, may be assaulted, maimed, or murdered.

What patriotic American can hear without shame and indignation this last outrage of the Romish population? Is freedom of speech no longer to be known among us? Is the press to be silenced by the worst elements of society? Shall a foreign sect be permitted to encourage in our midst murderers and assassins? A feeble effort has been made in a Roman Catholic periodical, to remove from its people the odium of a long series of acts of violence fatal to the peace of the community, by asserting that other sects are equally guilty with its own. But this assertion is plainly untrue. No other religious sect assaults teachers as at Hunter's Point, or leaves them bleeding and dying as in the school-house at Centralia. A Romish mob struck down with fearful wounds an ardent preacher at Ogdensburg and another at Seranton. Three times have the streets of New York been filled with bloodshed and terror by the religious bigotry of its Romish population. The Romish press, on several occasions before the fall of the priestly rule in our city, strove to excite its people to assault publishers and authors who ventured to denounce the fatal spread of Romish influence, the corruption and degradation of the Romish officials; nor is there any part of the country that does not abound in constant proofs of the malice and the cruelty that prevail unrestrained amidst the ignorant members of that sect, which alone opposes the education of the people. It is the bigotry of ignorance and of selfish isolation that has made our Romish population the source of political tumults, of private assassinations, of unbounded pauperism and crime. It is at the direct command of an Italian priest that they are taught to hate the teacher and the public school, to separate themselves from their fellow-citizens in the sloth and pride of a barbarous degradation, to create in our midst a mental China or Japan, and fill the cities of the new world with the cruelty and the vice that have just been expelled from the capitals of Europe.

Accomplished, intelligent, respected by the good and wise, Mr E. C. Greene has fallen a victim to the malice of a foreign sect and Italian priests. If he recovers, he will always bear with him the marks of the persecutor's hand; if he dies, his death will call down a bitter retribution upon the priests and the people who have plotted his destruction. Will any patriotic American rest for a moment while this great crime goes unpunished—while the martyr to his faith is dead, and his assassins are hidden by the sympathy of his religious opponents? Nothing but the most rigorous inquiry, the most decided punishment, will satisfy the indignation of the people. It is a case in which every citizen should interest himself, since it involves the welfare of all; it differs from every common assassination, since it is the most fearful of a long series of acts of sectarian bigotry, of Papal assaults upon the free school and the freedom of the intellect. Let every patriotic American aid in enforcing the rigours of the law, let the common voice of the country put an end at once to this reign of terror which the foreign priests would establish among us, and the wounds of the martyred teacher at Centralia will not have cried out in vain.

The condition of our foreign Romish population, in fact, is become so dangerous to public order and good morals as to require immediate legislative action. The poor vanity, the diseased intellect, of an Italian Pope has roused his spiritual subjects to new violence, to unexampled fanaticism. The ignorant and half-savage throngs who have swarmed over the ocean from the Irish shores are taught by their priests and bishops to avoid the softening influence of American civilisation, and live in isolated barbarism. "We will not permit our children to attend the same schools with yours, lest their faith and morals suffer," exclaims a Romish paper, representing a population from whence come two-thirds of the criminals that prey upon the community. "We refuse to pay your school tax," adds another, conscious at the same moment that eighty per cent. of the public and private charity distributed annually in the great American cities is doled out to Roman Catholic paupers, who, if they were educated, might maintain themselves. A Romish bishop in the West urges his flock to prefer ignorance to instruction at the public school; would revive the happy day when in Ireland the priest stood in the road that led to the parish school-house and whipped the children who attempted to enter back to their hovels. But it is quite impossible for any modern community to permit any portion of its members to remain in this dangerous condition; and every free state is entitled to insist that its voters shall be properly prepared for their important duties. We welcome the emigrants of Europe to our shores; but self-preservation demands that they shall submit to the processes necessary for their purification and enlightenment; at least, their children must be made to pass through the alembic of the public school, and be transformed into conscientious freemen.

Compulsory education is admitted in Europe to be the only effective means of combating pauperism and crime. The outcries of the priests have been everywhere disregarded; the idle prejudices of the superstitious treated with contempt; nor can the triumph of the system be longer delayed in our own country. We are weary of recording the growing series of Romish outrages. The assassins of Centralia, the Protestant families flying from persecution, the triumph and exultation of the instigators of the crime, the martyred teacher, must arouse the nation to decided action. If the Romish priests still object to the purification, the reform of their people, they may be pointed, as a conclusive argument, to their most recent victim—his fractured skull, his maimed head, and shattered brain.

ROMAN CATHOLIC MISSIONS IN JAPAN.

A MOST interesting article on this subject has recently been published in the *Quarterly Review*. From this, says an American publication, and other sources, we gather the following facts:—

In the year 1497 Vasco da Gama doubled the stormy Cape and landed at Calicut, on the Malabar coast. After many struggles to obtain a foothold in the country, it was finally decided at the Council of Portugal to "try the assistance of religion to conciliate the Indians, in consideration of the fruit they had gained for it in the kingdom of Congo." An application was accordingly made to the Pope for two Jesuit missionaries to go out to India, and Francis Xavier and Simon Rodriguez were appointed. But Rodriguez having been induced to remain in Portugal, Xavier set sail for the Indies, where he arrived, with his two assistants, on the 6th of May 1542, after thirteen months' voyage. He commenced his labours first in Goa by endeavouring to purify the corrupt and dissolute manners of the Portuguese colonists there. After a number of slaves and pagan inhabitants had been converted, he set out for the southern coasts of India. But Xavier, being ambitious to carry the Catholic religion to regions as yet unvisited by the missionaries, sailed first to Malacca, and then, on the 24th of June 1549, for Japan. He arrived, after a dangerous voyage, at Kagosima, where he seems to have been well received. He was greatly pleased with the country and the people, although, in order to communicate with them effectively, he was obliged to learn, first of all, the elements of the Japanese grammar.

When the religion of Buddha was introduced, five centuries before, the ancient idols of the empire had been broken. But Buddhism did not succeed, nor has it yet succeeded, in supplanting the primitive form of devotion. This was the worship of the Camis or Sintos, and consisted in the adoration of the powers of nature and the apotheosis of great kings and heroes. An effort was made not long since to revive Shintoism, or Sintoism, and establish it as the religion of the empire.* This may account for the recent intelligence from Japan that "the Buddhist priests in the country have been informed that their temples will be closed, and that they must enter the army as soldiers, or earn their living in mechanical occupations." Just as soon as Xavier had learned enough of the language he commenced his mission. The King of Satsuma granted to him an edict, allowing his subjects the liberty of embracing the Christian religion. This, however, was evidently done from motives of self-interest; for as soon as the Portuguese vessels sailed to Firando, instead of Kagosima, by which his enemy was enriched, he treated Xavier coldly, and ordered that any one who should receive baptism should be put to death. Removing from his kingdom, Xavier went to Firando, thence to Amanguchi, where he and his assistants took up their abode.

Here he was treated with great kindness by the native prince; a monastery was set apart for his use, and every facility furnished him for his work. In about two months, as the result of his labours, five hundred natives were baptized. But his fervid spirit could not rest. He was ambitious to go to China, and strike a blow at the very root of their superstition; so that, after a stay of only two years and four months in Japan, he departed November 20, 1551, for that country. Within half a day's sail of Canton, Xavier fell sick and died, December 2, 1552.

The two missionaries whom he had left in Japan were soon after joined

* Report of Missionary Society of the Reformed Church in America, 1871.

by three others ; and in 1556 the Provincial of the Order visited them, and selected for this mission the best missionaries. Following out their line of policy as a politico-ecclesiastical establishment, they attached their fortunes to those of the King of Bungo, a restless and ambitious prince. Soon the number of so-called converts increased to thousands, and twenty-seven years after his first interview with Xavier the king himself was baptized. The hostility between the Christians and the Bonzes, or Buddhist priests, became now more and more bitter. At length it broke out in acts of open violence. A cross had been overthrown by the Bonzes, and in revenge the Christians set fire to the dwelling of their opponents, burned some of their idols, and threw the rest into the sea. The first chief who publicly professed Christianity was the King of Omura, who was thrice expelled from his kingdom by the pagans for so doing. The Jesuits also found a powerful protector in a prince named Nobunanga, who, although he was a most cruel and tyrannical ruler, and was personally uninfluenced by the teachings of the missionaries, being himself desirous of deification, yet hated and destroyed the temples and priests of Buddha, and favoured the operations of the Christians. He was soon, however, conspired against, and was consumed in the flames which destroyed his palace. But still, amid the revolutions which followed, their cause prospered, and in 1587 they reckoned the total number of Japanese converts to be 200,000. Violent persecutions, however, arose against them from time to time, and instances of moral heroism are recorded worthy of the early days of the Church.

Another king was added to the number of the Christians, whose name, by baptism, was Don Augustin, but whose real name was Tsucamidono. He even allowed the fathers to employ force to induce his followers to become Christians. Thus in two years the baptisms, inclusive of infants, reached the number of 70,000, and in 1622 the Jesuits reckoned about 1,800,000 converts, with 900 priests, 124 of whom were of the Order of Loyola.

But in 1602 the hostile cruisers of Holland appeared in the Japanese waters, and they did what they could to expose the policy and designs of the Jesuits. Persecutions soon began to rage against the Catholics with great violence. Multitudes were put to death in the most cruel and violent forms. And yet not only the Jesuits, but also some Dutch writers, attest the constancy and heroic martyrdoms of even young children. Many, fired with the hope of obtaining the crown of martyrdom, made their way to Japan that they might suffer with their brethren. Certain it is that, however unscrupulous the fathers were in the means which they employed to gain converts, and cruel as they were to those who opposed them when they had the power, yet they were ready to sacrifice their lives in defence of their flocks.

There can be no doubt whatever that the Dutch, from mercenary motives, as well as from hatred to the Romanists, had much to do in occasioning these persecutions. They embraced every opportunity to stir up the Daimios against them and their Portuguese protectors, knowing that if they succeeded, the very lucrative trade, which the Portuguese had formerly monopolised, would fall into their hands. And in order to secure this they submitted themselves to the most humiliating restrictions. No foreigners were now, in 1637, permitted to reside in any part of Japan save Nagasaki, and a gibbet was raised on the Island of Decima bearing

this inscription :—"As long as the sun shines in the world, let no one have the boldness to land in Japan, even in quality of ambassador, except those who are allowed by the laws to come for the sake of commerce."

An effort was made a hundred years after Xavier first landed in Goa, in 1642, to commence a mission. Five Jesuits and three other priests landed in the territories of Satsuma, but they were almost immediately arrested and put to death. In 1709 the Abbé Sidotti, an Italian priest of good family, made a desperate effort to enter Japan. He succeeded in getting landed on the coast of Satsuma, where he was arrested, and detained in the neighbourhood of Jeddo until his death. Since then, until recently, no effort has been made by the Church of Rome to gain converts in Japan.

When the foreign priests were banished, and large numbers of the native priests and Christians were slain, the Japanese gradually lost all remembrance and regard for the faith of which they had heard. Those who still retained the name of Christian were kept under the strictest surveillance, forced to carry the image of some idol around their necks, and at stated times were called upon to worship the gods of the empire. Their descendants, who still exist at Yeddo, are despised as infamous, and only bear the name of a religion which they know nothing about. Very recently persecution has again raged against the Roman Catholics in Urakami. They were "deported from their country, treated with great severity, being confined in cages, exposed to the weather, and left to die uncared for when sick."*

The proclamation against the Christians has been renewed, characterising them as a "vile and corrupt sect," and posted on bulletin boards throughout the empire; and all the subjects of Japan have been "ordered not to attend any place of Christian worship."† We are, therefore, to receive with caution all those accounts which speak of the liberal tendencies of the present Mikado, and also of his efforts to shut up Buddhist temples, and to put their priests in the army or to send them to work.

And yet several things are evidently true. First, That these decrees of the government of Japan are principally directed against the policy and pernicious dogmas of the Romish priests. Secondly, A large number of young men are now being educated at the expense of the government in the Christian schools of Europe and America, and the report is that a number of young Japanese ladies are to be sent to these schools to be educated. Thirdly, Some men in high positions in the empire have embraced Christianity and have not been molested. Fourthly, Several young men who are being educated at the expense of the government have become Christians, and have so informed their superiors, and yet their support has been continued. In view of these things we can only hope and pray that the light of a pure Christianity may ere long break over all the millions of that vast empire.

But we cannot close this article without expressing our profoundest dissent from the decision of the American representative at the court of Japan. He, with the other foreign ambassadors, has united in a memorandum to that government, in which it is stipulated that if it will extend kind treatment to the Romanists of Urakami, they will confine the preaching of foreign missionaries to the foreign settlements, and PUNISH *them if*

* Missionary Report.

† Ibid.

they venture to proclaim the gospel outside of those limits. Now, it was all well enough for the American representative to agree with others to endeavour to stop persecution against the Romanists, but it would be a sad sight to see an American minister attempt to punish an American missionary for preaching to the heathen Japanese. We think it is high time that the attention of Government was called to the way that representatives, both in China and Japan, seem to be ready to sacrifice the interests of missions to the prejudice, ignorance, and blindness of these governments; and for it to enjoin upon them that missionaries are to be protected with all our power so long as they confine themselves to their legitimate work. It seems to us nothing less than a gross insult for an American ambassador to propose to *punish* American missionaries for preaching the gospel to the heathen. This memorandum would principally affect the Reformed Church missions in that country. They have three stations there, namely, at Yokohama, Yeddo, and Nagasaki; and five missionaries with six assistants, the latter all females. One of their number, Dr Brown, has charge of a government school, and is also engaged in translating the Bible into Japanese. They have been engaged there since 1859, and we trust that very soon all the barriers in their way will be broken down, and that "the word of the Lord will have free course and be glorified," even among the Japanese.

APPEAL TO PROTESTANTS REGARDING THE PRISON MINISTERS' BILL.

WHAT has been improperly called the Bill for "*Ministers*," but which should evidently be called the Bill to endow "*Priests*" in connection with all our prisons, has been again introduced into the House of Lords, and read a second time by a large majority. The second reading was moved by the Duke of Cleveland, and the Bill is apparently supported by the leading political parties on both sides. This is deplorable, and ought to lead to the most active measures of resistance on the part of all true Protestants. The following address on the subject has been issued by the Scottish Reformation Society:—

*Scottish Reformation Society's Office,
Edinburgh, 2d May 1872.*

This measure, which has passed second reading in the House of Lords, gives a perilous concession to Romanism, while the country is profoundly insensible to what is taking place. Rightly to apprehend the nature of the Bill, it is necessary to advert to the fact, that the fullest liberty is at present given by law to all prisoners professing to belong to another Church than the Established Church of England or Scotland, to receive instruction from ministers of their own persuasion, and that Roman Catholics enjoy this liberty equally with others. It appears that in some prisons there is an arrangement by which a Roman Catholic priest attends on certain fixed days, whether prisoners desire his services or not. If a Romish prisoner is ill, he may, if he chooses, have the priest daily. Nor are Romish priests slow to avail themselves of these legally-provided facilities of access to prisoners of their form of belief in all prisons in Britain. Where, then, it may naturally be asked, is the need for legislation to open the door wider to the priest, seeing that at present it is neither barred nor closed against him? It is evident that the country is threatened with this insidious and dangerous measure, because sacerdotal clamours for salaries out of prison funds, as compensation for sacerdotal services, have not been acceded to in some quarters. The design of the Bill is to enforce compliance with these demands. For

what does it propose? It proposes to make compulsory what Prison Boards have now permissive power to do; to coerce them under a penalty to appoint a chaplain—or rather to acknowledge as chaplain a priest who will be the nominee of the Romish Bishop, in every prison where there are ten or more prisoners professing to belong to the Romish Church. This priest is to be an officer of the prison; he is to have the status of a prison chaplain; he is to be entitled to a salary drawn from prison funds, varying according to the number of prisoners of his church, from £200 to £25. He is to have all facilities afforded to him for celebrating mass, and the other ceremonies of the Romish Church within the prison; and the Romish inmates are not to have it in their option to be present or absent as they please from the services which he performs. Absolute powers are given to the Secretary of State to enact regulations which “shall provide for the attendance and reverent behaviour” of Roman Catholic prisoners on the priestly functions of the Romish chaplain.

Whatever its pretext, this is, in plain terms, the object and effect of the Bill. It has been framed with the help of subtle counsel, and only the velvet paw is put forward. The mass is not once mentioned. Nor is there a word in it about Romanists, as distinguished from prisoners of other non-established religious persuasions, for all of whom it provides speciously and with an air of *quasi* impartiality. But every one who knows anything of the history of our prison legislation during the last few years, can trace here the restless scheming of the Romish party, so as not to be deceived by this benevolent pretext. The invitation held out to Protestant Dissenters to become State stipendiaries in the shape of Prison Chaplaincies, shows the mask sufficiently to defeat the object; it gratuitously insults the convictions entertained by many of them; and ungraciously ignores the unpaid services which all of them alike have hitherto rendered most willingly in prison, visitation and instruction over the kingdom, and in which, in time to come, they will doubtless be ready, from Christian impulses and without fee or remuneration, to bear their part.

Here, then, is a bill to endow a Romish priest out of public funds in every large town in the kingdom—a bill which, by turning every large prison into a masshouse—its priest being paid at the public expense—will largely increase our prison assessments. Is the country prepared for this? If Prison Boards do not bestir themselves, it may soon be too late for them to avert the mischief threatened. Estimating the inmates of English prisons by the return for 1868, there are at least sixty prisons in England in which this Act would place a salaried Romish chaplain: 4 to receive a minimum salary of £200, 5 of £150, 8 of £100, while, in a large number of prisons, priests would receive salaries ranging from £100 to £25. Were other denominations to avail themselves of the provisions of the Bill, the expenses of prison management would be enormous. In other ways, as the inevitable increase of the number of warders, the prison expenses would certainly be augmented by the operation of such a Bill.

Judging of Romanism by its fruits—looking, for example, at the tendency to insubordination and outrage in Ireland, which make it the perplexity of all British statesmen; looking at the effects of Romanism in France, Italy, Spain, every country where it holds sway, and where also the statistics of immorality and crime reveal a painful state of things—we are entitled to say that, while wrong in principle, it is a blunder, in point of policy, to subsidise a system which is so powerful to foster crime, and must therefore be impotent to cure it. Yet, were this bill passed, it would most likely become a stepping-stone to the demand of endowments to Romish priests elsewhere than within prison walls.

But we also lift an earnest protest against this bill because of the violence that it may do to conscience. However the fact may be accounted for, it is true that a large proportion of Roman Catholic prisoners do not wish to have the professional services of their priests. The return of 1862 shows that there were prisons in England in which not one of a large number of Roman

Catholics requested visitation by a priest. In many others the proportion of cases in which the wish was expressed was very small. Out of 173 Popish prisoners in Glasgow only 3 made request for a priest's visit in three months, and in Edinburgh Prison not one of 57 Popish prisoners did so. It is quite a conceivable case that an unhappy convict, born and baptized within the pale of the Romish Church, may, before or after he crosses the threshold of a prison, get new light on matters of religion. And is not a prisoner's conscience to be respected? Has he ceased to be a responsible being? If he wishes to absent himself from mass, which he now sees to be idolatry, is he to be forced to witness it? Yet, if we read this bill correctly, it gives authority to the Secretary of State to enact regulations which would put it in the power of any priest to coerce the conscience and over-ride the scruples of a convict in such circumstances. This were surely an offence against liberty of conscience not to be tolerated in this free country. We object, therefore, to the dangerous powers which the bill proposes to confer on the Secretary of State.

It is earnestly hoped that public bodies will at once send petitions to the House of Commons against this measure. Let men of influence throughout the land—all leal-hearted Protestants—who value our free Constitution, and are prepared to resist the grasping spirit and dangerous encroachments of the Romish hierarchy—give their representatives in Parliament to know, that the great heart of this country is yet sound in its love of the Bible, and in its determined hostility to Romanism.

THE BLESSINGS OF BIBLE KNOWLEDGE.

"THE history of Pagan nations is an instructive study, though it is little else than a narrative of crime. It teaches us how helpless man is to guide himself in the path of virtue and happiness by his own unaided powers: it teaches us how much we are indebted to the Bible—how much of our social advantages we owe to its pure spirit, which has breathed over the chaos of nations, and brought order, light, beauty, and fruitfulness from the shapeless void: it teaches us that 'the lines have fallen to us in pleasant places,' where the endeared names of husband, wife, parent, child, speak with a tenderness to our hearts which we cannot appreciate, unless we have traced in the history of the past how little these ties have been valued. No author sets this in a stronger light than Tacitus, in his 'Morals of the Roman Empire.' The hand of that masterly historian must have trembled as he delineated the picture. There you will find a narrative of all that can shock the tenderest sensibilities of our nature, all that man can perpetrate in crime, all that the arch-enemy can bring up from his dark kingdom to disturb and ruin. Suspicion, massacre, and licentiousness—the conspiracy of wives against their husbands, and husbands against their wives—men everywhere falling on their own sword—families whose peace is disturbed by violence, and ruined by intrigue—children sacrificed by the machinations of a mother—a wife murdering her husband for the purpose of wedding her paramour—women 'practised in the trade of poisoning'—this is Paganism, and in the most enlightened age of Rome. But it is not Christianity. Let a man compare the present state of society in Protestant countries with the state of society under the dynasty of the Cæsars, and he cannot fail to see what the Bible has done for our social institutions. Let him go into the interior of the first and most polished families in Rome, and he will bless God for a supernatural Revelation." *Obligations of the World to the Bible by Dr Spring, pp. 134-5.*



ROMISH IDOLS—THE CRADLE.

ROMISH IDOLS.—THE CRADLE.

THE idols and relics of Rome probably exceed in number those of any other city, ancient or modern, and the accumulated spoils of centuries of superstition—of holy hair or teeth, of bones, clothing and utensils, of dolls and puppets, of paintings by Luke and needlework by the Virgin, of nails, splinters of wood, and chains from the prisons of the Apostles, of an infinite collection of insignificant and worthless articles—have been adopted by Popes and priests as a necessary element of the true faith. The idolatry of the present age has surpassed all preceding systems in folly. Tyre and Carthage, worshippers of the brazen Moloch, were at least moderate and respectable compared to the degrading imbecility of the Roman ritual. Moses would have seen with strange contempt the graven images of the Papal city; Numa would have wondered at the degradation of his posterity. No chief Congo has so many fetiches, no Greek or Roman capital was reduced to so low a grade of religious worship, and the throngs of spectators who have annually gathered to witness the splendid pageants of Papal idolatry can never complain that they have been disappointed in the numbers or the variety of the objects of veneration.

The artist has represented on this page one of the rare treasures of the Roman Church. Twice only in each year the cradle of the babe Christ is exhibited at the basilica of St Maria Maggiore. On Christmas-day a great throng fills the ancient church; a thousand candles gleam over the dim and motley scene; incense rises in thick clouds; the softest music floats from unseen lips; and there, beneath a canopy, is placed, enclosed in a rich urn of silver and of crystal, the true cradle of Bethlehem. The music pauses, the service ends, the relic is reverently lifted up by attendant priests with awe and fear, and a stately procession moves down the nave to exhibit the cradle to all the people. The crowd presses forward to gaze; the superstitious tremble at the near approach of the Holy Manger; the Roman pickpocket abstracts the purse of the adoring convert—nor can priest or Pope blame him for a theft less hurtful than their own unblushing fraud. No one of any intelligence believes that the Holy Cradle is anything but a deception or a delusion. Ignorance and fanaticism, cunning and avarice, are the common source of Roman idolatry. The Bambino and the Holy Cradle, the hair or clothes of the Virgin, the thorn from the crown, a piece of the true cross, of the sponge, the seamless coat, the finger of St Thomas, the under garment of the Virgin, and the endless list of relics and idols, indicate only the extreme degradation of the human intellect under the Papal rule.

The schoolmaster, it seems, is about to visit Rome, notwithstanding the severe denunciation of a Manning or the painful lamentation of a Pope. It is doubtful if the Papal city can long retain its pre-eminence as the chief centre of modern idolatry. When schools are plentiful; when it is taught that graven images are an abomination; that a wicked priest is worse than a wicked layman; that honesty, morality, and humanity are needful even to a successor of St Peter; that Papal Rome has been for ages a den of crime, of tyranny, and of fraud—it is probable that a host of relics will be thrown into the Tiber, and a new reform sweep over the capital. Why should not the Roman people elect the next Pope in accordance with the privileges of their ancestors?—*Harper's Weekly Journal (New York), March 16, 1872.*

ROMISH PRIESTS IN PRISONS.

THE following address embodies facts of great importance, to which the immediate and earnest attention of Protestants should be given :—

A bill entitled "Prison Ministers' Bill" has passed the House of Lords and is now in the House of Commons. The amendments in the House of Lords in no way affect the principles of the bill, but only limit by a few pounds the salaries proposed to be paid to Romish priests as chaplains and permanent officers in the prisons of England and Scotland.

The bill provides that the Act of 1863, which *permitted* magistrates to make such appointments, be made *compulsory*, and that under a severe penalty ; also, that Romish priests shall be appointed and constituted chaplains to all prisons containing ten or more Roman Catholic prisoners, and when so appointed said priests shall be made "officers of such prisons," and "shall stand in the same position, as nearly as circumstances will admit, as the regularly constituted chaplain" (clause 4):

The bill also provides that if local magistrates fail to comply with the above provision, the Home Secretary shall then have power to make such appointments (clause 3). It is also proposed that the Home Secretary may make from time to time such regulations, and provide such *means* and *facilities* for the due celebration of Romish worship as he may think proper.

1. It is unconstitutional to give such power to a Home Secretary over institutions supported chiefly out of local rates, governed by the local magistracy.

2. The appointments of Popish priests does not lie with the civil authorities, but with their ecclesiastical superiors, and therefore their position is in no way analogous to the appointment of Protestant chaplains, for the former are the servants of their bishops, while the latter are the servants of the magistracy. Hence, no appointment of a Romish priest can be made but by the authority of a Romish bishop, or dismissal take place without his sanction. Instances have occurred of priests violating the prison rules where they have been appointed under the Permissory Act of 1863, and in Government prisons. Should the judgment of the Romish bishop therefore not coincide with that of the magistrate, by clause 4 of the above bill the Home Secretary would have the power of supporting the views of the Romish bishop as against the prison authorities. This is illustrated in the case now pending in Ireland, of Dr Cullen, the Poor Law Commissioners, and the Board of Education, against Priest O'Keefe.

3. Under the bill no liberty is given to a Roman Catholic prisoner to refuse the ministrations of a priest, as is provided in the Permissory Act of 1863 (sec. 3). Hence the fact of his name being entered in the prison books as a Roman Catholic on entering the prison will subject him to the services of the priest in defiance of his wishes. This gross spiritual oppression may be perpetrated within the walls of a British prison.

4. It is altogether contrary to the principles of the Protestant constitution and general morals that such appointments should take place, because the doctrines of the Church of Rome, in regard to many crimes, are such that magistrates must condemn what priests through the confessional, and by their obligations to their superiors, and by their textbooks, must teach. The general tendency of the whole teaching of the Church of Rome is not to diminish crime, but to increase it. This is amply proved by the large proportion of Roman Catholic criminals in the prisons of Great Britain, and by the statistics of crime in Roman Catholic countries. For example, the proportion of murderers to each million of the population in England in 1857 was 4, whereas in the Papal States in 1846 the proportion was 113. According to the Parliamentary returns of 1862, the proportion of Romanists to the other criminals in convict prisons was 18·6 per cent., or nearly one-fifth of the whole prisoners, whereas the Romish population in

England is not above one-twentieth of the whole. A similar proportion was shown in county and borough jails. If we refer to Ireland, a like result is found; 44·3 per cent., or more than four-fifths of the criminals being Romanists, while the Romish population is not more than $3\frac{1}{2}$ to 1 Protestant.

5. The bill makes no limit to the expense of providing objects of idolatry, priestly vestments, and Romish books. It also leaves it open to local magistrates to erect Romish chapels, and in a series of years to give a permanent pension to Romish priests,—all to be defrayed out of local rates. Hence the amount of taxation under the bill is indefinite. If these appointments take place, we shall have necessarily to provide Romish schoolmasters to instruct Roman Catholic prisoners, and consequently Romish books for the prison school, and Romish literature for the prison library. The Bible will be excluded from every cell, and restrictions made so as to prevent a criminal from receiving any Christian instruction from visitors or otherwise. This has been strikingly illustrated in the Government prison in Perth, and in some of the larger prisons in England. Hence the annual cost to the ratepayers for the inculcation of idolatry, as has been estimated by a high prison authority, will amount to not less than £40,000 a year, exclusive of buildings, &c.

6. Another important point is that connected with the practical carrying out of discipline in prisons. It is well known that priests demand that prisons shall be "classified" according to their ideas of "religious knowledge"—and, according to such a classification, these prisoners must be "associated" together; the effect of which would be, that prison discipline would be destroyed, and additional warders required (of course Romanists) all at the expense of the ratepayers.

7. It is, moreover, contrary to the "Rights of Conscience" that Protestant ratepayers, whose faith is grounded on the only standard of faith and morals—the Bible—that they ought to be compelled either to make such appointments, or to pay for immoral, anti-social, and idolatrous teaching. A prison is meant not only for punishment but also reformation, and the heart can be renewed and the life amended only by the Holy Spirit and the Word of God.

8. Such a measure, moreover, will provoke great agitation throughout the country. Protestants, from a well-grounded conscientious conviction, will feel it their duty to God and their fellow-creatures actively to resist the law, and refuse to pay rates levied for such purposes. Thus great agitation and disorder will inevitably ensue should this bill become law.

G. R. BADENOCH, *Secretary.*

*The Protestant Educational Institute,
12 Clarence Chambers, Haymarket, London, S.W.,
17th May 1872.*

ROMISH ENDOWMENTS IN AMERICA.

THERE is a curious old book, by Staveley, entitled "The Romish Horse-leech; or, an impartial account of the intolerable charge of Popery to this nation, in an historical remembrance of some of those prodigious sums of money heretofore extorted from all degrees during the exercise of the Papal power here."* This process of Romish accumulation has again begun in this country, and is going on apace. But it seems to be making very rapid progress in America.—The *New York Herald* of February 23, makes an astounding statement in regard to the successful rapacity of Rome, on the other side of the Atlantic, under the heading, "Land and Money to one Sect alone," as follows:

* London: Baldwin, 1769.

--"A single one of these [sects—viz., the Romish], during the last three years, by allying itself with the late Tammany Ring, has drawn from the public treasury of the city and county of New York, in cash, for the support of its convents, churches, cathedrals, church schools, and asylums, the enormous sum of \$1,396,388 51c. This same sect many years ago obtained a lease granted by the city, for a nominal rent, of the whole block of ground extending from Fifth to Fourth avenue, and from Fiftieth to Fifty-first Street; and then, in 1852, it induced the city, for the sum of \$83 33c., to execute to it a release of the block, thus divesting the city's title and giving this sect an absolute title in fee-simple to the whole block. A few years afterwards, it charged the city \$24,000 for permission to extend Madison Avenue across the block, making it two blocks, and received the money from the city treasury. Not content with this, it refused to pay the assessment for enhanced value to the lots caused by this opening of the avenue, but drew from the city treasury \$8,928 84c. to pay that. A moderate estimate of the present value of these two blocks of ground thus obtained for nothing is \$1,500,000. Upon the Fifth Avenue block this sect is now building a new cathedral; upon the Madison Avenue block they have erected a chapel. This same sect, by two leases, one made in 1846, the other in 1857, obtained from the city, at the rent of only \$2 a-year, the whole block adjoining the above, and extending from Fifth to Fourth avenue, and from Fifty-first to Fifty-second Street. The same extension of Madison Avenue made two blocks of this also; and upon each is now erected a building used for one of the asylums owned by this sect. These two blocks of ground thus obtained from the city for nothing are worth another \$1,500,000. In 1866, the Archbishop of this sect, for \$1 a-year, acquired from the city for the Sisters of Mercy half-a-block of ground on Madison Avenue, between Eighty-first and Eighty-second Streets, estimated to be now worth \$200,000. In 1870, for \$1 a-year, he received a grant from the city for the Sisters of Charity of a whole block of ground on Lexington Avenue, between Sixty-eighth and Sixty-ninth Streets, estimated to be worth now \$300,000. This single sect has thus in a short time become possessed of real estate of the city to the value of \$3,500,000, and making, with the money received from the public treasury of the city and county within the last three years, \$1,396,388 51c., the munificent sum of \$4,896,388 51c. No other city in the world has, in so short a time, contributed so much toward practically founding a State Church. With such a facility for acquiring both the public land and the public money, it will soon, if not restrained by law, control the city as completely as it has for centuries Mexico and Spain."

RECENT PROGRESS OF POPERY.

By a Correspondent.

AFTER the Reform Bill was passed in 1832, soon after the Act 1829, Roman Catholicism began in earnest to raise its head again. We have now some of the fruits. Roman Catholic churches have risen up, quietly and stealthily, some with nunneries attached. There is one at Brighton, built recently, and finished, I believe, about the year 1869 or 1870. I have been told the walls are a yard or more in thick-

ness. For why? There is something in this gloomy and sinister. When passing by, I have always experienced an instinctive feeling of dread. There is also a school attached, for the outer world of children. They give them a professedly good education, at a mere nominal price, and by their many kindnesses, hold them for themselves—parents and children—by one of the best feelings of our nature—Gratitude! This is but the type of many others. Oh, why have our clergy been so lethargic, in allowing them to take the reins so quietly? It is only of late years that they have found out their mistake, and are now rousing themselves to action. I pray that it may not be too late to overcome this great evil. For there is a boldness now in all their actions, which indicates a hope of triumph. The Sisters of Mercy knock at your doors, and ask for subscriptions. They watch your countenance, trying to find out if you belong to their creed, or are indifferent to Popery. God forbid that this land should ever again be under its rule. It would be the ruin of this country, if it were; for socially, politically, and morally, it is bad: no liberty of conscience would then be known. Now, there is a class of persons who in themselves are most liberal-minded and amiable, yet we would warn all against them. They are dangerous to society, for they contend that the persecutions against the Protestants will never occur again; that the Papists are more enlightened and *refined* in this age. My dear friends, do not, oh! do not believe them; for their *system* is the same now as it was hundreds of years ago. Their *hate* is the same towards “heretics” as in the time of the “martyrs.” Ah! that dreadful “Book of Martyrs,” which Foxe has left us to mourn over, must not be forgotten; for it is a legacy to Protestant posterity. We know its value to ourselves and others; the impression it made upon us, when mere children, has never left us. From that time we believe that nothing could have induced us to become Roman Catholics. Not that we should wish to keep up any animosity against the Papists individually; it is the system that every true Protestant must be against. It behoves us then to be most cautious and wary, for they have so many different cloaks; and when they have gained their ends, they throw them off, and then they cannot help showing the cloven foot. They have done so in many places. We could enumerate many instances of their treachery. But how is it to be met? Not by sinister or coercive measures; but let their deeds be laid bare before the world. Let intelligent and earnest Church people act with all Protestants. Let there be no hateful jealousy between them, as there often has been. Let the rich Protestants help the poor, and not be weary in well-doing. Get men who will speak boldly and fearlessly to their hearers, whose hearts are in it. Would that such men could be heard in a hundred places at one time! “Seek and ye shall find;” and when such men are found, let them not lack for want of means. I must conclude. Would that we could make our voices heard throughout the land. It is now the eleventh hour. Up and be doing. Ye have slept long enough.

THE VALUE OF TRACT DISTRIBUTION.

THE Assistant-Secretary of the Protestant Educational Institute has from time to time made selections from the letters of tract distributors who request grants of leaflets, &c., for free circulation, and we now append an extract from a letter, being one of many cheering

testimonies received, showing what may be accomplished by a judicious circulation of appropriate literature :—

"I told you in my last that the Romanists at T—— had taken a house at R——, and opened a school there. You kindly sent me some tracts, which I forwarded to my friend, and I will now copy from her letter—

"About six weeks ago I sent a great many books and tracts by a young man, with instructions to leave one at every house in R—— where he called, which by prayer and the blessing of God has had a good result. They (the Romanists) have for some time past been causing great trouble and vexation in the pleasant little village. They rented a house, and had got up a good flourishing school in the place; but since our books have been circulated freely in the parish, the owner of the house has refused to let them have it any longer. The Catholic schoolmistress at T—— happened to have a servant from R——, so she has sent the girl to try and keep the school together in her mother's kitchen. But if God be for us, they of themselves can do nothing.'

"In her letter acknowledging a small packet from me, she says, 'I am so glad of the books, for which there seems a greater demand than ever. You have sent me from time to time a great quantity, but they are all gone. I do not get them back again. Last week a person unknown to me sent to ask if I had another or two, and would send them—"they were to be expressly against the Roman Catholics."

"You see how matters stand. It has pleased God to bless this energetic old lady—(70 or upwards). She was well brought up, but losing her father in her childhood her property was sacrificed, and she has a very slender income.

"So please send what you can spare to me; I will pay carriage, and forward them.

"Now is the time to leaven the country people; it is of no use when there is any election excitement, as the Liberals will not look at a paper from us then. I try to circulate information in the villages here, and papers are well received."

POPISH PENANCE.

By the cynic no virtue seemed to be recognised of which the essence was not stern *self-sacrifice*. But this is an error, though even to this day a common error. Self-sacrifice, though a valuable test of the force of the virtuous principle, is not itself a necessary accompaniment of virtuous acts. Virtue consists in conformity to a rule. This conformity, partly through original frailty, partly through the aggravation or evil habit, can, in many cases, only by man be attained with more or less of self-denial; and in such cases the desert of virtue is unquestionably increased in proportion to the self-denial, undergone in order to effect the conformity. But so far is sacrifice from being of the necessary essence of virtue, that the perfection of virtue consists in that state which habit has made it a sacrifice to abandon,—a state, therefore, in which, if self-subjection were of the essence of virtue, vice should obtain its honours; while, on the other hand, years of self-sacrifice are endured by the slaves of ambition and avarice to realise their distant and perspective objects;—cases which plainly show that endurance of pain for a purpose be-

yond it is only incidentally connected with virtue. It proves the strength of the virtuous principle by trial; it heightens it by exercise; but it does not constitute it.

This error in the cynical theory led to consequences similar to those which it has produced in all ages where it has been a prevalent practical principle. The endurance of suffering, valuable only as a means, was insensibly exalted into an end. Pain, which in itself has no moral character whatever, was identified with virtue, and physical misery made the necessary condition of moral *happiness*. By this perversion the virtues themselves were transformed with their opposites. Resignation, which, when founded on a high and holy principle, is nearly the loveliest form of human virtue, was hardened and embittered into frigid arrogance; and the fortitude that could despise the pomp of kings was itself the abject courtier of public notoriety.—Prof. William Archer Butler's "History of Ancient Philosophy."

"SEARCH THE SCRIPTURES."

BY REV. HOWARD CROSBY, D.D.

THE temptation to get another to do our thinking for us, is one of the brood of temptations that are hatched by human laziness. The tailor, modiste, and milliner dress us up as they wish; society marches hither and thither its unresisting victims; and the morning journal puts into our hands our politics ready-made. After the same *negligé* fashion people get their religion from their pastor, rector, priest, or whatever they may style him. He is a labour-saving machine. But is this the Christian idea? Is it a pastor's duty to feed the flock? or is it to lead them where they may feed themselves? If a shepherd should substitute his own spoon-victuals for the green pastures, the sheep might righteously put in a demurrer. If he will only lead them to the grass, they will do the feeding. If we understand Christianity, the Bible, the revealed Word of God, is the soul's food. It is "sincere milk" at one time, "honey" at another, but delicious food to a godly soul. And it is the minister's province both to carry this food to his people and to lead them to it. It is in precise proportion to their feeding on this diet that they grow strong in the Lord; and a straveling Christian is just one who has been fasting from the Word. The Tekoa herdman tells us of the perils of such fasting (Amos viii. 11-14). "Fainting" and "falling" are natural sequences. The minister of the Word (Luke i. 2) is to administer that Word, and the very best way to administer it is to incite the people of God to study it for themselves—the minister being their guide; the leader, in fact, of a grand Bible-class. We do not honour the blessed Book as we should, by personal research and full dependence upon its revealed truth. A fashion has come into the church of going away from the Bible to combat error, a sure way to be floored by it. A subtle fallacy has stolen in among Christians, that when a modern materialist says there is no God, and founds his dictum on physiology or chemistry, or zoology or geology, we must set to work to learn all physiology or chemistry, or zoology or geology, before we may dare answer him and write him down an ass. A minister must know all the natural sciences from A to *anpersand*, or he is incompetent to oppose the rhodomontade of the Huxleys among

things divine. Try that principle with your family affairs. Let a materialistic Mogul tell you on physiological principles that your wife and children are only automata (or if you would have a bigger name, physica galvanizomena), and belonging to the same order and genus with lamp posts and coal scuttles, that they differ from these only by a plus of electricity, pray, how many works on physiology are you going to read, before you have courage to say, "Get out with your nonsense?"

Ministers have been too ready to yield to this atheistic impudence, and leave the Word of God to study the facts of science, very good facts indeed, but wholly irrelevant to the great theme of man's sin and salvation.

The study of the Bible will put the soul into panoplitic position before all falsehood, from whatever quarter it may come, and give it clearness of perception to detect what lies beneath the lion's skin. To make this study attractive should engage a minister's efforts. The careful unfolding of that course of ancient history, which God has chosen to set forth as a chart on which His holy ways with man are inscribed—the symmetrical analysis of psalm or prophecy,—the graphic exhibition of geographical and topographical detail, around which so much of the highest truth of revelation clusters—the free use of map and draughting before the congregation, without fear of desecrating a holy place by such use—these are important means to make the Bible a prized book, and to set the people to its study. Through these avenues its spiritual influences of restoration and comfort will flow, and the Church of Christ be strengthened. Social gatherings of a dozen or two (more would make the meeting too formal), for reading and searching the Bible, should be organised in all our congregations. In this way the great truths of the Bible would become familiar, and hence favourite themes of young and old. Now they do not talk of Bible truths, because, alas! they no not know much about them. Christians are not averse to speak on these subjects, but their ignorance makes them afraid. Light—light—Bible light the Church wants, not human compends of theology, reflected rays, but the very Bible of God itself. "*Thy word hath quickened me,*" cried David. Let us go to the same source for quickening. When Josiah found the Bible, he pulled up idolatry by the roots.

POPERY IN SOUTH AMERICA.

IT is singular and sad that so little attention is being paid by the Protestants of Great Britain to the Romanists of South America. In every direction in that vast continent the Romish system is being weakened, and the Popish populations are becoming ready to embrace the gospel. The Protestants of the United States of America are taking advantage of this favourable opportunity, and the Protestants of Great Britain should certainly follow their example. The following is from the *Christian World* :—

CHILI.—VALPARAISO.—REV. A. M. MERWIN.

Our mission work in Chili has become a power which is felt and acknowledged even by the enemies of evangelical truth. Our readers will note with pleasure the testimony given below from *priestly* lips :—

"A little tract has just come to hand from San Felipe, where Rev. Mr Ibañez preached two or three months ago, containing some very encouraging

and complimentary remarks concerning the activity of your missionary labourers here. The testimony comes from the Roman Catholic priest of that city, who will not be suspected of any undue prejudice in our favour. Here are some extracts, showing what this Roman Catholic priest says :—

“The propagators of Protestantism are in the field. From one end of the Republic to the other, come tidings of the ardent zeal which animates the sons of Luther and Calvin. . . . One proof of their extraordinary activity is seen in the introduction and circulation on an immense scale of their adulterated Bibles, of their pamphlets and tracts which treat of all points of doctrine and morality, and which are distributed gratuitously. The most painful part of the story is, that the Chilians themselves are those who, with the greatest ardour, unfold the banner of heresy, which brings with itself ruin and destruction.”

“The priest urges the authorities to take decisive steps against ‘this unholy movement,’ and counsels the people to do all in their power to ‘extirpate from our soil this noxious plant.’

“The colporteur in San Felipe who sends me this tract, and is a member of our church in Valparaiso, writes that the opposition referred to has done much to stir up inquiry, and during the past week he has distributed more tracts than during the entire three months preceding.”

IT SHALL NEVER BE PUT OUT.

Two noble men, of martyr name, long since were burnt to death ;
They felt that vital *truth* was more to them than vital *breath* ;
They knew, as all may know who will, that chains can never bind
The intellect, the human soul, man's glorious, deathless mind.
And love to God was strong in them, their love to man profound,
All error they would dissipate, and spread pure light around.

“Cheer up, my brother Ridley, for gospel light we stand,
To-day we light a glorious torch to blaze through all the land ;

It shall consume all error base, and dissipate all doubt,
And neither Pope nor *Devil* shall, by God's grace, put it out.”

So said the English prophet ; wings to his words were given ;
Earth hoped in its fulfilment, “It shall be so,” said Heaven.

“It shall not be,” said Romish serfs ; “This land shall be the home
Of priests and inquisitions ; it shall belong to Rome.”

“No, never !” said the Martyrs, “that ne'er again shall be,
The light even now is burning that sets our country free ;

Freedom is our watchword, even churches may not bind
The consciences of Christians, they must be free as wind.

The glorious day is coming, we see it from afar,

Even now the morn is breaking—behold the morning star ;

To-day the candle's lighted, that shall the darkness rout,
And neither Pope nor *Devil* shall ever put it out.”

“Where is the boasted candle ?” inquired the Man of Sin,

“Where is the boasted candle ?” said Satan with a grin.

“The candle bright is burning, in our Church and in our home,
And you may read where it is lit, eternal war with Rome.”

“We see the flickering candle, but do not much despair,
Just place it on a table, and give us each a chair.”

“We give no chair to Satan, we give no seat to Rome ;

We cannot give them standing room, the light shall drive them home.”

“Then I will blow,” said Satan, “And so will I,” said Rome ;

And a Spirit in the candle said, “Let the rough wind come.”

So Satan blew, and Rome blew, and then they blew again ;

Rome blew, and Satan blew, with all their might and main.

And there stood upon their foreheads large drops all tinged with blood,

Yet Rome blew, and Satan blew, “It shall go out,” they said.

And so they blew ; but while they blew, the candle blazed the higher—

- The candle that the Martyrs lit was turning all to fire. Satan seemed beside himself, and Rome was sore amazed ; "We'd better blow no more," they said, "the world will think us crazed. The light is burning higher, and now we cease to doubt The Martyr was a prophet ; we cannot put it out."

Hull, March 1872.

W. WRAY.

NOTES OF THE MONTH.

THE LORD CHANCELLOR.—The announcement by the Attorney-General that, by the present law, the Lord Chancellor may be a Romanist, may well make Protestants think. Considering the relationship in which the Lord Chancellor stands to the Crown, this is certainly ominous.

THE WHITEHAVEN RIOTERS.—The release of the men who savagely attacked Mr Murphy, and the injuries inflicted by whom had a direct connection with his death, before their short term of imprisonment had expired, has justly caused much remark. It seems that, on returning to their homes, they were welcomed by a triumphal procession. So much for the spirit of Rome, and what we may yet expect if matters do not improve.

THE CONFESSIONAL QUESTION.—The Judges have finally decided that it is a punishable offence to circulate in English the questions put in English by the Romish priests, in the confessional to girls and women of their own faith, and for the putting of which, Romish priests are now paid at the public expense. This has naturally awakened a great amount of interest in regard to the whole subject of secret confession, a system so repugnant to Scripture and to common decency.

A BOOK ABOUT THE CLERGY.*

MR JEAFFRESON'S first volume is interesting and instructive, but in many respects unsatisfactory. He gives a good deal of information and writes in a pleasant way, but he never deals in principles or tries right and wrong by the standard of the Divine Word. His special object seems to be to whitewash much that is blackest in the doings of "the clergy ;" by whom he means early Christian teachers, Popish priests, as well as Protestant ministers. He has great aptitude for special pleading, and sometimes half-succeeds in making black look white. He gives no evidence that he possesses calm judicial sense, however, but rather that he has that misleading, undecided mood of mind which sees good in everything, however unscriptural in doctrine and corrupt in practice. The public opinion of each age is the standard whereby our author decides the heinousness of the sins he has to record. There is much after all, in his work, which is fresh and interesting. His account of the origin of Life Insurance is curious, and will be new to most readers (pp. 305-14). Very few imagine that it dates back so far as the time of the Protectorate. There are many extracts—we should like to give containing pictures of life in the olden times, and showing most clearly how dangerous it is for a church to depart from the order and discipline prescribed in the Word.

Mr Jeaffreson's defence of the encroachment of the priesthood in

* By John Cordy Jeaffreson, B.A., Oxon., Author of "A Book about Doctors," "A Book about Lawyers," &c., &c. London : Hurst & Blackett. 1870.

connection with every department of the state, is an example of the weakness of his reasoning, for unless the Church of Rome had seized the road to worldly honour, the laity would not have sought to enter her ranks; and unless the Church had departed from obedience to the Divine rule, she would not have admitted such men; or having admitted them she would have thrust them out as the enemies of Him who said, "My kingdom is not of this world." The following is part of the passage to which we allude—

"It is usual with Englishmen of the present time to regard this omnipresence of the clerical order in every department of society as the result of ecclesiastical encroachment upon, and usurpation of, the proper privileges and functions of the laity. Looking upon mediæval life with vision coloured by the sentiments, and perhaps the prejudices of the 19th century, our historians, scarcely less than their ordinary readers, are too apt to attribute altogether to the ambition and greed of the clergy, a state of things that was at least partly due to the aspiring spirit and worldly designs of laymen. So far as the position was the result of intrusiveness, a minute's reflection will satisfy most inquirers, that, instead of being confined to one class, the intrusiveness was not less general amongst the laity than amongst the ecclesiastics. If the latter were willing to usurp the influence of the laity for the aggrandisement of themselves or their order, the former were no less eager to assume the clerical garb and thrust themselves into the religious orders for the attainment of temporal ends."—Pp. 4, 5, 6.

The following short passage is suggestive—

"By those who acquitted the Templars of all the heinous and all the trivial offences charged upon them, it was predicted that the spoliation of so superb a brotherhood would sooner or later prove a dangerous precedent, fraught with evil to the Church. And this prediction was fulfilled to the letter. . . . The lesson of the affair was not missed. Confiscations are seldom single. The appetite for strong measures of spoliation grows with its gratification; and as the popular hatred of the wealthy monks grew fiercer and more general, it was asked why the nation should not act on the precedent which Rome had given, and confiscate the monasteries?"—Page 169.

We must not enlarge our notice of Mr Jeaffreson's first volume, leaving untouched many excellent, and some weak parts. We hope that his readers will guard themselves against the crudeness of many of his ideas, while they gather the information with which his work abounds.

THE SPANISH INQUISITION.*

THIS is a most timely production, from the pen of "Janet Gordon," and as well and agreeably written as timely. It shows us the Inquisition in a new light;—the persecutor of its own members and most devoted administrators, as well as that of Jews, Moors, and Protestants. The cases of the poor Archbishop Caranya and Constantius Pontius will be read with thrilling interest by many, as will that of Don Carlos, poisoned by his own father Philip, the husband of Mary of England. The Inquisition of Spain was a servile tool of the state, a political and ecclesiastical engine, destroying all the objects of the king's jealousy, as well as those of the priesthood; as the cases of Don John, Escavedo, Pereg, and Don Carlos de Leso prove fully. The Jews have ever been treated with the utmost rigour and cruelty to gain their money. Melchior

* The Spanish Inquisition: Its Heroes and Martyrs—With Illustrations. Edinburgh: Nimmo.

Hernandez's history is one of the most touching on record. They were even commanded by the Inquisition to *destroy their baths*, because these they found a luxury; and Rome hates cleanliness as she hates godliness. This almost every Popish chapel demonstrates, and notably in the city of Rome.

We strongly recommend this work to the consideration of all who have a few hours of leisure to spend over a subject of the deepest interest.

THE PAPAL GARRISON.*

THIS is in some respects a valuable addition to our Protestant literature. Its author evidently has a just idea of the great interests involved in the renewed struggle with Rome, and of the imminent danger in which the country is placed from our abounding ignorance and indifferentism. He collects together and puts in an interesting form a great mass of information on the subject. The plan, however, of placing so much of that information in footnotes instead of in an appendix gives the book rather a heavy and repulsive appearance, and interferes considerably with the comfort of the reader. We are not sure also that the statements are always strictly accurate. Take, as an example, the following footnote:—"The *Bulwark*, or *Reformation Journal*, March 1871. From the valuable serial papers on Parliamentary doings as affecting Protestantism in this ably-conducted journal, which is edited by the Rev. George R. Badenoch, Secretary for England of the Scottish Reformation Society (London branch). The *Bulwark* has reached its 21st volume, and fully deserves its well-earned popularity on both sides of the Tweed." The matter here is perhaps of little importance; but the author might have easily discovered that his guess as to the editorship of our journal is unfounded, whilst there is nothing more important in dealing with any thing Romish than strict and literal accuracy in all statements as to matters of fact.

GLIMPSE OF A GREAT SECRET SOCIETY.†

WE hail the publication of the third edition of this truly valuable and instructive work. We earnestly trust it will be widely circulated, and we cannot doubt that much good must result from its general perusal. It would be a most important matter could we have a Protestant publication society, by means of which valuable Protestant books, both new and old, might receive a wide circulation. Many of our difficulties at present proceed from sheer and abounding ignorance pervading more or less all classes of society, and accompanied, as usual, by blind self-confidence. This is especially true in regard to Jesuitism, of which very few have any just idea, and hence the disciples of that dangerous system find Great Britain a most hopeful and congenial field for their deadly plots and schemes when driven from other nations. The present volume throws much light on this subject, and deserves earnest study.

BREATHINGS OF THE BETTER LIFE.‡

A VERY interesting and valuable devotional book.

* Third Edition. London: Macintosh.
 * London: William Hunt & Company.

† London: Virtue & Co.

THE BULWARK

OR

Reformation Journal.

IN DEFENCE OF

THE TRUE INTERESTS OF MAN AND OF SOCIETY, ESPECIALLY
IN REFERENCE TO THE RELIGIOUS, SOCIAL, AND
POLITICAL BEARINGS OF POPERY.

VOL. XXII.—1872-73.

[= N S. Vol. 1]



Acts xvii. 11.

LONDON:

SEELEYS, JACKSON, & HALLIDAY, AND J. NISBET & CO.
EDINBURGH AND GLASGOW: JOHN MENZIES & CO.

LIVERPOOL: G. PHILIP AND SON. DUBLIN: G. HERBERT.

AND SOLD AT 66 PATERNOSTER ROW, LONDON, AND BY ALL BOOKSELLERS.

MDCCCLXXIII.

PRINTED BY BALLANTYNE AND COMPANY
EDINBURGH AND LONDON

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the Scriptures have been in all ages the champions of liberty; and we defy the world to prove that there is a single country free without the Word of God. Luther in Germany, and Knox in Scotland, equally wielded the eternal Word, and by this broke the fetters alike of temporal and spiritual bondage. Even the infidel Hume was constrained to admit that "the precious spark of liberty had been kindled and was preserved by the Puritans alone, and that it was to this sect the English owe the whole freedom of their constitution;" whilst Lord Brougham, speaking of the representatives of the same class of men, declared that they deserved "to be held in lasting veneration for the unshaken fortitude with which in all times they have maintained their attachment to civil liberty—men to whose ancestors England will ever acknowledge a boundless debt of gratitude so long as freedom is prized amongst us. For they—I fearlessly confess it, with whatever ridicule some may visit their excesses, or with whatever blame others—they, with the zeal of martyrs, the purity of early Christians, the skill and courage of the most renowned warriors, obtained for England the free constitution she now enjoys. The fear of God is the foundation of political freedom, and the world must be ruled either by the bayonet or the Bible—

‘He is a freeman whom the truth makes free,
And all are slaves beside.’

Bad men cannot make good citizens. It is impossible that a nation of infidels, or a nation of idolaters, should be a nation of freemen. It is when a people forget God that tyrants forge their chains. The principles of liberty, and the principles of the Bible, are most exactly coincident. A vitiated state of morals, a corrupted public conscience, is incompatible with freedom."—*Dr Spring*.

PROTESTANTISM IN SPAIN.—A Madrid correspondent of the *London Standard* writes:—"Not long ago I had occasion to point out to you the paucity and incorrectness of the ordinary telegrams from Spain. But now that they have been made the medium of a foul libel on Protestantism by asserting, on such lame authority as the *Tiempo*, that all its churches have been closed in Madrid, I feel bound to notice the statement, and to give it an unqualified contradiction. Peter Rust preaches every Sunday to 1000 Spanish Protestants in Calle Calatravas. Pastor Carrasco has an equally large audience in Calle Modera Boja. Besides these, five other Protestant churches exist in Madrid, footing up to 1500 or 1600 worshippers more. Almost all these seven churches have day, Sunday, infant, and adult schools. The "movement" continues to prosper, in spite of all the efforts of the priests to talk it down, or of papers like the *Tiempo* to write it down. In other parts of the country it is also making steady headway. An assembly of from 18 to 20 United Spanish Protestant Churches, including those of the Provinces, meets this week in Madrid. I close by remarking that more Spanish Bibles and Testaments are sold in Madrid in a week than copies of the *Tiempo* in a fortnight."

GOOD REASONS.—Seventeen Roman Catholics of Kankakee, Illinois, recently gave the following good reasons to Bishop Foley for their change of faith to evangelical Protestantism:—1. The Romish doctrine that priests forgive sins; 2. That there is a purgatory; 3. That the sacrifice of Jesus is renewed in the Mass; 4. That the Pope is infallible; 5. That the Virgin Mary is without sin. These doctrines they renounce, and cite Scripture in proof.—*The Presbyterian Witness, Halifax, N.S.*

THE BULWARK;

OR,

REFORMATION JOURNAL.

AUGUST 1872.

I.—JUSTIFICATION BY FAITH ONLY.

A Lecture delivered at Lanark, on the 10th of December 1871.

BY THE EDITOR.

"Being justified by faith, we have peace with God, through our Lord Jesus Christ."—ROM. v. 1.

AMONGST all the questions that have risen up in the hearts of men, and have been made matters of discussion betwixt man and man, there is no one of greater importance than that which relates to the acceptance of sinful man by a just and holy God. It is the question which humanity with her millions of voices has been asking for sixty centuries. "Wherewithal shall I come before God? how shall I stand in the presence of the Most High? Shall I come before Him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil?" But even natural conscience, with any moderate degree of enlightenment, has ever replied, that seas of the blood of bulls and goats shed in sacrifice cannot take away the guilt of sin, that oceans of the fatness of the olive cannot purify the sin-stained soul. And so the question has been ever raised afresh, "Shall I give my first-born for my transgression? the fruit of my body for the sin of my soul?" And in every land—from the eastern shores of Asia to the dark forests of America, from the islands of the southern seas to our own northern isles—the air has been poisoned with the smoke of human sacrifices, and God's earth has been stained with human blood, shed in the vain hope of propitiating that God who delighteth in mercy, and whose chosen appellation is, "The Lord, the Lord God, merciful and gracious." To us it appears certain that this has never been considered a satisfactory solution of the awful question; that those who, having run through all other methods of atonement, have at last had recourse to the sacrifice of human victims, have not so much regarded this as a satisfactory solution of the question, as an acknowledgment that all other solutions were utterly inadequate; that this was the *ultimatum* beyond which it was impossible for them to go, while it left the question still unanswered, and, so far as human wisdom and human power are concerned, absolutely and for ever unanswerable. But blessed be the Lord God, the Father of mercies, and the God of all grace, that when men were at their wits' end, the wisdom and the power of God intervened, and opened up a door of hope to those who must else have

been doomed to utter and endless despair. After a long night of forty centuries—unlighted, so far as the greater part of mankind were concerned, by even a single star—the eastern horizon at last gave signs of a coming day; the Star of Bethlehem arose, the Sun of Righteousness shone forth with healing in His beams, the silver trumpets rang in the blessed year of jubilee, and the proclamation was made from heaven, which was destined to sound over all the coasts of earth, to gladden all her valleys and be reverberated from all her everlasting hills, “Glory to God in the highest, on earth peace, good-will to the children of men.” Now it is admitted by all parties with whom we have to do in the present controversy, that the great object of the divine revelation is to answer the great question which mankind, after a trial of four thousand years, had failed to answer; that the great purpose of the incarnation, and life, and death, and resurrection, and ascension of the Son of God was to provide a way whereby sinners might be justified—whereby, without prejudice to God’s justice, or violation of the sanctity of His law, sinners might be restored to God’s favour, and be for ever blessed in the light of His gracious countenance. It is agreed by Romanists and Protestants that the Lord Jesus Christ is set forth as the Saviour of sinners; that without His work of obedience to God’s holy law, and His sufferings under the curse of God, and His death of propitiation or atonement, none of the sinful children of men could ever have been saved; that the gate of heaven must have been for ever closed against our fallen race; that the flaming sword of divine justice must for ever have waved and flashed in the face of those who sought access to the tree of life in the midst of the Paradise of God. The Romanists and we are at one in holding that without Christ we cannot be saved; but then we differ, and differ most essentially and most widely, as to the part that Christ has in the matter of our justification,—we holding that we are justified once and for ever by the simple imputation of His righteousness; they teaching that His part is only to bestow upon us such grace as shall enable us to attain such a measure of holiness as shall make us acceptable to God. We are at one also in holding the necessity of faith in order to justification; but then we differ most widely as to the nature of that faith,—they teaching that it is merely a belief of the doctrines taught by the Church, while we maintain that in its very nature it implies trust and confidence in Christ Jesus, acceptance of Him as our Saviour, and implicit reliance upon Him and His righteousness as the sole ground of our acceptance with God. We differ also as to the nature of justification itself,—we holding that it is a single act of God as a sovereign Judge, forgiving the crimes which we have committed against His majesty, cancelling the debt which we have contracted by our sins, and accounting us righteous on account of the righteousness of another; while they confound justification with sanctification, making it a work wrought in us, instead of a judicial act performed respecting us—the bestowal upon us of personal righteousness, instead of the imputation to us of the righteousness of the Lord Jesus Christ. In a word, we make Christ our Saviour in the simple, obvious, and absolute sense that He saves us; they make Him our Saviour only in the restricted sense that He puts us in a favourable position, and gives us grace to enable us to save ourselves. This we believe to be a perfectly fair statement of the question at issue between the Romanists and us on the most important

of all subjects—a subject so momentous in respect of God's glory and man's eternal interests, and of the purpose for which the Church exists, and of the character of the gospel of which the Church is commissioned to be at once the ground and the pillar, that the greatest of the Reformers emblazoned on his banner substantially the sentence which we have taken as the subject and title of our present lecture, and declared that this is the article by the holding or not holding of which a Church must stand or fall. We do not undervalue the other errors of Romanism and its innumerable evils and corruptions, which we regard as on many accounts worthy of all detestation and abhorrence. As a doctrinal system, as a system of religious worship, as a system which would hold men in galling bondage, politically, socially, intellectually, morally, spiritually, we regard it with heart-horror and heart-hatred. But it is this that is the head and front of its offending, this that constitutes it distinctly and essentially an anti-Christian system—that it gives a different answer from what the Bible gives to this great question which it is the main purpose of the Bible to answer, that it deprives our Lord of that glory which is His due as the sole Saviour of His people, and robs His people of that peace which was proclaimed from heaven in connection with His advent into the world, and which on the eve of His departure from the world, in respect of His bodily presence, He bequeathed to them as the most precious legacy that He had to leave them, and which He had purchased for them at the price of His own blood. We are not, then, engaged to fight in a mere skirmish or war of outposts. The matter with which we have to do is the most vital of all the doctrines of our holy faith. The controversy between us and our opponents on this point admits of no compromise, no settlement by mutual concessions. Either we are utterly wrong, or our opponents are utterly wrong, with respect to the most fundamental and most vitally important doctrine of our creed. Our system and theirs cannot be reconciled, and no middle system can be devised which might bridge over the difference between them. Whichever of the two be true, we cannot but perceive that the other must come under the terrible anathema of the inspired apostle, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so now I say again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Such, then, friends and brethren, being the importance of the question at issue, as affecting at once the glory of God and the best and eternal interests of man, we cannot enter upon the discussion of it without a considerable amount of trepidation. If the most experienced of our advocates is not ashamed to acknowledge that he is all but overwhelmed with the sense of his responsibility when the life of a miserable convict is at stake, and may be forfeited through the feebleness of his advocacy, how much more may we feel that it is a solemn position that we occupy when we are called to deal with the great principle of that eternal life which is in God's Son? Surely now, if ever, it becomes you and us to tread this holy ground with unshod feet; now, if ever, it is our part and yours to cast ourselves upon the promised aid of God's Holy Spirit, and to look up to Him with the earnest prayer that He would enable us to handle so solemn a theme with becoming candour and becoming reverence.

If we have rightly stated the differences betwixt the Romish doctrine

and ours, it is manifest that they are completely covered by the title of our lecture—"Justification by faith only;" and this suggests to us a natural and convenient division of our subject: Justification—Faith—Only.

I. First, then, since the question is as to the gospel method of justification, it becomes necessary to inquire into the nature of justification itself; for upon this it is manifest that the answer to the question must depend. Now to us it seems to be the invariable teaching of Scripture that there are two main evils attaching to sin—inseparable, indeed, from each other, just because each is inseparable from sin, but entirely distinct in their nature—viz., the guilt of sin, and the pollution and power of sin. By guilt we mean liability to punishment, and refer to the position which the sinner occupies in relation to God's law. By the pollution and power of sin we mean that corruption of man's nature by the transmission of Adam's fallen nature to all his posterity in the course of natural generation, and the defilement which is superinduced upon the soul by every sinful act performed, every sinful word spoken, and every sinful thought that is cherished in the heart. In all human criminal laws this distinction is acknowledged and recognised. A man may be unquestionably stained with criminal intent, with that hatred which constitutes murder, or with that spirit of disloyalty which is the essence of treason; and yet if he has not committed the murderous act, or spoken the treasonable word, he is not liable to the vengeance of the law. Of course it will be said that this is only on account of the imperfection of human judgment, and man's inability to judge of what is in his neighbour's heart, excepting as that is indicated by words spoken or by overt acts performed. Now this is quite true; but it is not the less true that it recognises the principle for which we are contending, that guilt or liability to punishment is essentially a distinct and different thing from the defilement and power of sin. And this is not a merely arbitrary distinction made by men in accommodation to their own weakness. It is an essential distinction, founded in the very nature of things, as real as the difference between the taste of a thing and its colour. Although all honey may be sweet, and all honey may be white or yellow, yet no one imagines that sweetness is the same thing with whiteness or yellowness. Now, then, our doctrine is, that man as a sinner is held under the twofold evil of sin—its guilt and its power. We hold that the removal of both these constitutes his salvation, and we bless God that a foundation is laid for the removal of both these in the work and sufferings of our blessed Lord, and that the method of the removal of both is propounded to us in His gospel. Now it is the removal of the former of these evils that we call justification, and we hold it to be effected by a simple act of forgiveness on God's part, in consideration of the honour done to His law by the obedience of His incarnate Son, the satisfaction done to His justice by His Son's sufferings, and especially by the sacrifice which He offered up of Himself upon the cross. This appears to be all that enters into the idea of justification in its strict and abstract sense. But it is evident that this justification would be extremely imperfect and defective; and in point of fact the justification made known to us in the gospel includes a positive part in addition to this merely negative part. The work of Christ was not only sufficient to merit our deliverance from hell, but also a title of admission to heaven; and as the whole righteous-

ness of Christ is imputed to us in the act of justification, it does not leave us in a merely neutral state, but puts us into the position of having as indefeasible a title to heaven as Christ Himself, the Son of God, has. It is as if one were to enter into the prison in which we are confined for a vast debt which we can never by possibility pay, and should give us with one hand a full and satisfactory discharge, obtained by his having paid the debt himself, and should with the other hand present us with the title to a valuable estate. We may mention that our older divines generally distinguish these two parts of justification as connected respectively with what they called the passive and the active obedience of Christ; holding that it was by His sufferings and death that He purchased our liberation from that punishment which was our due, and that it was by His meritorious obedience to God's law all through His sojourn upon earth that He procured for us a right and title to the heavenly inheritance. The distinction does not seem to find so much favour with our modern writers, and we do not insist upon it; although we confess that it seems to us to be upon the whole sound, and not without importance. But whether we admit this distinction or not, all Protestants believe that our blessed Lord, by the obedience which He rendered to the law of God, and by the sufferings which were inflicted upon Him by the hand of God, when He was made sin for us, and by the death whereby He finished transgression, and made an end of sin, and brought in everlasting righteousness, did remove the barrier which God's justice interposed in the way of His mercy flowing forth to the sinful children of men, and did at once secure their pardon, and a right to an inheritance transcendently richer and more glorious than the earthly paradise from which our first parents were excluded when they fell. With the question for whom He obeyed and suffered—whether for some chosen by election, and given to Him by His Father to be redeemed; or whether in some indefinite sense for all, so that the blessing should be conferred upon as many as should comply with certain conditions—it is no part of our present business to meddle. Our own conviction is very decidedly in favour of the former opinion; but it were out of place to enter upon the discussion here. All that we have to do with at present is the act of God by which He imputes or reckons to the credit of believers the whole righteousness of Christ, and, without reference to their state or condition personally, as still under the dominion and power of sin, does judicially regard them as if they had already satisfied all the claims of His law, by bearing the penalty which it attaches to transgression, and does treat them as if they had been at their birth as free from original sin as was Christ at His birth, and as if they had lived all their lives as free from actual sin, as holy, harmless, undefiled, separated from sinners, as He lived, and had honoured God by their obedience as much as He honoured Him. Of all the statements of this doctrine of justification that we have read in the folios of divines, none ever impressed us more than one that we met with long ago, not in the work of a divine at all, but in a little tract, called "The Happy Mute," by the late Charlotte Elizabeth, as she was called. This is the story of a deaf and dumb boy whom she adopted and educated; and she relates that one day he asked for his slate, and wrote upon it that he had dreamt a dream, or seen a vision, of the day of judgment. After describing the great white throne, and the Judge seated upon

it, and the countless millions of mankind assembled before it, he went on to say that the books were opened, and he saw an immense volume, like a merchant's ledger, and every man, and woman, and child had a page appropriated to himself, and in that page were recorded all the sins that he had ever committed in thought, or word, or deed; and when the Judge came to *his* page and called his name, he trembled very much, for he saw that the page was filled from top to bottom with the record of his sins; but when the Judge looked at it, He saw that there was nothing there, for Christ had drawn His bloody hand across the page, and had completely obliterated every word and letter of the black record, and had left nothing but a film of His own blood; and when the Judge looked upon that blood He was perfectly well pleased. Brethren, what is this but God's perfecting praise from the mouths of babes and sucklings?

Now some of the Romanist writers seem to hold that a process somewhat like this takes place with reference to original sin—that the guilt of it is cancelled in baptism on account of Christ's merits; but they all deny anything like justification as a judicial act of pardon and acceptance, as we have attempted to describe it, with reference to actual sin. In fact, they merge justification in sanctification, representing that, either in this life or in the intermediate state, by the discipline of God's providence or by voluntarily undertaken penances, sin is to be mortified and its power subdued in the soul; and by, contemplation, and religious exercises, and works of piety, the soul is to be so purified that its entrance into heaven at last shall be secured; while the effect of the work and sufferings of Christ accomplished upon earth, and of the sacrifice of the mass, in which He is imagined to be offered day by day, is only to procure grace for the faithful to enable them to mortify sin and cultivate holiness. Now we fall behind no Romanist whatever in insisting upon the necessity of sanctification, although we differ widely with most of them in our ideas of what constitutes holiness. But while we most strenuously maintain the necessity of sanctification, we hold that it is essentially different from justification, and cannot possibly be substituted for it. It is by justification that we get our right to heaven, it is by sanctification we get our meetness for heaven. Both are essentially necessary, and the one cannot take the place or supply the want of the other. I might have the very best abilities for the management of an estate, and the most exquisite powers of enjoying its delights; but that would not give me a right or title to any property. I must be able to show that it is mine by inheritance, or purchase, or gift; and if I cannot do that, I shall be thought and treated as a madman if I claim it on the ground that I have peculiar qualifications for its management and its enjoyment. In the imperfection of human things and human laws, if I could only establish my claim to it on one or other of these three grounds, I should be entitled to take possession of it, even although I were most incompetent to manage it, and had very little taste for the enjoyment of its beauties or its products. In this respect, indeed, it is otherwise with the heavenly inheritance. The same God who bestows the title in the act of justification engages Himself to produce the meetness by the work or process of sanctification; and at the day of judgment there will not be found amongst the innumerable multitudes of the redeemed a single instance of the separation of these two. There

will not, on the one hand, be a single man possessed of the title but destitute of the character; nor, on the other, a single individual possessed of a meetness for heaven, yet without a title to a place in its blessed mansions. But then this is not because the title and the character are one and the same thing, or are conferred by one and the same process, but because the same God who confers the one in the act of justification engages to perfect the other in the process of sanctification. We hold as strongly and as strenuously as any Romanist can do, that without holiness we never shall nor can see the Lord, and we hope that our standard of holiness is higher and purer than that of many of them; but we can, even while groaning under the burden of the body of death, while painfully conscious that we have not attained, neither are already perfect, we can take up the defiant challenge of the apostle, which they never can consistently with their principles take up in this life: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

II. We pass now to the second division of our subject, and have to speak of faith as that by which we receive the justification of which we have been hitherto speaking. Now there are two misrepresentations which the Romanists, whether wilfully or unintentionally, constantly make, when they controvert our doctrine of justification by faith only. The first is, that they say that faith is only the belief of a certain system of doctrines, and that it is contrary both to reason and to Scripture that the mere belief of any doctrines can save a sinner. Now, that the sinner is not saved by mere doctrinal or historical or speculative belief we most freely admit, yea, we most earnestly maintain. Indeed, this is more a Protestant than a Romanist doctrine, excepting when they think that they can turn it against us. It is not, however, by faith, or the belief merely of a doctrinal system or of historical facts, but by faith as implying the acceptance of an offered gift, and putting our trust and confidence in the Lord Jesus Christ and His righteousness, that we hope to be saved. And this is unquestionably the idea that the Bible attaches to the term, when it uses it in connection with the justification of which it is the instrument. A man may believe all the articles of the most orthodox creed, just as he may believe any historical facts or any scientific doctrines, and yet be no nearer salvation than the devils themselves, for they also believe, and they tremble. Faith in Jesus Christ is something far more, far different from this. It is "a saving grace, whereby we receive and rest upon Him alone for salvation as He is offered to us in the gospel." It is to them that *receive* Christ that power is given to become the sons of God, even to them that *believe* in His name. If there be any meaning in words at all, if there be any propriety in inspired language, then in this text, receiving Christ and believing in His name, are used as equivalent and convertible terms. Compare our present text with another passage of Scripture. In our text the apostle says, "Being justified by faith, we have peace with God through our Lord Jesus Christ;" in Isa. xxvi. 3, it is said, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." If we consider that these two texts, though written by different human penmen, were inspired by the same Spirit of God, we cannot resist the conclusion that the faith of

the apostle is the same with the staying of the mind upon God, and the trusting in Him of the prophet; that they mean the same thing, and that that thing is faith in the sense that we are explaining; and it is to be observed that this use of the term *faith* is in perfect accordance with the ordinary use of it in similar cases. When we say that we have faith in a physician or a lawyer, we do not mean that we believe him to exist, or that we believe him to be tall or short, or young or old, but that we have confidence in his medical or legal skill, so that we should commit the treatment of our disease or the conduct of our lawsuit into his hands. In any other sense I might as well be said to believe in Mahomet as to believe in Christ. I believe the fact that he lived, I believe that he taught certain doctrines, and that he performed certain actions. I believe in him as a great impostor; whereas I believe in the Lord Jesus Christ as a great and glorious Saviour.

The second misrepresentation of which the Romanists are guilty in connection with this matter is in holding that our doctrine is in principle identical with their own. We hold, say they, that a man is justified before God on the ground of the good works that he is enabled by God to do, and the moral change that is effected in his heart by the Spirit of God, and you hold that he is justified on the ground of his faith, which is just one of those moral virtues of which we speak, and by no means the most important of them, for love is, by the confession of all parties, greater than either faith or hope. This is a very favourite argument with the Romanists, but it is a most perverse misstatement of the Protestant doctrine. We do not hold that we are justified on the ground of our faith as the meriting cause of our justification in whole or in part, but on the ground of the righteousness of the Lord Jesus Christ, which is accepted and made ours by faith, and which from the nature of the case nought but faith can make ours. We do not hold that faith is a more excellent grace than love, but we hold that it is the only appropriate grace for receiving the gift that is offered us. We do not say that the hand is a more honourable or excellent member than the heart or the head or the eye; but it is the appropriate member for receiving a gift. And as justification is of grace or gift, so faith is that exercise of the human soul by which alone it can be received. We say that justification is by faith, not as faith is a moral quality, but as it is a receptive quality; and we say that under the gospel unbelief is the great and the only cause of the perdition of man, not because unbelief is a more heinous sin than murder or adultery or theft or falsehood, but because it is a refusal of the gift of pardon, a rejection of the salvation which is offered in the gospel. We hold that any other doctrine than this is incompatible with the great and glorious truth of the gospel that salvation is simply by grace. The Romanists of course profess to believe this. They say that grace begins the work by enabling them to cultivate the graces of holiness, and that grace ends the work by accepting their imperfect obedience; but we hold that it is all of grace from beginning to end; that in the matter of the sinner's justification his own obedience has no place from first to last, that Christ does not save us merely in the sense of enabling us to save ourselves, but that He saves us in the strict and literal sense of delivering us from the wrath to come, and that He does this by a simple, single act, as the sovereign pardons the criminal by simply cancelling the sentence of condemnation. As it is said of Achan the Jebusite, so it may be said of our blessed Lord, He giveth as a king; He giveth royally, not by putting a small sum into our hands, and

telling us that if we improve that sum by trading He will consent to receive it so improved as the price of the inheritance, even if it should fall somewhat short of its market value. This were the part of a pedlar or huckster; but our Saviour is not such. He addresses us in words of royal graciousness, "Look unto me and be ye saved; I, even I, am He that blotteth out your transgressions for mine own name's sake. Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price." And as this method of justification is alone worthy of God as a royal Saviour, so it is alone fit to accomplish the object which the apostle in our text asserts to be accomplished by justification. We maintain that it is utterly impossible for the Romanist, on his theory of justification, to say in any conceivable sense that he has peace with God. The most that he can say is that he looks forward to a time when he shall have peace with Him; but he has and can have no experience of the blessedness of the man whose iniquity is pardoned, and whose sin is covered, unto whom the Lord imputeth not sin, but to whom He imputeth righteousness without works.

III. We come now to the third and last division of our subject, in which we promised to call attention to the word *only* as it occurs in the title of our lecture. The Romanists agree with us, so far as to admit that faith has something to do with the matter of our justification; that we could not be justified without the righteousness of Christ as the ground, and without faith as the means or hand or instrument by which to lay hold of that righteousness, or as the vessel into which to receive it. But then, we hold that our justification is complete in the imputation of that righteousness to us; that any works of the law, whether moral or ceremonial, if trusted in as contributing towards our justification, would only vitiate it, according to the principle laid down by the apostle in the Epistle to the Galatians: "Behold I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." In this matter we cannot have two strings to our bow. Christ must be all to us, or He is nothing. Faith is no faith unless it be confidence in His power and willingness, by the imputation of His righteousness, completely to save us. His name is called Jesus, because He saves His people; not because He contributes something to their salvation, but simply saves them. Accordingly the apostle Paul not only tells us that he renounced all trust in his pharisaical righteousness which he had before his conversion, but that he equally renounced, as contributing anything to his justification, all trust in his works of righteousness achieved, or his sufferings in the cause of Christ endured, after his conversion. Not only, "What things were gain to me, these I counted loss for Christ;" but also, "Yea verily, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Brethren, if Paul does not uniformly and consistently teach the doctrine of justification by faith alone, we despair of ever being able to ascertain what he or any other man teacheth. We must distrust our own reason and our own senses; we must distrust, not only the teaching of God's Word, but we can have no confidence but that what is said to us in ordinary conversation may mean precisely the opposite of what it does mean—that

black may mean white, and square may mean round, and Romanism may mean Protestantism, and Protestantism may mean Romanism, and anything may mean everything, and everything may mean nothing; and so we are reduced to the dire alternative of believing everything, even transubstantiation itself; or else of believing nothing, and so plunging into the abyss of universal scepticism.

But we are forced to admit that the teaching of James is not so manifestly to this effect. Still we are prepared to maintain that he does not teach anything inconsistent with it. He teaches that that faith which consists merely in the belief of certain doctrines is not the faith that justifies; and in this our doctrine is most thoroughly at one with his. The object of his Epistle is manifestly to explain what are the characteristics of that faith which alone justifies, as distinguished from a counterfeit so-called faith which does not and cannot justify. In other words, he just tells us that faith cannot justify unless it be really faith, and not that which is called indeed by the same name, but is of a different nature altogether. The real faith, he tells us, is distinguished by certain marks and characteristics, and whatever wants these is spurious and unreal. In fact, the teaching of James on this subject may be summed up in that maxim of Luther—Faith alone justifies; but it must be faith which is not alone. This teaching is in perfect accordance with Protestant doctrine, and it is identical with the preaching of Paul; for he also declares to us that the end for which Christ gave Himself for us was that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. If in one place He states emphatically, "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners;" he states with equal emphasis in another, "This is a faithful saying, and this I will that thou affirm constantly, that they who have believed in God should be careful to maintain good works; these things are good and profitable unto men." But, say the Romanists, what provision does your system make for securing the interests of morality, and the growth of believers in holiness? Surely, they say, you do not mean to tell us that men are as likely to abound in good works when these are to count nothing for their justification, as they are when they believe that their justification is dependent upon their performing a certain number of good works, and attaining a certain standard of holiness. Now, we do mean to say, and to maintain, that the service rendered to God out of gratitude and love, for an infinite blessing conferred, is more excellent in itself, and more acceptable to God, than service rendered in the hope of purchasing a boon. The system that represents God as a taskmaster offering a certain amount of wages for a certain amount of work, is, to our thinking, not so likely to draw forth our love towards Him, and to quicken our zeal for His honour, as that which exhibits Him to us as freely bestowing upon us an infinite blessing, purchased by Him at an infinite cost, and given to us with the royal bounty of a king. We do not go to Him and chaffer for so much wage in return for so much work to be performed; but we go to Him with hearts overflowing with gratitude for His unspeakable gift, and we say, "What shall I render to the Lord for all His benefits? Bless the Lord, O my soul! and all that is within me bless His holy name." We cannot dwell longer upon this matter, but we would point out that the very fact that this objection is made to our system is a strong argument for the truth and soundness

of the system. Nothing can be more evident than it is from Paul's Epistles that *his* doctrine was supposed to tend to Antinomianism. Now, there is no danger that the Romish doctrine, which is essentially a legal doctrine, should ever be supposed to have any such tendency. Now, the fact that the very same objection is brought against our doctrine that we know was brought against the apostolic doctrine, affords a strong presumption that our doctrine is at least of the same character with that; whereas the fact that no one could ever by possibility imagine that the doctrine of our opponents is liable to an objection of that kind, is proof positive that it cannot be the doctrine of the apostle.

And now, friends and brethren, in conclusion, let us impress upon you the importance of seeing to it that this be not merely a dry article in your creed, but that it be a living and life-giving principle within you. There cannot be a more miserable position for man to occupy than that of knowing clearly the way of salvation and refusing to enter into that way. You have not to say, "Who shall go up into heaven, that is to bring down Christ; or who shall descend into the deep, that is to bring up Christ again from the dead: but the word is nigh thee, even in thy mouth and in thy heart; that is the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

II.—THE ANTI-PAPAL MOVEMENTS.

THERE probably was never a time when the affairs of the Papacy were in a more critical state than they are at this moment. The contest that is being waged betwixt the Pope and Prince Bismarck cannot fail to be far-reaching in its issues. We subjoin two articles extracted from two newspapers, the one Colonial and the other Scottish. The two together seem to us to give an instructive view of the matter.

"There has been much 'unpleasantness' lately between the Pope and Bismarck. For some months there has been no German ambassador at the Vatican; but, recently, Prince Bismarck professed a desire for the restoration of friendly relations, in order to gratify the large Catholic population of the empire. He accordingly recommended to the Emperor to commission Cardinal Hohenlohe to the Papal court. The Cardinal was ready to start for Rome; but the Pope promptly declared that he would not receive him. Bismarck, in the Imperial Parliament, declared this to be a most discourteous and unusual proceeding, such as he had not experienced during the twenty-one years of his public life. But so anxious was he to pursue a friendly course, that another envoy would be commissioned. Cardinal Hohenlohe is offensive at Rome because he is a foe to the Jesuits, because he belonged to the Opposition in the Vatican Council, and because he left Rome for Germany when Rome fell into the hands of the Italian Government. His brother, Prince Hohenlohe, has done harm to Papal pretensions in Bavaria, he having, as minister of the crown, fostered the Old Catholic movement. Thus the Hohenlohe family, who are devoted to the cause of German unity, are under the ban of the Pope.

"Ultramontanism hates the German Empire because it will naturally form the bulwark of United Italy. The Papal court desires above all things the defeat and humiliation of Germany. To accomplish this

object, foes without and within are being rallied for united action. Bismarck understands this perfectly, and he has succeeded very adroitly in putting the Papal court in the wrong in the eyes of patriotic German Catholics.

"The revival of Ultramontanism is remarkable at the present moment. It was the priests who stirred up rebellion in Spain, in order to dethrone 'the Savoyard usurper, the son of the excommunicated Victor Emmanuel.' The clerical press in Paris fanned the flames of this rebellion, and gloried over its temporary successes. In Switzerland the Jesuits, by stirring up rabid sectional feelings, got a majority of the people to vote against the improved Constitution, because it savoured too much of Germanism. In the language of the *London Times*: 'Wherever we turn, we see the leaders of the Papal crusade at work—a crusade aiming not only at restoring the temporal dominion of the pontiff in Rome itself, but also at imposing upon civil society all over the world those senseless doctrines, of which Papal Encyclicals and Ecumenical Decrees have given us examples.'

"We have read with great satisfaction the frank and spirited speeches of Bismarck on the Papal question in the German Parliament. The drift of all was that Germany was resolved not to renew the 'ceremony of Canossa,' where eight centuries ago a Pope put his foot on the neck of a German Emperor,—that bishops and priests must obey the civil law of the country,—that 'Old Catholics' and all citizens shall be protected in their rights at all hazards,—and that no Concordat will be attempted with an 'Infallible Pope.'

"It is noted that there is a friendly feeling arising between the patriotic Catholics of Germany and their Protestant neighbours. Protestants everywhere offer the use of their places of worship to the 'Old Catholics,' where they cannot get the use of their own churches. A body of Protestant pastors, meeting lately at Dusseldorf, adopted the following resolutions:—

"1. The Old Catholic movement is a protest of the German intellectual, patriotic, and Christian conscience against Romish oppression set in motion by the Jesuits. 2. On account of this its protest, the Evangelical Church of Germany will not refuse her warm sympathy with the Old Catholic movement, without in any way mixing herself up with its inner development. 3. In order to show this (sympathy) in act, the joint use of the Evangelical churches shall be allowed to the Old Catholics as guests, if the representatives of the congregation and the Church authorities give their consent; the introduction of Old Catholic religious instruction in case of need shall be assisted as far as possible, marriage shall not be refused, and Church burial shall be granted just as with those members of the Roman Catholic Church excommunicated on account of mixed marriages. 4. The understanding desired by the Old Catholics, according to Article 3 of the Munich programme, is from our side also to be encouraged; a reunion, on the other hand, does not yet seem to be in view. 5. The battle against Jesuitism is to be considered as a common one, and is to be so long continued by all lawful means in the sense and spirit of Resolution 117th of the Fourteenth Rhenish Provincial Synod, until the State shall issue a legal prohibition of the Society of Jesus as an order endangering in equal degree the independence of the State and religious peace. 6. The Old Catholic move-

ment shall be a reason to the Evangelical Church of Germany, more especially to that of Prussia, to carry on and accomplish the completion of her own constitution in the sense of 'the Union,' and on the basis of Presbyterian Synodical arrangements.'

"It is said that Count von Frankenberg, husband of Cardinal Hohenlohe's niece, is the author of a pamphlet which has created much excitement in Prussia. The author is a Catholic, and he urges the German Catholics to act against the manœuvres of the Ultramontanes, who, it says, are endeavouring to plunge Germany into domestic dissension. All the Catholic laity in Germany should combine in an organised resistance against the Ultramontanes and the Jesuits. The 15,000,000 Catholics in Germany have by their apathy made it appear as if Ultramontane influences were predominant among them—as if true Catholicism and Ultramontaniam were identical. . . .

"It is high time that all Catholics who are German patriots should give the lie to such assumptions, for it should not be permitted that the decisions on our most sacred interests—on our position, and that of our children, with regard to the State and the Church—should be in Ultramontane hands. The writer concludes by describing the means by which he proposes to free the German Catholics from the predominance of the Ultramontanes:—1. The regaining the confidence of the German Governments and our German countrymen, which has been much shaken by the conduct of the Ultramontane party. 2. Peace with all the other creeds, on the basis of equality and liberty of conscience. 3. Peace with all the political parties except the Centre (the Ultramontane). 4. The withdrawal of dogmatic discussion from the press and political meetings. 5. The continuation of the sittings of the Council in accordance with the Old Church traditions, which did not forbid the representatives of the temporal power from taking part in the councils of the princes of the Church. 6. Formation of a Catholic party, with its headquarters at Berlin.

"Strange how the same questions arise all over the world. 'Education' is one of the troubles in Germany between Church and State. The latter is too strong for Jesuitism. The schools are to be rescued out of priestly hands.

"The 'Old Catholic' movement has been inaugurated in Belgium by two French ecclesiastics, who are now under the ban, Abbe Junqua and Canon Moulis. What success they may win remains to be seen. In France itself the reformers are making some progress, not much. The country is in the earlier stages of a war-fever, and can apparently think of little else."—*The Witness* (Halifax, N.S.)

"That there may now and then be something in a name, is being shown by the way in which different people speak of the action of the German Parliament and Government in regard to the Roman Catholic bishops and religious orders in Germany. Prince Bismarck says that action is the proper vindication of the authority of the State, and further, that it is necessary for the welfare of the State. The Pope calls it persecution, and not only asks for sympathy, but denounces destruction. A great stone, he says, is to fall and crush 'this Colossus'—said Colossus

being the Empire of Germany. Persecution is an ugly word, and the Pope knows it. He means it to tell against Germany, and it is by no means improbable that he may in that way have a certain success, though there is no probability of the Colossus being crushed as yet. But though His Holiness may not have looked at the matter in that light, his language is a fair justification for the action taken by Prince Bismarck. When the Pope denounces Germany and prays for her destruction, it may be time for Germany to be moving; for the Pope has ardent, and, in the cause of their priestly order, unscrupulous agents in the German States; and it is as certain as anything capable of mathematical demonstration, that they will do all in their power to bring about the result prayed for by the head of their Church. In a contest between the Church and the State they can have no divided allegiance, and they can teach none. Since the dogma of Papal Infallibility was defined, the clergy must obey the orders of the Pope in any dispute with the Government. Faith and morals, in which his Holiness has been pronounced infallible, have a wide scope, and most certainly they take in the relative positions and powers of Church and State. Thus it is not only possible, but highly probable, that if the Pope's prayers should stimulate France to attack Germany, the German bishops and clergy still adhering to the Pope would do what they could to help the cause of France. They would, in fact, be bound to do so by their priestly obligations, and by the new belief which they have helped to fasten upon the Roman Catholic people.

"This is exactly the line of argument taken by Prince Bismarck and the Government of Germany in promoting in Parliament the bill for the expulsion of the Jesuits and other religious orders. They insist that there is a real danger to Germany in the machinations of the Jesuits. Prince Bismarck did not hesitate to speak of a conspiracy against the Empire, and he demanded that the State should have power to crush this conspiracy. Hence the bill, which has passed the Reichstag against the Jesuits—a bill made stronger by the Parliament than it was when first proposed by the Government. Regarded from the point of principle, the measure undoubtedly is not in strict accordance with principles of religious liberty as they are understood in this country; for it imposes a penalty upon a man, not because he is plotting against the State, but because he is a Jesuit. The distinction is one of great importance. But though it may be fully understood here, and would undoubtedly be acted upon by the Legislature, it is not so generally understood in Germany. Even those who hold Germany in the highest respect, are bound to admit that the idea of liberty which prevails there falls short of liberty as it is understood here. In civil matters that has been the case for years past. Prince Bismarck has set Parliaments at defiance, and deliberately disregarded the expressed opinions of the people. In that way he succeeded in forcing upon Germany a system for which she did not wish, but which she now heartily approves, because it has led her to unparalleled victory and to unity. All this has, however, dulled her sense of what constitutes real liberty, and has made her more disposed to receive without questioning the proposals of the Imperial Chancellor. He, on his side, has not, and never has had, the least care for principles when he wished to carry out a definite policy. He has seen the end to which he wished to attain, and has without hesitation put down or disregarded every obstacle in his path. Now he intends to convince the Roman Curia that the State will tolerate no rival in the govern-

ment of Germany—that there can be no *Imperium in Imperio* where he has sway ; and to that end he sweeps off all that seems to oppose his resolution. He knows that some Jesuits are unfriendly to Germany, and he banishes all Jesuits. Here we should wait for some overt act of opposition to the State, and punish each such act as it arose. Prince Bismarck deals with the subject as the Aberdeen farmers dealt with the cattle plague ; declaring himself unable to say how far the anti-State poison has spread among the Jesuits, he stamps them out.

“ It will be felt here that the policy is not altogether safe, for that it sins against principles which can never be sinned against with impunity. The punishment of men because they are Jesuits, which they have a right to be if they choose, may rouse some sympathy for them which otherwise they would never receive ; and in that way it may come about that Prince Bismarck will find his action has been vain, and that the conspiracy against Germany has been strengthened rather than crushed. That the people of Germany do not see this is, in the main, owing to causes already spoken of. There is, however, another cause which is full of interest to the world. But for it Prince Bismarck would have found more difficulty in carrying out his policy. This cause is to be found in the fact that the religious mind of Germany has been profoundly moved by the recent action of the Roman Curia. The intrigues which led up to the declaration of Papal Infallibility, and the shameless tergiversations of some of the German Catholic bishops, have had their effect on a deeply thinking people. The true meaning of the new dogma has been fathomed, and the purpose of it receives illustration in the unscrupulous actions of those who brought it about, and now seek to force it upon unwilling consciences. The Old Catholic movement may not be a new Reformation, but it is a step in the direction of greater liberty of conscience and intellectual freedom, and it has spread in Germany like fire among tow. It is not easy to see either how far the movement will extend, or what form it will finally take. This, however, is clear—it is a revolt against spiritual tyranny ; and in that light it is viewed, not only by Protestants, but by great numbers of Catholics in Germany. Hence it comes about that, in his action against the Jesuits, Prince Bismarck appears as the defender of the people against oppression, rather than as an oppressor of anybody. He has, moreover, full and unquestionable right, justice, and sound principle on his side in his action against the Bishop of Ermeland. That prelate excuses himself from obeying the orders of the Government on the ground that in disobeying them he is obeying God. But that is a pretension which Prince Bismarck neither can nor ought to admit. The bishop declares himself to be the exponent of the laws of God, practically by virtue of the dogma of Papal Infallibility. Once Prince Bismarck admitted the influence of that dogma in any matter affecting civil rights, he must admit it in all, and the consequence would then be that the State would be subordinated to the Church. The taste which the Old Catholics of Germany have already had of what this ecclesiastical supremacy is, very naturally makes them unwilling to run any risk of its extension, and therefore they view the policy of the German Government with approval. How widespread is this feeling is shown by the majorities for the bill against the Jesuits. The Catholics of Germany, because of their numbers, have the power to prevent any Parliamentary legislation of a persecuting character against their clergy ; and that they have not used that power in this case is pretty

fair evidence that they think the clergy concerned deserve what they are getting. Those of us who do not wholly agree with the manner in which the Jesuits have been dealt with, can yet hardly fail to sympathise with the feelings that have actuated the German Parliament. The contest between the Catholic Church and Germany has been entered upon, and most likely it will, before it ends, extend much further. What Germany has done will be done elsewhere, and there will be more of what the Pope calls persecution; which, put in plain words, means in this case, preventing persecution by ecclesiastics for conscience' sake."—*Scotsman*.

III.—IRISH CHURCH MISSIONS.—SPIRITUAL BENEFIT.

WE have before us the Report of the "Society for Irish Church Missions to the Roman Catholics," read at the annual meeting on May 7, 1872. It extends to nearly 200 pages. This is in no way out of proportion to the magnitude of the work in which the Society is engaged, as will be evident when we merely state the fact that its income for 1871 was upwards of £20,000. Operations of such magnitude, and conducted in the spirit in which these seem to be, cannot fail to produce a blessed effect on the national mind and the national heart of Ireland. Such an effect may be slow, but it will be sure; for to such processes the principle is applicable, that "The kingdom of heaven cometh not with observation." The indications of national progress which pervade the report are most gratifying, but we cannot make them palpable by such extracts as our space will admit of. We give, however, the greater part of the section, headed, "Instances of spiritual benefit," and regret that we are obliged at all to curtail it:—

Your committee subjoin a selection of cases, in which the agents of the missions appear to have been made the instruments of spiritual benefit to individual souls:—

Dublin.—Recently a respectable Roman Catholic in Dublin became unsettled as to the truth of some of the doctrines held by Rome, through reading the handbills and advertisements put forth by the Society. His next step was to attend the discussion meetings, and to hear the arguments for and against those doctrines. He then received at the hands of one of the agents a Bible and a copy of the Handbook to the controversy, and has now abandoned the errors of Rome, and laid hold of the truths of the gospel. He is a constant attendant at the mission church on Sundays, and entertains strong hope that his wife and children—to whom he reads the Scriptures—will be won over to embrace, like himself, a pure faith.

Within the past year the working of the Irish Church Missions has been greatly blessed in the Coombe District (Dublin). The number who declared themselves converts within that time is thirty-one. Some of them were attendants at the Sunday-schools, and others had been under teaching in their own homes, so that the Lord is blessing the mission not only in the cases of Roman Catholics, but also in those of careless Protestants, and in recovering some who had lapsed into Popery.

—, this man, and the whole of his family, consisting of a wife and five children, have come out of Rome during the past year. Meeting one of our readers, he communicated to him his inability to reconcile the doctrine of transubstantiation with truth or reason. He was induced to come to the mission church and listen to a discourse on the Sacrament of the Lord's Supper. He was struck, and came a second time. The exhibition of Scripture on the nature of this ordinance satisfied his mind. After being thirty

years a Romanist, he has abandoned that Church, and is now receiving scriptural instruction from the agents of the Society.

—, a very respectable and intelligent young woman, a Roman Catholic, came to one of the missionary meetings about nine months ago. She there heard addresses which made a deep impression upon her mind. She went home; thought over what she had heard, and resolved to get a Roman Catholic version of the Bible and to search for herself. She then became a frequent attendant at the discussion classes and at the mission church. She has not, as far as is yet known, avowed her change to her parents; but she has got the truth of the gospel in her heart, and it will surely work its own way. The seed is "incorruptible."

— In one family five of the members had left the Church of Rome, but one young man clung to the "old faith." His mother, a devoted convert, was very anxious about this son, and asked some of the agents to try and influence him in the direction of the truth. After many objections and much persuasion, he was induced to accept a small Testament, and to look into some of the Society's handbills. An attack of illness followed. His deep prejudices appeared now to break down, and his scapulars and amulets were thrown aside. He was induced to attend some of the discussion classes, and now, after many months' watching and praying, the Scripture-reader in whose hands he was has the satisfaction of seeing this young man join his mother and brothers worshipping in the mission church.

— During the past year there have been more than one very interesting instance in Dublin of members of quite the upper class of society being reclaimed from a false creed.

It is delightful sometimes to hear the answering of the poor people in the Sunday-schools. To the question, "What is holiness?" a very poor, ragged man replied, "*It is to be clean inside.*"

A poor woman, when asked about good works, said, "They are all filthy rags, as far as our justification is concerned; but the Saviour likes us to do them, and show our love to Him."

Portarlington District.—A respectable young person was led by family circumstances into a part of this district. She had been very carefully instructed by the nuns before she left them, and they had pronounced her to be "the best Catholic in her family." It so happened that, in God's good providence, when she reached this part of Ireland the local clergyman was engaged in preaching some controversial sermons, and a near relation of hers induced her to attend the church. She gradually became a regular member of the congregation, and is now a steadfast and earnest member of a Dublin congregation.

In another part of this district an entire family left Ireland for Canada during the past year. The mother of that large family and *all* the children had been Roman Catholics. Doubts first occurred to their minds owing to some strange views which one of the priests propounded. These doubts deepened, and, under the teaching of a former missionary of this Society, the whole family became real and decided Protestants. No pen could write all the persecution which that family endured, until at length they were forced to seek in a distant colony for the liberty of conscience which was denied them at home.

Ossory.—Two young men, who used to argue on the side of Roman Catholicism, recently came to the reader with whom they had argued, to say that they were convinced of the errors of Romanism, and were on the point of emigrating in order to become members of the Protestant Church. They knelt and prayed most fervently together, and the young men thanked the reader repeatedly for all the trouble he had taken with them.

Errislanan.—A dying woman, whose children had been taught the truth in our schools, and had embraced it, was visited by the missionary, shortly after the nuns and reverend mother had left her. They had asked her whether she had had confession. She replied, "Yes, I have confessed to the

Priest who is in heaven." They asked if she knew the way of salvation? She replied, "Yes, I know that Jesus is the way." They said, "But you know you must come through the Virgin." "No, madam," said her daughter, who was sitting by; "No man cometh to the Father but by Me," and "there is none other name given under heaven, whereby we must be saved, but the name of the Lord Jesus." The nuns asked, where was her belief? She said that it was in the Bible: God's Word. "But," they replied, "you ought not to leave the faith you were born and baptized in." She answered, "When I was born and baptized, I did not know what was right; now, thank God, I do."

This poor woman shortly after died, trusting in Jesus, and expressing a hope that her children would be kept safe where they would be taught in the right way.

Aughrim.—A youth, who was sent to this mission station for his education, became so much impressed with the "100 texts" taught in all the mission schools, that on his return home he taught them to his father.

The father, though a Roman Catholic, was so much interested in them, that he got all his farm-servants also taught them.

This youth, having gained a Ranelagh scholarship, on entering school instituted a class for teaching the Holy Scriptures. An usher, having discovered the meeting, has imparted to it order and stability by himself presiding at the class.

Ballinakill.—A whole family, consisting of five members, came out of Rome recently, and regularly attend divine service. At the same time a young woman of another family renounced Rome, having heard and received the truth while attending, with a large number of other Romanists, the funeral of a Protestant.

East Cork.—A Roman Catholic girl, two weeks since, came into church here, and is now an avowed convert.

A young woman, whom I took to Luke Street last year, recently brought out, left Cork for London on the 1st of March, to undertake a respectable position.

A Roman Catholic priest wrote me last autumn, wishing to come over to our Church, but is still hindered in openly doing so. He is of excellent character.

A young man, brought out in Fermoy some years since, is now a student in Trinity College, Dublin, and purposing to enter the ministry.

Some time ago a young man, who had been attending the school in Drogheda, suddenly disappeared. Some weeks after he went away his old grandfather sent quietly for the reader, and told him that his grandson had been in the habit of telling him all that he had learned in the school, and the result was, that he was brought to see the errors of Rome and to embrace the truth. All that the nuns could say to him, he would not renounce his hope in Christ. He died happily shortly after. The young man soon after came back, and immediately called on the readers, and stated that he had been in Liverpool, and had entirely renounced Romanism, and had attended a Protestant place of worship.

Iar Connaught.—The missionary of this district is able to trace sixty-seven conversions from Romanism to the Protestant faith, through the influence brought to bear on their relatives by two converts, who became earnest and faithful agents of the Society.

Three converts connected with the mission died within the year, and witnessed a noble confession. Prudence forbids us to say more. Bibles have been asked for by intelligent Roman Catholics, who have received them with much thankfulness. Roman Catholic children have attended our schools under most trying circumstances. In the public streets of —, respectable Roman Catholics have spoken warmly in favour of scriptural truth, and of the agents connected with the Irish Church missions.

Oughterard.— had been a Roman Catholic for sixty years, but was

brought to a knowledge of the truth through the instrumentality of the Society. He has recently died, at the age of eighty-two. A more glorious death-bed the missionary had never witnessed—full of faith, and full of thankfulness to God for having brought him to the knowledge of Himself.

—Another aged convert died in perfect peace. Her last words, spoken to the missionary, were truly expressive of a mind taught of God. He asked, "Do you want anything?" She replied, "The Lord is my Shepherd."

Errismore.—Three heads of families, with their children, have declared themselves converts during the year. Eight of the school children, whose parents are Roman Catholics, have practically declared themselves converts, by refusing the ministrations of the priests, and claiming the attendance of the missionary in the hospital, to which they were compelled to go by sickness.

Ballyconree.—Amongst the numbers of those who have this year swelled the great tide of westward emigration, which year by year is absorbing the surplus population of this country, and drafting off, not, unfortunately, the indigent and idle, but, for the most part, the strong, and steady, and persevering of the labouring classes, we have lost, with several others, two as favourable instances of the results of the work of the Society as might be wished.*

Sellerna.—The missionary writes :—"Since I came to Sellerna, now sixteen years, we never had such meetings as now. The handbills are sent out to all parts of the parish. A family at ———, whose children have attended our schools, have recently left the Church of Rome. These children read to, and comforted with the consolations of the Bible, their sick and probably dying mother."

IV.—GAVAZZI.

AMONGST the men who are doing good work in enfranchising the long-fettered mind of Italy, combating Romish error, and proclaiming the free and glorious gospel, a very important and a very prominent place belongs to Gavazzi. Our readers will peruse with pleasure the two extracts following; the one containing a graphic sketch of the orator, the other being one of his orations :—

"You say you have not heard Gavazzi, and ask me to tell you all about him. He is six feet high and well-proportioned, about fifty-five years old, with a fine head, broad, pleasant face, long thick hair beginning to turn grey, and his features indicate good-humour. In private social life he is genial, pleasing, companionable, though an old bachelor. He has not become so thoroughly reformed from Romanism as to renounce in his own case the celibacy of the clergy; but in this his faith may be better than his practice. It is not too late for him to complete his reformation. He does not walk firmly; he crosses the platform with a shuffling gait, and stoops when he begins to speak, but is straight enough as he gets on. His pronunciation of our language is not distinct; his delivery is naturally rapid; he tries to force the words out faster than they come naturally, and many people do not understand much more than half he says. I never catch all his sentences, but the general drift of his discourse is intelligible to all. He *understands* our tongue thoroughly, and rarely, if ever, uses the wrong word, but he does not speak it with *fluency*. It is wonderful

* The details given concerning these young men are deeply interesting but we are obliged to omit them.—Ed. *Bulwark*.

that he speaks it as well as he does. I would love to see him in his own language. If his fervour is so intense, as he toils through an oration in a tongue that is not his, how he must burn and blaze with words that have been his from childhood. But with this almost insuperable disadvantage, he has such power over his audience that it is curious to inquire into its secret.

"He is thoroughly in earnest. That is half the battle. If the people did not understand a word he says, they could not see a man so hard at work in a good cause without being in sympathy with him. Then his voice has as many tones to it as any instrument of ten strings. He has one for sober argument, another for tender appeal; one for indignation, scorn, contempt; one for comic humour, ridicule, sarcasm; and the way he manages this organ of his is, to an American, wonderful. The changes are sudden, and the effect galvanic and irresistible. The high key with which he unlocks the doors of fun and lets a flood of laughter over the house, is so out of keeping with the size of the speaker and the deep bass of his normal voice, that itself sets every hearer into a merry mood at once. And, then, more than all else, is his action. The three primal elements of an orator are said to be "action, action, action." Roscius, the actor, contended with Cicero that he could express an idea in greater variety and force by gesture than Cicero could with words. Gavazzi is a countryman of Roscius and Cicero. The Italians gesticulate much in ordinary conversation. They have a talent for pantomime. Gavazzi sometimes makes several significant gestures with both hands, while he is not saying a word; and before he has spoken, his idea is caught and appreciated and responded to. With such elements he must make an impression upon any audience, with any subject. But he has come here full of a great, living, popular theme, and the people are with him before he begins.

"Exiled for twenty years from his native land, because of his abandonment of the Pope and hostility to the priestly government of Italy, he joined Garibaldi and became a soldier-apostle of Christian liberty. The march of political events that brought Victor Emmanuel to the crown of united Italy and stripped the Pope of his temporal diadem, opened also the gates of Rome to the gospel and Gavazzi. He was not disobedient to the heavenly vision. Like a flame of fire he shone in front of the Vatican, and proved that the downfall of the Pope was the salvation of Italy. Identifying himself with the Free Christian Church, and forecasting the necessities of a great work that is to bring back the peninsula to the faith of the apostles, he would found in the imperial city of the Cæsars a Biblical College, where the preachers of the future shall be trained, and whence, as from Jerusalem of old, they shall go out over all that land to declare the word and way of life.

"Our Protestant hearts meet him more than half way, and eagerly take in the appeals he makes. When he hurls defiance at the Pope, taunts him with past perfidy and tyranny, triumphs over him in his impotence and despair, describes him as 'an old lion without teeth or claws, the laughing-stock of boys;' when he tells of the five evangelical Italian congregations in Rome, a hundred in Italy, and tens of thousands of hearers of the Word; when he points to the presses multiplying Bibles, and shop-windows displaying the Word of God, without any to molest or to make afraid; and, more than all, when he laughs to scorn the infallibility of the Pope, and shows that with the blasphemy of this assumption came the

declaration of war that brought down Napoleon and the Pope, so that the power that sustained the Pope and the Pope himself went down in the same hour : as Gavazzi pursues these glowing and exciting themes, all his voice and all his action, the great variety of tone and gesture, pathos and humour, ridicule and denunciation, are summoned into the field, and he triumphs like a giant trampling on his foes.

"He speaks every night, and two or three times on Sunday. Without extraordinary care such mighty work would kill him soon. So intense is his physical exertion while speaking, that he is reeking with perspiration ; and so great is the danger of his taking cold, that he retires to the vestry immediately at the close of his discourse and makes a complete change of clothing. This precaution might have saved the lives of many public speakers. If he does not break down before October, he will succeed in his noble mission, and besides enlightening the public mind on the subject of Romanism at home, he will raise a goodly sum for his Free Church and Biblical College in Rome."—*Ireneus in N. Y. Observer.*

"Without any apology, I plunge myself into the subject at once, to prove to you the benefits we derive in Italy from the American and Foreign Christian Union. Our Christianity commenced in Italy in 1848. We then had one single preacher in Turin. In 1859 we had three or four churches in Piedmont, supported by the Geneva Committee. About 1863 it seems to me the American Committee came to our support, and perhaps the London Committee. So you see our resources came from different quarters. The result was that we had several separate churches, but no unity among us. Therefore the work was rather feeble. God has provided for the Italian Church in His providence, and in this respect we are very much obliged to the American and Foreign Christian Union. Because, you understand me, there were already in Italy many 'rivulets' without attraction. All at once in 1869 the Church of Milan gathered together those rivulets and made a General Assembly, and then there ruled a unity among all those churches, proclaiming in the face of the world, 'At last, we have in Italy a Free Christian Italian Church, composed of thirty-three of those congregations.' These have already reached the number of thirty-five. Mind what I say. I have no doubt that, after we shall be in America during our present expedition, it shall be a very grand thing for the Italian Church ; for the Americans do nothing by halves. For I must go home to my Italy, bringing some good tidings :—'America has done every thing for Italy—a college, a professorship, a newspaper, a school in Rome !' I say to you in all simplicity, that I have no curiosity to cross the terrible ocean for ten days for a few cents. I must have thousands of dollars. It is not for a particular or personal purpose ; it is to strengthen our Church purposes. We have a real antagonism to the Church of Rome. To talk is one thing—to war is quite a different thing. Now, in Italy we do not talk any more ; we war against the Church of Rome. They used to laugh at us. Now they don't laugh. They know now we can discuss in Rome with their champions, and they don't laugh any more. Therefore we have done something already. Understand this, the Italians are the ripest people in all the world to receive the gospel, because they are the most disgusted with the Pope. You must understand one thing, that the

farther you are from Rome the more you believe in Rome. Where will you find Roman Catholics more faithful, more devoted to the Pope than American Catholics? When you go to the Continent, the most devoted are the Irish, because they are the farthest from Rome. When you arrive in Italy, you find almost nothing of Catholicism! When you go to Rome, you find none at all there!

"True, we have to fight against scepticism and infidelity, which are the natural offspring of Popery. In Protestant countries infidelity is the exception; in Papal countries infidelity is the rule, and not the exception. Therefore we are ripe to receive the gospel of Jesus Christ. I say to this meeting that the Italians would not like at all to be evangelised by foreigners. The Germans would not like to be evangelised by Frenchmen. So we in Italy want to be evangelised by Italians. So it seems to me we are national in this respect. You must be obliged to this American and Foreign Christian Union, whose aid was so powerful in promoting this unity of our churches; first of all in preventing them from establishing sectarian churches, and now again in sending their liberal and generous support to our Central Italian Committee of Evangelisation. Oh! you cannot imagine the blessing that we shall derive from that compact in our future spiritual regeneration: for our Evangelical Committee is the executive power of our Church. In its scope, therefore, there will be a unity of purpose.

"Eighteen years ago I came to America. Good people said to me, 'You are but a single evangelist.' Of course I was but a single evangelist, and I kept myself independent, not having attached myself to any denomination, because I could go back into my Italy and tell my Italians that I did not import any foreign element into the Italian Church, but sought to Christianise them as an Italian evangelist. Therefore I have succeeded in my attempt. Now I come back to Americans, and say that the Free Church in Italy is the most promising of all the Churches in the world. They call it a *Free Church*, because it is free from all State interference. We have nothing to do with diplomacy or with politics. We are independent of the State, and preach the gospel according to our own conscientious convictions, and not to please magistrates and rulers. Free, also, because there is not a jot of Romanism about us. Let me say one word with reference to an objection which I have heard, viz., that some good Protestants object to our having made in Italy a Free Christian Church. They say, 'Why did you not import Protestantism into Italy?' or 'Why do you not try to reform the Church of Rome? That would have been the simplest strategy, and would have brought in many Roman Catholics.' I have said, I do not import any Protestantism into Italy, because I want to keep a friendship between the different denominations, and do not wish to displease anybody. I had only to say to my Italians, 'We do not bring to you any foreign ideas, but let us go back in our national history until we find the Apostolic Church—not the Church of the different councils, but back, *back* to the preaching of St Paul.' Some high and intelligent men are working now in Europe for the reformation of the Church of Rome. I did not try reformation; first of all, because I have not strength enough, and also because I have too much common sense not to understand that it would be labour all entirely lost—simply because the Church of Rome is irreformable. Let me explain. When I was following Garibaldi, in the hospitals there were a great many

wounded, some slightly, and others more seriously. Sometimes the wounded would have a little gangrene, say on the finger. When the surgeon examines the finger, he cuts the finger off to save the hand. But if he finds the hand gangrened, he cuts the hand off to save the arm. If he finds the arm already gangrened, he severs the arm to save the body. That is right and logical. But if he finds the body all gangrened? I have never seen any surgeon cut the body in a hundred parts—to save *nothing*.

“My dear friends, if there were a few errors in the Church of Rome—a finger gangrened—we might reform it; or if the hand or arm were gangrened—a little more of errors—the reformation might be possible: but now, after the multifarious errors of the Council of Trent, and after the blasphemy of the Vatican Council, in asserting the dogma of Papal Infallibility, I say the Church of Rome is gangrened from head to foot. What will you reform? Will you cut it in a hundred pieces to save nothing? All that remains to be done is to commit the Church of Rome to the undertaker, my dear friends. Now, therefore, you see why we do not try to reform the Church of Rome; but we have done our best to renew in Italy the Christianity of the Apostle Paul, as he gave it to our forefathers in his Epistle to the Romans.

“Oh! my dear friends, we are not in the condition of Mexico; because I cannot bring you those good tidings that our Government will give us places of worship and churches to preach in. We must wait some years before we receive such favours from our Government. It was only Garibaldi, when Dictator of Naples, who gave me those two beautiful churches to preach the gospel of Jesus Christ in. But we are in Rome, and there is no human power that can take Rome from the Italians. The poor Irishmen and the poor Roman Catholics are getting up a new crusade, and sending money to the Pope to rescue him from poverty and imprisonment, to make him independent again, and to restore him to his power. O poor dupes! preserve your money for your own wives and children, for there is no power of money, no power of crusades, that can take Rome from the hands of the Italian Government.

“We are not in Rome merely to make it the capital of Italian unity. We are in Rome to make it the centre of renewed Christianity throughout the Old World; and we shall not give up so easily our work, for it is a work in behalf of the whole world, and therefore we are carrying on triumphantly the work of God. It is only one year and a half that we have been in Rome; and we have already five congregations administering the sacraments, particularly the Lord's Supper; and Sunday-schools have been established; and when I go back, Young Men's Christian Associations shall be established. We have day and night schools, and an Evangelical library. We have seven colporteurs going everywhere in Rome. Twenty-five thousand copies of Bibles were sold last year. We have everything in Rome, and the poor unfortunate Pope is obliged to see all of these things.—*Gavazzi, "Christian World," June 1872.*

V.—THE PRISON MINISTERS' BILL.

OUR readers may have observed a statement in the newspapers recently, to the effect that a number of the members of the House of Lords waited on Mr Gladstone for the purpose of inducing him

to make this bill a Government Bill, and to give a night for its discussion as soon as possible, so that it might become law this session. This shows how much Popish influence is being exercised upon those in the highest positions in the land. If this bill pass into law, it will be one of the most important and dangerous concessions made to Romanism since the Reformation. According to the present law, Romish priests have every facility afforded them in visiting their people and performing the services of their Church; and Prison Boards have the power, if they see cause, to pay the priests for the services they perform. This bill proposes that, wherever there are ten or more Romish prisoners, the board shall be compelled to appoint a Romish priest as an officer of the prison, and pay him a salary ranging, according to the number of prisoners, from £25 to £150; and prisoners, who have been baptized by the Romish Church, and are classed accordingly, shall be compelled to attend the services of the priest so appointed, and behave, act, and worship, as he may direct, even though serious doubts may have arisen in their minds regarding the truth of the Romish system.

The objections to such a bill are many and strong. It will discourage, if not prevent, voluntary efforts for the spiritual welfare of prisoners, which, we know, have been much blessed and done great good. It will establish and endow Romanism throughout the land; for the priest will be an officer of State, paid out of the public funds. It will give priests a power in controlling the business of prisons, to which they have no right, which may seriously interfere with prison management and discipline. It may seriously override conscientious convictions, which, even in a prisoner, are entitled to respect. It will greatly increase the taxation of the country for the support of prisons, and prison burdens are already too heavy. It will offer a premium upon crime, for the addition of a single prisoner will often entitle the priest to a handsome addition to his salary. This surely is a temptation to which even priests ought not to be exposed. It is regarded as a wrong and an insult by the Nonconformists of the country, on whom principally it tramples, while professing to promote their interests; and it will deeply wound the consciences of the great majority of the community, who will be compelled to pay for what they believe to be a system of religious error, superstition, and despotism.

Already this bill has elicited a great amount of determined opposition, and if our readers have not already petitioned against it, we earnestly recommend them to do so immediately, and to write to their parliamentary representatives calling their attention to the importance of this matter. The danger is, that the bill may be passed through the Commons at the eleventh hour, when many members who would have voted against it have left, and with little or no discussion.

Protestants ought earnestly to watch against such a result, which would give Romanism a position and a power in the country that would be in the highest degree dangerous.

On this subject the following circular has been issued by the Rev. Mr Badenoch, Secretary of the Protestant Educational Association of London:—

London, July 9, 1872.

SIR,—It is stated that “moderate men of both sides of the House” will

ask the Government "to give a day for the discussion of the Prison Ministers' Bill," and "to bring the influence of the Government to bear upon the Bill, with the view to its becoming law this session." If so, the "moderate men" have committed themselves to the principle of the Bill, and seek to impose on the ratepayers another Romish endowment.

The ratepayers in general, and the working classes in particular, who have given the seats to these "moderate men," will judge and decide whether they will endure this additional taxation for the benefit of Romish priests. The people, while they hold the purse, have a certain check on legislation violating conscience. It is surely enough if we clothe, feed, and give comfortable lodgings to criminals, and also the opportunity of being instructed in the principles of the true religion. But if they reject the latter, and desire a false religion, let their priests or their people manifest their zeal by supplying it at their own charges, which they are quite at liberty to do. Is Romanism so valuable to the well-being of a State that we must propagate it at the public expense, while the Dissenter, the Jew, the Secularist, and the various forms of religious belief in the British Dependencies are left to their own resources? The "moderate men" will no doubt explain this in the forthcoming discussion.

But "the moderate men" of the British House of Commons apparently consider that they can control the evil effects of Romanism on "our dangerous class," by endowing it—a scheme which has failed in Germany, defied the wisdom of Prince Bismarck, and brought France to ruin—a system which creates crime, lawlessness, and confusion in Ireland, and is producing gross intimidation to the industrious tradesmen in England. These "moderate" politicians, in their profound wisdom, overlook or ignore the prominent lessons of history, and the fact that crime and turbulence, caused by Romanism in England and Ireland, cost far more than all the taxation contributed by the Romish population. Hence, were the Roman Catholics to take wing, and "fly to the uttermost parts of the earth," the British taxpayer would be a great gainer.

These "moderate men" will convert "the moderate" measure of 1863, which *permits* local magistrates to pay for the services of Romish priests, into a measure of *compulsion*, obliging prison authorities either to make these priests official chaplains, with salaries and pensions,—or to resign. This is the proposal of "moderate men!" This is not, however, all the mischief. Men who own no authority but that of a foreign power, and who cherish the most hostile intentions to the British Government and people, are to be placed within the walls of British institutions, to go between the consciences of criminals and wholesome discipline, and to prevent and exclude them from that instruction and teaching which can alone reform. All this has been amply proved in the history of English prisons, and is illustrated, at the present moment, in Germany and Ireland. But facts and the lessons of the past are beneath the attention of "moderate" statesmen.

The creed of these "moderate men" is like that of the politicians of pagan Rome. Every religious system is true and useful in its turn, and as the Romish vote at next general election is deemed necessary, these "moderate men" attempt to tamper with the feelings of forbearing electors to pass a measure against the voice and conscience of the country, and

to endow a system of religion—"the worst the world has ever seen," rejected by every constitutional country.

Will the people, whether Churchmen or Nonconformists, Protestants or Secularists, sanction or allow such unprincipled legislation?—I am, Sir, your obedient servant,

G. R. BADENOCH.

VI.—PROCEEDINGS OF PROTESTANT SOCIETIES.

1. *Birmingham Protestant Association.*

THE twenty-fifth annual meeting of this Association was held on the 1st of July. The Rev. C. Brittain occupied the chair. A speech of great vigour was made by the Rev. J. E. Gladstone, of Wolverhampton. The following summary of the report, which was read by Mr T. H. Acton, will show that the Association is doing its work faithfully and well :—

The Secretary then read the twenty-fifth annual report, from which it appeared that a great amount of quiet work had been performed in the course of the year. The report congratulated the Society on its attainment to its first quarter of a century of life, and spoke in complimentary terms of the Rev. T. Ragg, its founder. During the year, the regularly appointed prayer-meetings had taken place, and the usual weekly lectures had been given. Lectures had been given by Father Gavazzi, who, during his stay in town, conducted three Sunday services, and was present at the annual meeting of the Bible Society, held in the Town Hall. The Rev. J. E. Gladstone, of Wolverhampton, also arranged for a lecture during the signor's stay, and on the last evening of his visit the committee gave Signor Gavazzi a complimentary dinner, at which he was presented with a Bible in Italian and English. The proceeds of those meetings, amounting to £57, 2s., had since been forwarded to Rome, in answer to an especial appeal in behalf of Protestant work there. There had been a course of lectures delivered in the various school-rooms of the town. There had also been held a series of Sunday services, one of which, on Hospital Sunday, took place in the Town Hall, and was conducted by Dr Melson. On the 5th of November three special services were held. An invitation, emanating from the Society, was published, asking ministers of the gospel to take especial note of that date, and in consequence of that invitation many sermons were delivered. A sermon in direct answer to the invitation was preached by Mr George Dawson, M.A., and although all his views were not acceptable to the committee, it was a matter for congratulation that the sermon had been preached. In addition to the monthly meetings for prayer, they had had a number of other meetings for prayer, conducted by Mr Sanders. The annual tea-meeting was held at the Royal Hotel, on Monday the 5th February. Several social tea-meetings had also been held, and a trip to Alton Towers had resulted in much enjoyment to the members and friends of the Association. Petitions had been sent to the House of Commons in favour of Mr Newdegate's bill, and in opposition to the present Ministers' Bill. The committee had opposed the proposal for the payment of a Roman Catholic chaplain at the workhouse, and a resolution condemnatory of that proposal was carried, and forwarded to the Chairman of the General Purposes Committee. They had the satisfaction of reporting that the proposal was defeated. They had to thank Miss Bedford, of Pershore, who had published at her own cost a piece of music, which was sold for the benefit of the Association, and by which more than £4 had been realised. The library had been removed from 49 Ann Street to Christ Church Passage, and a new librarian had been appointed. The number of books on the shelves now amounted to upwards of 3000, and the library would hence-

forth be known as the John Rogers Memorial Library. It was now the best collection of works extant on the Romish controversy. During the year several of the life members of the Association had been removed by death. The Rev. J. B. Owen, the Rev. B. Willmore, the Rev. B. Richards, Sir Thos. Phillips, and several of the younger members had been called away. Without any paid agents, the work of the Society continued to be carried on with great vigour. The committee entered on the year with a debt of £24, which had been reduced to £14. The total expenditure for the year had been £441, 6s. 4d.

2. *Scottish Reformation Society.*

(1.) DUNDEE BRANCH.

The class in connection with this Society was closed last May. Prizes to the amount of £5, in addition to nine book-prizes, were given by the Scottish Reformation Society to be distributed among the members. The Rev. William Robertson gave in the report of the adjudicators on the examination papers, the result being highly satisfactory.

The prizes were awarded as follows:—First prize, Mr D. M'Donald, £2, 10s.; second prize, Mr James Brown, £1, 10s.; third prize, Mr D. Kirk and Mr George Baird, being judged equal, 10s. each. Nine book-prizes were awarded to the members who were most regular in their attendance at the meetings of the class during the session.

(2.) THE NAIRN PROTESTANT CLASS—PRESENTATION OF PRIZES.

During the winter months a class of young men and women has been conducted by the Rev. Mr Macdonald, F. C., Nairn, for instruction in the truths of the Bible as opposed to the errors of the Roman Catholic system. The class is formed in connection with the Scottish Reformation Society, and that Society offered prizes in money and books amounting to £5, for the best essays on subjects connected with the Roman controversy. At the close of the session a written examination, under the usual rules of a competitive examination, was conducted by the Rev. Mr Macdonald, and the answers forwarded to the Secretary of the Scottish Reformation Society to be adjudicated upon.

On Monday evening a meeting was held for the purpose of announcing the result of the examination:

The Rev. Mr Macdonald presided, and the Rev. Mr Divorty, Edinburgh, Secretary of the Scottish Reformation Society, and adjudicator on the papers, was also present. Besides the members of the class, there was a considerable attendance of the general public.

Mr Macdonald gave an account of the proceedings of the class, and expressed the very great pleasure and profit he had in conducting it.

Mr Divorty said, that having been at Inverness, where a large class of a similar nature was conducted, he had availed himself of the opportunity to come to Nairn on his way home. It may seem strange, he said, that at this time of day we should have to fight the battle of the Reformation over again. Some people may smile when danger is spoken of in the present state of things, but those of you who have taken an interest in recent events—events especially occurring on the Continent of Europe—must have observed that things are approaching a crisis, and there is again to be a contest between Christ and Antichrist, between the powers of light and darkness. There is much to be thankful for on the one hand, especially in the temporal power of Rome being broken, and the kingdom of Italy once more established in the ancient city; but, on the other hand, it was

deplorable to see so many in this country taking up with a system that other nations are throwing off. Some people think that because the Papacy is bereft of temporal power it is changed, but there never was a greater mistake. It is as much Antichrist as ever. It is not a religion of Christ. The most charitable view of it can never lead us to regard it as such. It is directly contradictory to, and subversive of, the truths of the Bible. It is composed of the remnants of Pagan superstition, and as a religion is mere imposture. While denouncing the system, he expressed pity for the deluded people who were involved in it. Having explained the constitution and objects of the Reformation Society, he proceeded to notice the efforts made to instruct the young in the truths of Christianity as opposed to the errors of Rome. This year, in classes similar to the one conducted by Mr Macdonald, about one thousand young people had been so taught by ministers who had studied the subject. In Paisley, Perth, and Inverness, very large classes had been instructed. He was very glad that such a class had been formed, and so successfully conducted, by Mr Macdonald in Nairn. Their examination papers had been sent up to him, and though he always desired some other than himself should decide upon them, on this occasion he had to undertake the duty himself. He must say that he felt deeply interested in these papers. With few exceptions they were of a very high order indeed, and spoke a great deal for the intelligence, general education, facility of composition, and the Bible knowledge, which was far better, of the young people of this place. The papers were of a most satisfactory character. There was this much to say, that his decision was arrived at without partiality, for they were all alike strangers to him, and if in any case he had not done justice, it was not from want of will. One great difficulty was that so many of them were so good. He had no difficulty as to which was the best paper, for he was so pleased with the answers to the questions, that he took the paper to the annual meeting of the Scottish Reformation Society, and read the answer to the first question in the examination paper, and those at the meeting, like himself, considered it a very superior production. He then announced the following to be the successful prize-takers:—

1. Miss H. C. Barclay, £2; 2. Miss M. E. Sutor, £1, 10s.; 3. Miss Mary Anderson, £1; 4. Geo. John Clunas and Wm. Fraser, equal, 10s.; 5. Alex. Bain, 10s.

The papers of the following members were also so deserving, that the Society had awarded them handsome volumes of books as prizes:—

Jas. Fraser, D. Macarthur, W. Rose, D. Bremner, and L. Macpherson.

The prize-takers who were present came forward and received the prizes they had gained.

Before the close of the meeting, Mr William Rose, one of the members of the class, presented the Rev. Mr Macdonald with "Kitto's Bible Readings," in eight handsomely bound volumes, as an acknowledgment of their appreciation of his efforts as their instructor during the winter months. Mr Macdonald, who was taken by surprise, acknowledged the gift, and said that though not expecting any such recognition as this, feeling as he did that he had had ample reward in the pleasure and satisfaction the class had given him, he must say that he was exceedingly obliged to them for this token of their kindly feeling, and it would be an encouragement to him to undertake a similar work next winter, he hoped, in conjunction with other ministers of the town.

The benediction was then pronounced.

THE BULWARK;

OR,

REFORMATION JOURNAL.

SEPTEMBER 1872.

I.—THE FOUR GREAT MONARCHIES OF DANIEL, AND THE LITTLE HORN:

A Lecture delivered at Abington, Wanlockhead, and Lanark.

By the Rev. ROBERT LOGAN, Free Church, Abington and Crawfordjohn,

IN the library of the Irish Royal Academy there are two manuscripts, entitled "The Prophecy of St Berchan," who lived in the seventh century. They contain, in a series of predictions, the history of Ireland and Scotland down to the twelfth century. The names of the sovereigns are concealed under epithets; but the succession is so distinct and accurate, that antiquaries have little difficulty in identifying them. The question at once arises, were these poems written by the man whose name they bear, or were they composed after the events mentioned in them occurred, cast by their author into the prophetic form, and ascribed by him to St Berchan? With regard to this, as to other chronicles of a similar description, the answer is easily given in favour of the second alternative.

When we turn to the prophecies of Daniel, a similar question presents itself. These profess to have been written by a young Hebrew captive, who rose to favour and to power at the court of Nebuchadnezzar, the mighty monarch of Babylon (B.C. 605-561), and died at an advanced age in the days of Cyrus the Persian. These prophecies contain a succession of kings and kingdoms, as distinct and accurate as that of the Irish chroniclers—so distinct and accurate, indeed, that Porphyry, who wrote in the third century against Christianity, maintained that they were composed after the events referred to in them occurred. Jerome, in writing of Porphyry, says, "Such was the accuracy of the prophet's words, that to unbelieving men he seemed not to have foretold the future, but to relate the past." Dr Pusey, in his "Lectures on Daniel," after quoting these words we have copied, adds, "A modern school, which has disbelieved with Porphyry, has echoed Porphyry." The date which the Platonic philosopher and his disciples in the eighteenth and nineteenth centuries fix for the Book of Daniel is the reign of Antiochus Epiphanes, one of the Greek kings of Syria, who persecuted the Jews, and is the type of Antichrist. He reigned from B.C. 170 to 164. That many of his acts are mentioned by Daniel we candidly admit, but we at the same time affirm that not a few of the events foretold by the prophet occurred later than the days

of Antiochus, or than the time of Porphyry, and that several of the predictions remain yet unfulfilled.

The Book of Daniel is the Apocalypse of the Old Testament. The prophet himself has been truly styled by Bengel the "politician, chronologer, and historian among the prophets." Dr Pusey remarks, "Prophecy is not given to enable us to prophesy, but as a witness to God when the time comes. This prophecy reaches on to the end of time." We would say with Lord Bacon, "Prophecy is a kind of historiography; but divine historiography differs from human in this, that the narrative may either prevent or follow the events;" and with Sir Isaac Newton, God gave the prophecies "not to gratify men's curiosity by enabling them to foreknow things, but that, after they were fulfilled, they might be interpreted by the events, and His own providence, not the interpreter's, be then manifested thereby to the world." Our duty is to interpret, not to predict, to ascertain what has been fulfilled, and to watch and pray for the unveiling in the future of what yet remains dark and concealed.

The prophecies of Daniel consist of two visions seen by Nebuchadnezzar, interpreted by the prophet, and recorded in chapters ii. and iv.; of other two seen by the prophet, interpreted by heavenly messengers, and recorded in chapters vii. and viii.; and of statements made to Daniel by angels who appeared to him, and recorded in chapters ix., x., xi., xii. Of these, the principal are those contained in chapters ii. and vii., the vision of the great image, whose "head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay," and which was destroyed by the stone cut out without hands, that "became a great mountain, and filled the whole earth;" and that of the four beasts—the lion, the bear, the leopard, and the beast "dreadful, and terrible, and strong exceedingly"—after whose destruction the kingdom was given to the Son of Man. Daniel tells Nebuchadnezzar that the four metals represent four successive kingdoms. The interpreter of the four beasts informs the prophet that "these great beasts are four kings, which shall arise out of the earth." These visions surely relate to the same kingdoms, the gold corresponding to the lion; the silver to the bear; the brass to the leopard; the iron, with its ten toes partly of clay, to the fourth beast with its ten horns; and the stone cut out without hands, to the dominion of the Son of Man. Regarding the vision of the great image, Daniel said to Nebuchadnezzar, "The dream is certain, and the interpretation thereof sure." To the two visions may we not apply the words of Joseph to Pharaoh, regarding the fat and lean kine, the full and the thin ears of corn—"The dream is one: God hath showed what He is about to do; and for that the dream was doubled twice, it is because the thing is established by God, and God will shortly bring it to pass"?

These successive monarchies are set before the heathen king and the prophet of the living God under different emblems. They are represented to the former, according to their external appearance, as precious and useful metals, as they are viewed by man fallen and unrenewed; to the latter, according to their inward and inherent character as beasts, as they are viewed by the True and Holy God, His Church blood-bought, His people regenerate and sanctified. These kingdoms are in many important respects diverse the one from the other. Each is represented

by its own metal, its own beast. The predominating nation, the ruling dynasty, the territorial boundary, the manners, customs; habits, language, religion, may vary. They are, however, in many respects similar—we were about to say identical. They constitute one image; they are all bestial in their character. They are to continue in uninterrupted succession; they are animated by the same spirit. Their origin is given in chapter vii., verse 3, where we read, "Four great beasts came up from the sea;" and in verse 17, these great beasts, "are four kings, which shall arise out of the earth." The sea is the emblem in prophecy of nations, specially nations in commotion or revolution. The angel in Rev. xvii. 15 says to the beloved disciple, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." We read in Isa. xlvii. 13, "The nations shall rush like the rushing of many waters;" and in lix. 19, "When the enemy shall come in like a flood." The empires thus spring not from heaven above, in which respect they stand in broad and bold contrast to the kingdom of the Son of Man, who is described as coming with the clouds of heaven. They are of the earth earthy; they have their birth in revolution, bloodshed, war, and fighting; rather they spring from under the earth—from beneath, from sin, and the wicked one, the prince of this world, of the power of the air, the prince that worketh in the children of disobedience, the "old serpent called the devil, and Satan, which deceiveth the whole world," him whose head the Seed of the Woman is to bruise, who was permitted to say to Him who is both the Son of God and the Son of Man, "All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will, I give it; if thou therefore wilt worship me, all shall be thine." They are despotisms in their character. They cover the period whose history is described in symbol by the apocalyptic seers of the Old and New Testaments—that period designated by a recent writer "the great interregnum" which intervenes between the fall of the Jewish theocracy, at the destruction of Jerusalem by Nebuchadnezzar, and the kingdom of "the people of the saints of the Most High."

There is no difficulty in identifying the first empire, the head of gold, the lion. For we read that the prophet, addressing Nebuchadnezzar, said, "Thou art this head of gold." Its seat, then, was Babylon, or Babel, where hundreds of years earlier Nimrod, the "mighty hunter before the Lord," the earliest of kings, founded his monarchy, where he and his companions, in their pride, selfishness, ambition, and impiety, erected the "tower whose top may reach unto heaven." The Babylonish empire was overturned by Cyrus the Persian B.C. 538, who founded the Medo-Persian, which in its turn was overthrown by Alexander the Great, king of Macedon, and general of the Greeks, in three successive battles, B.C. 334 to 331, who founded the Greek or Macedonian. The empires of Cyrus and Alexander are usually identified with the breast and arms of silver, and the belly and thighs of brass; with the bear and the leopard. This identification is confirmed by statements in chapters viii. and xi. of the Book of Daniel. In chapter viii. the prophet sees the vision of the ram and the he-goat. The heavenly messenger who acted as interpreter said to Daniel, "The ram which thou sawest having two horns are the kings of Media and Persia, and the

rough goat is the king of Grecia; and the great horn that is between his eyes is the first king," evidently Alexander the Great.

The angel who talked with the prophet in chapter xi., after the Persian monarchy had taken the place of the Babylonian, speaks of three kings of Persia, the successors of Cyrus, and of the fourth "richer than they all," who by his strength "shall stir up all against the realm of Grecia," evidently Xerxes, who invaded Greece, and under whom the second monarchy received its first decisive check, and came into direct collision with what afterwards became the third empire. In verse 3d of that chapter we read of a mighty king that shall stand up, and "shall rule with great dominion, and do according to his will," clearly Alexander the Great. That the kingdom of brass, the leopard and the he-goat, represent the kingdom of Alexander the Great is still further confirmed. The leopard had four wings of a fowl, and four heads. After the great horn of the he-goat was broken, four notable ones came up towards the four winds of heaven. These horns, we are told in chap. viii. 22, are four kingdoms, "which shall stand up out of the nation," but not in the power of the first king. In xi. 4, we are told that the kingdom of Alexander the Great "shall be broken, and shall be divided toward the four winds of heaven, and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others beside those." In turning to the page of history, we find that although after his death, B.C. 323, his brother was proclaimed king, a period of anarchy and confusion ensued; and at length, after the battle of Ipsus, B.C. 331, his empire finally was divided into four parts, Cassander taking Macedon, Lysimachus Thrace, Selucus Syria, and Ptolemy Egypt. These kingdoms fell one by one under the Roman yoke—the last, Egypt, submitting to Augustus, after the battle of Actium, B.C. 31, and the death of Cleopatra, B.C. 30. The acts of the successors of Seleucus and Ptolemy, until Antiochus Epiphanes, to whom we have already referred, are clearly and distinctly foretold in chapter xi., the dynasty of the former being described as kings of the north, and that of the latter as kings of the south.

Antiochus, undoubtedly, is the "vile person" of the 21st and following verses of chapter xi. He also is the little horn of chapter viii., which springs out of one (Syria) of the four horns of the he-goat. It would detain us too long to establish the identification. Some have supposed that he also is the little horn of chapter vii. Antiochus inflicted upon the Jews the oppressions which led to the revolt of the Maccabees, and the establishment at Jerusalem of the Asmonean dynasty. The persecution lasted three years and a half, which may correspond to "a time and times, and the dividing of time." In the course of that period the Holy City was twice besieged. On the one occasion forty thousand of the inhabitants were slain, and as many more sold as slaves. On the other, all the men were massacred on the sabbath day, and the women made captives. The people were compelled to eat swine's flesh, to profane the sabbath day, and to abstain from performing the rite of circumcision. A great sow was sacrificed on the altar of burnt-offering. The temple was profaned, pillaged, and dedicated to Jupiter Olympicus, whose image was erected in the holy place. These acts certainly bear a strong resemblance to those of the horn speaking great things against the Most High; wearing out the saints of the Most High; and changing times and laws. To this

interpretation, however, the objection presents itself, which appears to us almost insuperable, that in the one instance the little horn springs out of one of the other horns of the he-goat; while in the other it rises from among the ten of the beast "dreadful and terrible." The he-goat, as we have seen, corresponds not to the fourth beast with his ten horns, but to the third with his four heads. There is evidently an intimate connection between the two. The little horn of the he-goat, Antiochus, appears to be the type of that of chapter vii.

Thus far the Prophet may be said to have been his own interpreter. At the point at which we have now arrived, we lose his aid. All that we read in the Book of Daniel of the fourth kingdom is, that it "shall be strong as iron, forasmuch as iron breaketh in pieces, and subdueth all things, and as iron that breaketh all these, shall it break in pieces and bruise," and it "shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces," that it shall be divided into ten portions, and out of it shall spring the little horn. It is thus revealed to us in the Old Testament Apocalypse only in outline. The predictions of Daniel regarding the first three monarchies have been literally fulfilled. And we may rest assured that those regarding the fourth have also been, or will yet be, as truly and clearly accomplished. We ask, therefore, Does history enable us to identify it? The various portions of the Macedonian Empire, as we have seen, were subdued by the Romans. Octavius Caesar, the conqueror of Egypt, assumed the titles of Augustus and Imperator, overthrew the liberties of the Republic, and founded the Roman Empire. Imperial Rome has been recognised as the iron of the image, and the fourth beast of Daniel, by those who hold that his prophecies extend beyond the reign of Antiochus Epiphanes. "The arms of the Republic," says the author of the "Decline and Fall," "sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean. And the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome." The Empire included almost the whole of the then known world. It extended from the Atlantic on the west, to the Euphrates on the east; from the Firths of Forth and Clyde in Britain, and Dacia in the north, to Mount Atlas in the south. Its length was 3000 miles, and its breadth 2000. Its government was a military despotism; the imperial throne being frequently occupied by the most fortunate or most successful general. The succession of emperors from the Christian era till the time of Constantine, first Christian emperor, contains, exclusive of pretenders (of whom there were at one time about twenty) in various parts of the Empire, and colleagues, upwards of forty names, thus allowing to each reign an average of eight years. Of these only fifteen died a natural death, and a great proportion, if not the majority of them, ascended the throne through military revolution. Several of the heathen emperors persecuted the Christians. Ten persecutions are usually reckoned, namely, of Nero, A.D. 64; Domitian, 94; Trajan, 107; Marcus Aurelius, 167; Alexander Severus, 202; Maximin, 235; Decius, 250; Valerian, 257; Aurelian, 275; Dioclesian, 303. Further statements are unnecessary to prove that Rome was strong as iron, that it broke in pieces and subdued all things, that it is the beast "dreadful

and terrible," which shall devour the whole earth and tread it down. It was diverse from all kingdoms.

The toes of the image were "part of iron, and part of clay," as "the kingdom shall be partly strong and partly broken." The fourth beast had ten horns, which "are ten kings which shall arise," evidently kings or kingdoms contemporaneous, and not successive. The clay is probably the symbol of the barbaric nations, who were introduced into the imperial territories and armies by several of the later emperors. The Empire was finally divided at the death of Theodosius the Great (A.D. 395) into the Eastern and Western Empires. The former lasted till 1453, when it was overthrown by the Turks. The latter fell A.D. 476, and its territory was divided into many independent states. Various attempts, all more or less successful, have been made to prove that these were exactly ten in number. We give only one list, that by Machiavelli, a Romanist:—The Ostrogoths, in Maesia; the Visigoths, in Pannonia; the Suevi, in Spain; the Vandals, in Africa; the Franks, in France; the Burgundians, in Burgundy; the Heruli, in Italy; the Saxons, in Britain; the Huns, in Hungary; and the Lombards, first upon the Danube, afterwards in Italy. Ten is the number of perfection, both in nature (ten fingers and ten toes) and in Scripture (ten Commandments, &c.); therefore it appears unnecessary to identify precisely the ten horns. All that is necessarily implied is, that all the states of the Roman world partake of the same character—the iron and the clay, the military and the revolutionary—and are animated by the same spirit, that of the beast. These states have often, since the fifth century, changed their boundaries, but they have almost invariably been ten or seven in number. Their form of government has been monarchical; their dynasties have been connected by blood, affinity, or in some other way; their laws have been to a great extent founded on the Roman law; their languages are related to the Latin tongue; their religion is a corrupt form of Christianity, and intolerant of other faiths, and of other forms of the same faith.

(*To be continued.*)

II.—HOW FAR WAS THE ROMAN CHURCH RESPONSIBLE FOR THE MASSACRE OF ST BARTHOLOMEW'S DAY.

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(*From the Christian World, New York, August 1872.*)

JUST three hundred years ago, a stupendous crime was perpetrated in the city of Paris, then, as now, the capital of one of the most powerful and highly cultivated nations of Christendom. Although committed in an age when human life was held singularly cheap, and in a country where the law ruthlessly affixed death as the penalty for many trifling offences—although preceded within a brief period by a series of cowardly surprises and dastardly murders—the massacre that took place early in the morning of St Bartholomew's Day, Sunday, August 24th, 1572, gained at once an unenviable notoriety, which it has ever since retained, as the crowning iniquity of France and of the sixteenth century.

It is one of those great occurrences which we cannot forget if we would. It haunts the historical investigator whithersoever he directs

his research. Like some sombre portrait incongruously hung up in a banquetting hall, and whose eye seems to follow the reveller in every movement and into every nook, this appalling event confronts us wherever we turn in that age of thoughtless frivolity. The secular historian sees in the barbarous expedient adopted to secure uniformity of creed and the undisputed sway of one political party, a blunder as great as it was criminal; and recognises in the massacre, more than in any other single event, the secret of the convulsions that have rent France for three long centuries, and have left her a fit object for the world's profoundest pity. The philanthropist recoils from the unexpected abyss of depravity that opens before his eyes, and shudders to see the flimsiness of the thin crust of civilisation which prevented the world from falling into absolute barbarism. And the Christian observer sighs as he reflects upon the infidelity and the immorality to which the Massacre of St Bartholomew's Day directly conducted France.

The Massacre not fortuitous.—If this massacre had been the result of a sudden ebullition of popular passion, its consideration would have been of less importance; for other butcheries have rivalled, if not exceeded it in the number of victims. Nor would the case have been materially different had the murder of Admiral Coligny and his unsuspecting companions by Charles the Ninth and the Guises been strictly unpremeditated. It is the evidence of *design*, of long preparation, of cunning and unremitting instigation, that makes it peculiarly worthy of careful examination. Above all, it is the circumstance that the highest ecclesiastic of a Church, which even now numbers many millions of adherents, is to be regarded as the principal accomplice, that gives to the Massacre of St Bartholomew's Day its peculiar significance.

The Pope ignorant of the approaching execution.—There is, it is true, one point upon which the almost unanimous opinion of contemporaries, both Protestants and Roman Catholics, must now be reversed. That the Pope and Philip the Second were cognisant of a project to massacre the entire Protestant population of France, was in itself so likely that few doubted it. Both were inveterate foes of the Reformed faith, and both detested with their whole heart those half-way measures, those plans of conciliation, to which Catherine de Medici had, from time to time, been forced to resort. There was nothing more probable, judging from their well-known characters, than that the Pope and the King of Spain should have been foremost in arranging the details of the stratagem for the destruction of those whom they hated as heretics. And yet there is the clearest historical proof that the current opinion was erroneous. Not only were the Pontiff and the Catholic King ignorant of any plan for the assassination of Coligny and his followers, but they had no confidence in the sincerity of the Queen Mother's professions of devotion to the Roman Catholic Church. Almost up to the very day of the massacre, the Papal agents at the French court wrote to their master the most lugubrious accounts of the way in which public affairs were going. They believed that the alliance with England, and the threatened intervention in Flanders, would inflict a fatal blow upon the interests of the Romish Church. The Pontiff was, consequently, as much surprised as delighted, when, close upon the news of the wounding of Admiral Coligny on Friday the 22d of August, came that of his murder, and that of thousands of his fellow Protestants, on the succeeding Sunday.

Yet the Pope and his Clergy systematic instigators.—How, then, it may be asked, can the Roman Church be held responsible for a crime, of the approaching commission of which the Pope was altogether ignorant? In so far, we reply, as the massacre was the result of the systematic teaching of the clergy of the Roman Catholic Church, and of the recommendations of the Pope himself.

The Roman Catholic Preachers.—Respecting the drift of the preaching and teaching of the Roman Catholic priests and friars, for a number of years anterior to the Massacre of St Bartholomew's Day, we have unfortunately only too much information. Writers, the most devoted to the Roman Catholic Church, tell us of the extreme disgust expressed by the preachers whenever a truce was either formed or merely proposed with the accursed heretics. Such a writer as the bigoted Claude Haton, curé of Mériot, again and again dwells with satisfaction on the seditious sermons which Vigor, Claude de Sainctes, and thousands of other ecclesiastics, delivered under these circumstances. They did not hesitate to compare the Queen Mother to Jezebel, and her chief advisers to Ahab. They declared it to be asking cats and mice to live fraternally together when a royal ordinance was issued prohibiting acrimonious disputes between "Papist" and "Huguenot." One of the great court preachers addressed the nobility who drew back from the fratricidal conflict, these words: "Since you will not strike the Huguenots, I tell you you have no religion. So then some morning God will avenge Himself, and will permit this bastard nobility to be overwhelmed by the *commune*. I do not recommend that it be done, but I tell you that God will permit it." In short, it is an undeniable fact, that the professed teachers of a religion of peace were the most vehement advocates of war; that they commended the most bloodthirsty persecutors, that they reprobated all measures of conciliation, heaping upon their authors without stint the foulest insults both by word and by act.

Pope Pius the Fifth.—It is, however, chiefly to the direct agency of Pius the Fifth in familiarising the minds of those who had the destinies of France in their hands with the idea of the necessity of utterly destroying the Protestants as an imperative duty to God, as well as an unavoidable necessity for their own protection, that we wish principally to attend at present.

Pius sends material assistance.—After a brief period of peace, which was peace rather in name than in reality, the Huguenots had been compelled, in the year 1568, for the third time to draw the sword in self-defence. A war much longer in duration, and far more destructive to human life than either of its predecessors, now arose. The French court, in its eagerness to crush the Huguenots, resorted to the employment of foreign assistance. The Swiss Catholic cantons were subsidised, and Philip the Second and the Duke of Alva were not reluctant to have so good a pretext afforded them for interfering in the dissensions of a neighbouring monarchy. And among those who willingly reinforced the French King was the Pope, who, besides his general interest in the work, had a special interest in its success, from the fact that a part of his temporal dominions—the "Comtat Venaissin," with the city of Avignon for its capital—was embedded in French territory, and was likely to follow the fortunes of France. The aid he sent consisted both of men and of money. At one time, according to his biographer, Gabutius, the

Pontiff sent 4500 foot and 1000 horse, under command of of Santa Fiore. And he instructed the latter, the moment perceive the Government to be negotiating for a peace, or any that was disadvantageous to the Roman Catholic religion, instantly into Flanders, or return to Italy.

The Letters of Pius the Fifth.—The Papal assistance, more accompanied by perpetual exhortations to do the work of extirpating heresy thoroughly, and to avoid the repetition of past mistakes, the letters of Pius the Fifth,* which contribute so much to a clear standing of the events of the sixteenth century, show how fond of harping on this theme. To Sigismund Augustus of Poland March 26, 1568: "That heresy cannot be tolerated in the same manner with the worship of the Catholic religion, is proved by the very fact of the kingdom of France, which your Majesty alleges for the excuse of yourself. If the former kings of France had not suffered evil to grow by neglect and indulgence, they would easily have been able to extirpate heresy, and secure the peace and quiet of their realm."

Commendation of the Duke of Alva.—Of all the leaders of the time the Duke of Alva alone earned, by his unrelenting cruelty to heretics, the Pope's unqualified approbation. When the tidings of the success of the "Blood Council" reached Rome, Pius could not contain his joy. He felt impelled to congratulate the Duke, and exhort him to continue the path upon which the blessing of heaven so manifestly shone. "Nothing can occur to us," he wrote, December 18, 1568, "more glorious for the dignity of the Church, or more delightful to our paternal disposition of our mind to all men, than when we perceive our warriors and very brave generals, such as we previously knew and now find you in this most perilous war, consult not their own interest nor their own glory alone, but war in behalf of that God, who stands ready to crown His soldiers contending for His glory, not with a corruptible crown, but with one that is eternal and fadeth not away."

"Punish with all severity!"—With this express endorsement of merciless butchery before us, it is not difficult to understand why the Duke demanded of Charles the Ninth of France. Early in 1569, when the Duke of Sforza with auxiliaries, he wrote to the king (March 15, 1569): "When God shall by His kindness have given to you and to us the hope, the victory, it will be your duty to *punish the heretics and their leaders with all severity*, and thus justly to avenge not only your wrongs, but those of Almighty God; in order that, by your execution of the righteous judgment of God, they may pay the penalty which they have deserved by their crimes."

"Tear up the very fibres of the roots!"—After the battle of Jarnac, in which the Prince of Condé was treacherously murdered, the Duke of Alva, with great promptness a congratulatory letter (March 28, 1569), to Charles, in which he remarks: "But the more benignantly you have acted toward you and toward us, the more energetically and vigorously must you strive by occasion of this victory to pursue and destroy the remnant of the enemy that remain, and to tear up wholly (ful-

* Apostolicarum Pii Quinti Pont. Max. Epistolarum libri quinque primum in lucem editi opera et cura Francisci Goubaui. Antverp.

the roots of so great an evil, and one which has gathered to itself such strength, *and even the fibres of the roots*. For unless they are entirely extirpated, they will again increase, and where your Majesty least expects, as we have so often before seen it to occur, again spring into existence. . . . This you will do, if respect for no human persons or things can induce you to spare God's enemies, who never spared either God or you. For in no other way will you be able to appease God, than by most severely avenging God's injuries by the merited punishment of most wicked men."

Extermination of heretics.—To Catherine de Medici, and to the Duke of Anjou, to the Cardinal of Bourbon, and to the Cardinal of Lorraine, similar injunctions were addressed. Again and again, when there is the least danger that mercy may be shown to captives, or that the bloody war itself may end without the extermination of the Huguenots, we find the Pope holding up the example of Saul, who disregarded the commandments of the Lord through the prophet Samuel, and spared the "infidel Amalekites," as a solemn warning against disobedience. To the Queen Mother he wrote: "*Under no circumstances, and from no considerations, ought the enemies of God to be spared.*" And he added, "If your Majesty continues, as heretofore, to seek, with right purpose of mind and a simple heart, the honour of Almighty God, and assails the foes of the Catholic religion openly and freely, *even to extermination* (ad internecionem usque), be well assured that the divine assistance will never fail you, and that still greater victories will be prepared by God for you and for the king, your son; until, *when all have been destroyed*, the pristine worship of the Catholic religion is restored to that most illustrious realm."

A fortnight later (April 13, 1569) the Pontiff wrote again in great anxiety to the Queen Mother. He had heard the report that some of the captives were likely to be spared. "Concerning which matter we have thought that we ought the more studiously and diligently to treat with your Majesty," he said, "because we hear that efforts are made there [at the French court] by certain persons in order that some of those heretics who were captured may be liberated and depart unavenged. That this may not take place, and that most wicked men may receive their just punishment, you must see to it with all zeal and industry." The very same day he wrote the king's young brother, the Duke of Anjou, to the same effect, urging him to incite Charles "*to punish his rebels with the utmost severity* (ad rebelles suos severissime puniendos);" for, as they had "disturbed the public tranquillity" of the French realm, "*subverted so far as in them lay the Catholic religion, burned churches, most cruelly slain the priests of Almighty God*, and committed unnumbered other crimes, they deserved to receive the penalties [suppliciis] established by law." He was supplicated to reject all prayers on the part of his nobles, and "to show himself inexorable to all." Following up these urgent requests, Pius also wrote upon the same day to the Cardinal of Lorraine, and to Charles the Ninth himself, denouncing to the latter the certain change of God's patience into wrath, should he defer to exact merited retribution.

Admiral Coligny.—A few months later (September 13 and 28, 1569) the Parisian Parliament published a couple of infamous decrees attainting the eminent Admiral Gaspard de Coligny, and offering a reward of 50,000 gold crowns to any person, whether Frenchman or stranger,

who would kill him. Scarce had the welcome tidings of this judicial instigation of murder reached Rome, when Pius again addressed the young king of France (October 12, 1569). "Among so many illustrious proofs of his [Charles's] goodness and devotion," he said, "*that* does not certainly hold the most insignificant place, that he has caused that execrable and detestable man, if even he ought to be called a man, who claims to be Admiral of that kingdom, the minister of diabolical fraud, the leader and ensign-bearer of all the heretics, the exciter of dissension and intestine war, to be publicly condemned by the most just sentence of the Parisian Parliament (Conciliū), despoiled all honours," &c.

Nothing more cruel than pity to heretics.—The victory of Moncontour furnished the occasion for fresh exhortations to pursue relentlessly the utter extermination of the defeated heretics. "Do not suffer yourself to be so deceived by the suggestion of the empty name of pity," calmly wrote the professed head of the religion of the peaceful Jesus, October 20, 1569, "as to seek to obtain the false praise of compassion by condoning injuries done to God; *for nothing is more cruel than that pity and compassion which is shown to the impious and those deserving the most extreme punishments.*" ("Nihil est enim ea pietate misericordiae crudelius, quæ in impios et ultima supplicia meritos confertur.") As the panacea for all the ills of France he had but one prescription to offer—punishment of heretics, and, to secure that, the establishment in every city of Inquisitors of the faith. ("Supplicium sumere, et hæreticæ pravitatis Inquisitores per singulas civitates constituere.")

Pius threatens Charles with dethronement.—As often as rumours of negotiations for peace reached him, Pius was in anguish of soul, and wrote to one and another of his French correspondents. He protested that, as light had no communion with darkness, so no compact between Catholics and heretics could be other than feigned and treacherous. As the prospect of peace became more distinct, his prognostications of coming disaster grew darker, and sounded almost like threats. Even should the heretics have no intention of treachery in concluding the peace, God, he said, would put it into their minds as a punishment to King Charles. "Now how fearful a thing it is to fall into the hands of the living God, who is wont not only to chastise the corrupt manners of men by war, but, on account of the sins of kings and people, to dash kingdoms in pieces, and to transfer them from their ancient masters to new ones, is too evident to need to be proved by examples."

His anguish when peace was made.—When the peace of St Germain was definitely made, Pius denounced the unholy compact, as he styled it, and expressed his paternal fears lest Charles and his advisers "should be given over to a reprobate mind, that seeing they might not see, and hearing they might not hear."

Bloodthirsty acts.—Pius the Fifth did not live to see the Massacre of St Bartholomew's Day; but he retained to his last breath the same thirst for the blood of the French Protestants. He violently opposed the marriage of Margaret of Valois to Henry of Navarre, which he spoke of as a measure of "conciliation fatal to Catholics."

Meantime his acts corresponded with his words, and left no one in doubt respecting the value which the self-styled Vicegerent of God on earth set upon the life of a heretic. For when the town of Mornas was

on one occasion captured by the Roman Catholic forces, and a number of prisoners were taken, Pius—"such," his admiring biographer Gabutius informs us, "*was his burning zeal for religion*"—ransomed them from the hands of their captors, *that he might have the satisfaction of ordering their public execution* in the pontifical city of Avignon! And when the same "Holy Father" learned that his General Santa Fiore had accepted the offer of a ransom for the life of a distinguished Huguenot nobleman, he wrote complaining bitterly of his disobedience to his orders, which were "*that every heretic falling into his hands should straightway be put to death.*" As Pius, however, wanted no Huguenot *treasure*, but Huguenot *blood*, with more consistency than at first appears, he ordered the nobleman whose life had been spared to be released without ransom!

Pope Pius the Fifth canonised.—These are the words and the acts of Saint Pius the Fifth—the *only Pope*, if we mistake not, *who has been canonised since Saint Celestine the Fifth*, near the end of the 13th century! By the solemn act of canonisation, the Roman Catholic Church has unequivocally set the seal of approval upon his entire conduct. But lest this should be too little, she has gone further. She has made the 5th day of May an annual feast in his honour, as "*Pope and Confessor.*" And in the Roman Breviary, which every priest is bound daily to read, she has inserted appropriate prayers and readings. There the suppliant addresses the throne of grace in these words: "*O God, who didst deign, for the casting down of Thine enemies, and for the repairing of divine worship, to choose the blessed Pius as Supreme Pontiff, cause that we be defended by his guard,*" &c. And then the priest reads his encomium:—"He long sustained with inviolable courage of mind the office of Inquisitor. . . . There was within him a perpetual zeal to propagate religion, untiring labour in restoring ecclesiastical discipline, assiduous vigilance in extirpating errors, unconquered strength in vindicating the rights of the Apostolic See."

Gregory the Thirteenth.—Pius died on the 1st of May 1572. It was to his successor, Gregory the Thirteenth, that the tidings of the massacre were brought some four months later. It only remains to be seen how the perfidious blow which was intended to effect precisely what Pius had urged with so much pertinacity—"to tear up not only the roots, but the very fibres of the roots" of heresy—was regarded by Gregory.

Gregory had received the frequent protestations of the French court with as much scepticism as Pius had expressed on similar occasions. His astonishment can well be imagined when couriers sent by the Guises brought the first news of the Parisian massacre, and when their verbal statements were speedily confirmed by letters of Charles the Ninth, and by despatches of Salviati, Papal Nuncio at the French court. After the despatches had been read in full consistory, on the 6th of September, Pope and Cardinals resolved to go at once in solemn procession to the Church of San Marco, there to render thanks to God for the signal blessing conferred upon the Roman See and all Christendom. A solemn mass was appointed for the succeeding Monday, and a "*Jubilee*" published for the entire Christian world. In the evening, the cannon booming from the castle of San Angelo, and firearms discharged here and there throughout the city, proclaimed to the whole population the joy felt by the Roman hierarchy. Cardinal Orsini ap-

pears to have been upon the point of starting for France as a special legate to urge Charles to abandon the policy of toleration : he now received altogether different instructions, and was ordered to congratulate and encourage him in the path he had just entered upon.

It was natural that the Cardinal of Lorraine, who chanced to be at Rome at the time, should act as the most interested recipient of the news. He not only made a present of a thousand crowns to the fortunate bearer of the glad tidings, but invited to the church of San Luigi de Francesi (Saint Louis of the French) the Pope and the entire court, to joy with him, as a flaming inscription over the door intimated, that Charles the Ninth, "inflamed with zeal for the Lord of hosts, had, like a smiting angel divinely sent, suddenly and by a single slaughter destroyed almost all the heretics and enemies of his kingdom."

So did the hierarchy of the Roman Church make proclamation to the world that it had no qualms of conscience in endorsing the traitorous deed of Charles and Catherine. Yet more unequivocal proofs were not wanting.

The famous medal.—Before long a medal was struck at the Pontifical mint, bearing on one side the head of the Pope, and the words "GREGORIUS XIII., PONT. MAX. ANN. I.," (Gregory XIII., Supreme Pontiff, in his first year), and on the other, an angel with cross and sword pursuing the heretics, and the superscription "UGONOTTORUM STRAGES (slaughter of the Huguenots), 1572." The Jesuit Bonanni, in his great work on the Papal Numismatics, gives a faithful delineation of this remarkable medal, whose authenticity some singularly venturesome critics have of late presumed to doubt. No one, however, has yet appeared to question that the illustrious painter, Vasari, was commissioned by the Pope to decorate the walls of the "Sala Regia," in the Vatican Palace, with several paintings representing scenes in the massacre; upon one of which the apposite words were traced, "Pontifex Colinii necem probat,"—"The Pontiff approves of Coligny's death." The paintings themselves (although the inscription has been obliterated) are yet to be seen in the magnificent apartment which serves as the vestibule to the Sistine Chapel. They are three in number. Pistoletti reproduces one, and describes all three, in his magnificent work, "Il Museo Vaticano," Rome, 1838. The first represents "the King of France sitting in Parliament, approving and ordering that the death of Gaspard Coligny, Grand Admiral of France, and declared to be head of the Huguenots, be registered." The second portrays the wounded Admiral carried by his friends to his home; while the third is a general view of the Massacre of St Bartholomew's Day. It is really wonderful that, in so small a compass as the last of these paintings, the artist has succeeded in including so many of the most odious features of the shameful transaction—the body of Coligny cast by assassins from the window of his room, the murder of defenceless men, and the butchery of unoffending women and innocent children in the streets of Paris.

Conclusion.—And here we shall rest the case of Papal complicity in the tragic events of the 24th of August 1572. Enough has been said to enable us to trace the ghastly deed to the very doors of the Vatican. The Pope certainly did not massacre the Huguenots with his own hands, neither indeed did Catherine de Medici. But if any one deserved to be styled the author and prime mover of the bloody orgies,

it was the head of the Roman Catholic Church. He it was that never wearied of warring a carnal warfare against the Huguenots. He it was that thirsted for their *blood*—that spurned a ransom, and would be satisfied only with their lives. When others raised their voices for peace, he was never drawn aside from his purpose, but hoarsely shrieked for war. When an accommodation was made, it was he that untiringly plied one and another in his machinations for its abrogation. It was he, again, who, when the glad, but unexpected tidings came, that his advice had been followed to the letter, sang loud *Te Deums*, and strove to perpetuate by the employment of the graver's tool and the pencil of the painter the memory of an event which history would gladly consign to oblivion.

Whom shall we hold responsible for the stupendous crime, if not the Pope and the Papal Consistory of Cardinals ?

III.—PRIESTS IN IRELAND AND GERMANY.

THOSE who will be at the trouble to compare the judgment of Mr Justice Keogh on the Galway Election Petition with the reports and speeches in the German Parliament on the bill relating to the Religious Orders, will be struck with the truth of what is certainly not a new observation—that there is extraordinary variety in the instruments which the Roman Catholic Church employs for its own purposes. The great majority of Englishmen probably consider a priest to be a priest, but in all that lies on the surface few human beings can be more unlike than the riotous fathers of Galway and the Jesuits whom Prince Bismarck proposes to deprive of the rights of German citizenship. Father Conway, Father Lavelle, or Father Doolan has only to be scratched, and the cuticle of the Irish peasant shows itself. The spirit of the Galway proceedings was a certain rowdy disaffection, perfectly familiar to us, and very little disguised by its combination with sacerdotalism. There was originally very small apparent distinction between the political opinions of Captain Nolan and Captain Trench ; but that the democratic instincts of the Galway priests did not mislead them has since been shown by the curious fact that the new member for Galway has taken his seat on the Conservative bench on the House of Commons. But the Jesuit of Prince Bismarck is really a priest before everything else, bearing a remarkable family likeness to those predecessors of his in the great Society who did such wonders in narrowing the original borders of Protestantism. If Englishmen and Scotchmen would not so persistently adopt Guy Fawkes as the type of a Jesuit, they would see that the Jesuits have always obtained such success as they have achieved by taking advantage of the more superficial influences at work in a given state of society, as distinguished from those which are deeper and more permanent. In the seventeenth century, the destinies of Europe were controlled by kings, nobles, and frivolous women, whose most respectable characteristic was a certain respect for the art and learning which the revival of classical literature had brought again into the world. For these classes the Jesuits constructed a special code of easy-going social ethics, while they were the first to diffuse widely the notion that the highest education bears its choicest fruit in writing pretty Latin verses. In our own day, when the world is ruled by arts which it would not be modest in us to name, the Jesuits have become journalists. They

fought against the power of the press as long as they could, in the spirit of the frantic denunciations hurled against it by the present Pope's predecessor; or at most, they left the journalism of the Church to coarse literary bravos like Veuillot; but now that the struggle is seen to be hopeless, they have thrown their energies into newspaper-writing. In Italy, Germany, Holland, and Belgium, the most trustworthy critics are of opinion that there are no better written newspapers than those under Jesuit control. The Order, too, is as careful as ever of the weakness of the other sex, and is visibly learning to be tolerant even of the newest of them. If, as some people suppose, the political enfranchisement of women is the great act of suicide reserved for Liberalism, it may be confidently predicted that it will be one day found possible to give it the advantage of Jesuit advocacy. Although, however, in Germany the Jesuits believe in newspapers and women, they do not believe in nationality; just as formerly they had faith in the confessional and Latin verses, but had none whatever in the mightier forces which for a while overwhelmed them altogether.

There is, of course, a sense in which the gowned peasants of Galway and the polished gentlemen who write from the Jesuit monastery on the Rhine are labouring for the same end. Each class is nominally striving to obtain the recognition of a particular theory of the supernatural, and a particular mode of communicating a set of alleged transcendental benefits to mankind. But there are unquestionably objects which for the moment lie nearer to the heart of the Irish and German agitators than that which they have avowedly in common. It is a great deal more than doubtful whether the Irish priesthood cares greatly for the new system of Church government set up at the Vatican Council, or understand it correctly. The parish priests belong to the type of Archbishop M'Hale, and not to that of Cardinal Cullen; and the "great prelate of the West," whom Mr Justice Keogh has just deprived of a political vote for the rest of his natural life, notoriously opposed the vote of Infallibility in the Council. The fact is, that half the errors of the Syllabus are directly or indirectly acquiesced in by the priests at every Irish contested election. Whatever be the divorce of Irish from English thought, every Irish priest derives his political ideas and commonplaces directly from England, or indirectly from England through the United States, and is every day guilty of heretically assuming the sacredness of popular rights and the sovereignty of the people. Those "pests," Socialism and Communism, which the Pope lately declared himself tired of denouncing, supplied half the arguments of the Galway election on the subject of land. But the Jesuit journalist or pamphleteer in Italy and Germany has deliberately taken the Syllabus and the Vatican decrees as his text, and is consciously contending against a body of modern ideas which are in fact of English origin, and which forms at this hour the substratum of all English and American political thought. The German Empire, which is now his principal field of endeavour, unites these English ideas to others of more purely Continental growth. It is not wonderful that a Liberal monarchy, placed over a territory held together by the common nationality of its population, should have a strong look of the Antichrist to the Pope and to those who are fighting for the Pope's ideas. The political sovereignty, the military chiefship, the administrative guidance, are all in Protestant hands; the territorial limits have been determined by the trampling down of legitimacy; the educated class is penetrated with

various philosophical doctrines, which have thus much in common, that they grew out of disbelief in theology ; the middle and lower classes are bent on obtaining industrial prosperity, and are wedded to the Liberalism which goes along with industrialism. To the Pope, who is before all things a small dethroned secular prince, the German Empire must be the "negation of justice," as Mr Gladstone once styled the Neapolitan kingdom. The charm to Pope Pius and his court of the spiritual centralisation of which the Jesuits are busy in explaining the logical consequences, is that it helps to render more possible one small temporal result in the restoration of a certain mediæval principality in Central Italy, just at present swallowed, like Jonah, by the monster of nationality. Prince Bismarck seems sometimes to exaggerate the dangerousness of the new government established in the Roman Catholic Church, avowedly only for spiritual ends ; but his probable justification is a belief that the spiritual despotism has been chiefly organised for a temporal object, and certainly no greater danger to the German Empire can be conceived than the success of priest or journalist in inducing large masses of people to believe that the autonomy of extinguished mediæval states ought to be revived under penalty of divine wrath and vengeance.

It does not appear to us that the wisdom, opportuneness, or sufficiency of the legislation against certain religious orders proposed in the German Parliament is a subject on which the opinion of an Englishman is likely to have much value. The exact extent of the danger cannot well be judged of in this country, and we have little common ground with Continental politicians, who are brought face to face with ecclesiastical aggression. The *laissez-faire*, or "sink or swim," principle which we apply to quarrels of religion is already giving some curious results even in these islands, and by no means promises to have the vitality which enthusiasts once predicted for it. No candid Englishman will deny that he has some misgiving in treating, just as he would treat the Particular Baptists or the Grace-Walking Brothers, that great Church which takes but never gives, which denies the right of all other religious communities to exist, and which, when it argues against persecution, frankly allows that it borrows the argument temporarily from its adversaries, and does not intend it to be employed against itself. In Germany, however, it is quite easy to understand why one of the most eminent Liberal members of the German Parliament should declare the other day that Cavour's maxim of "a free Church in a free state" was the "most vapid piece of nonsense ever invented." The Roman Court still openly claims to control all legislation and policy in Austria, and, till the other day, actively controlled it. The legitimacy of the Austro-Hungarian monarchy is not, however, denied by the Pope ; whereas in the German Empire the same pretensions are combined with a denial of the very principle on which the State is founded. The simple truth is, that we in England believe our principles of civil and religious government to be virtually safe ; in countries where such principles are felt to be insecure, ecclesiastical aggression not unnaturally provokes sometimes that resistance which consists in counter-attack.—*Pall Mall Gazette*.

IV.—ITALIAN SUPERSTITION.

A CORRESPONDENT of the *Daily News* writing from Rome, tells an almost impossible story of superstition and ignorance:—

"Just four-and-twenty hours," he says, "after the voting last Sunday in Rome, whilst the returning officers were making up the lists to show that the Romans at least did not desire the return of purely clerical education, Torre del Greco was in a state of indescribable tumult. The Bishop of Ischia, Monsignor Romano, who was a native of the place, had died, and on that day was to be buried in the public cemetery. Some time before his death popular feeling had declared the dying bishop to be a saint. When he died his body was first laid out in the church, and thence, on Monday the 5th, followed by an immense crowd, was conveyed to the cemetery. But it was not destined to reach on that day its earthly resting-place, for before entering the gate messengers came hastening from the town to announce that the dead bishop was working miracles—that one lame man of Sorrento had suddenly been able to walk—that another who for years could only crawl on crutches had thrown them away and attained the use of his limbs—that a young waiter in a café, known for years to be dumb, had received the use of his speech; with other marvels of the like kind. 'A miracle! a miracle! a miracle!' cry the excited crowd. The bearers of the corpse were prevented from entering the cemetery. The funeral procession turned back; and as the coffin was brought again to the church of Torre del Greco, cries of 'Bring out the sick,' 'Bring out the fever patients,' 'Bring out the paralytic,' rang out all along the road, the crowd telling the inmates of the houses before which they passed, to carry into the street the sick, that they might participate in the miraculous cures which the dead bishop was effecting. At length the corpse was brought to the church; the large crucifix on the altar was torn down; and the dead body of the wonder-working bishop put in its place. The deceased had been arrayed in episcopal garments, but these soon disappeared. The populace, in the belief that the powers of the dead saint would attach to every shred of his clothes which they might secure, made a rush—each ignorant fanatic energetically tearing and struggling to seize and carry off a precious relic. So effectually was the corpse stripped that there remained at last only the naked form of the poor bishop. The parish priest, in whose church this scene took place, after having vainly attempted to dissuade the populace, seems to have thought that his own safety would be best secured by flight. Meanwhile the local magistrate and the mayor, with a party of Carbineers, hastened to the spot for the purpose of restoring order. The mob would not listen to their exhortations. 'He is working miracles! he is working miracles!' was again the universal cry.

"At this stage of the proceedings the steward, or manager of the church funds, mounted the pulpit, and told the people that the age of miracles had passed away. He might have paid dearly for this untimely announcement, had not a sudden and violent ringing of the church bells diverted the attention of the people, and brought them out into the street to ascertain the cause. This diversion was dexterously taken advantage of by the mayor and the other authorities. The doors of the church were shut and barred, the naked corpse was left undisturbed, and before long the arrival of a sufficient military force proved the best preventive against a renewal of such outrages.

"These facts," adds the correspondent, "happened in Torre del Greco, amongst a population of which the training had, from time immemorial, been in the hands of the Catholic priests; and I have thought it worth while to record them because they appear to me to furnish the most suggestive commentary on the alleged causes of the great electioneering struggle which, a few days before in the city of Naples, and only a few hours before in the city of Rome, ended in the complete discomfiture and humiliation of the priests."—*Scotsman*.

V.—GERMANY AND ROME.

THE long battle between the new Empire and the old Papacy is becoming hotter and more determined. We give in as condensed a form as may be the gist of recent movements.

1. German statesmen have come to the just conclusion that the Pope is the tool of the Jesuits. The Pope has, it seems, made arrangements for the appointment of his successor different from those that have heretofore obtained. He has signed a decree on this subject, which was to be kept hidden till his death; but the substance of the decree has leaked out, and come to the knowledge of those whom it most deeply concerns. The new decree does away with the interval of nine days, which, under the canonical rules, have to elapse between the death of a Pope and the election of his successor, to afford time for foreign cardinals to reach Rome and take part in the election. The election of Pío Nono's successor is to take place while the corpse of the dead Pontiff is above ground. The decree also abrogates the old traditional right of each Catholic power to object absolutely to one candidate for the Papal chair. Of course an infallible Pope has a right to regulate the choice of his successor, if not absolutely to nominate and appoint his spiritual heir. But some at least of the Catholic powers will object very strenuously to the Pope's little plan; and it now appears that Prince Bismarck has taken the matter in hand. France is said to be determined on electing a partisan of her own cause to the Papal chair, a man who will help her to be revenged on Germany. On the other hand, Italy, backed by Germany and Austria, will take steps to insure the election of a liberal-minded Pope, who will not be under the thumb of the Jesuit faction. It is very confidently asserted that a convention has been entered into between Italy and Germany for the thwarting of Jesuit intrigue.

2. The German Empire has resolved to deprive the Jesuits of the right of citizenship. This will of course lead to the breaking up of their convents and other establishments, which have long been the centres of political intrigue. The Jesuits are the deliberate champions of the latest dogmas promulgated by the Pope as contained in the "Syllabus," which denounces and curses all modern ideas. The Pope and the Jesuits regard Germany, as now constituted, as Antichrist itself. Bismarck is specially hated. The hatred will burn all the more keenly under legislation such as the following:—

(1.) The Order of the Society of Jesus, and the orders related to it, as well as kindred congregations, are excluded from the territories of the German Empire, and the establishment of settlements of the same is forbidden. Existing settlements shall be dissolved within a period to be determined by the Bundesrath, which, however, must not exceed six

months. (2.) Members of the Order of the Society of Jesus, and of the Orders related to it, as well as of kindred congregations, may, if they are foreigners, be expelled from the Federal territory; if they are natives, their residence may be forbidden, or ordered in certain districts or places. (3.) The ordinances necessary for the carrying out and enforcement of this law shall be issued by the Bundesrath.

In discussing these resolutions, the Bavarian Minister, Von Norman, himself a Catholic, declared that the Jesuits were aiming at a supremacy in temporal matters, and making the Church superior to the State; the State, therefore, must take action. By the expulsion of the Jesuits, he added, an essential service would be rendered to society, to the progress of science, and even to the development of the Catholic Church itself.

The "regular orders" of the Church of Rome are therefore to be expelled from Germany within six months. The Germans have clearly understood, as Bismarck has stated, that the Jesuit Order rules the Roman curia as it pleases, that it broke down all opposition, and brought about the obnoxious Vatican decrees which now threaten the stability of every State Government. The Order of Jesus is not a party or school in the Church, but it is the ruling principle of the Church; it is not an organisation serving the Church, but the Church serves it. All the spirituality, from the Pope and cardinals down to the parish curate, is really under its sway. Nearly every bishop in Germany—with but one or two notable exceptions—has lately declared his approval and championship of the Order. Here, then, Bismarck finds a "foeman worthy of his steel;" he has no longer an "anonymous power" to fight with, but one which contains in full activity the essence of all Ultramontaniam.

3. The Bishop of Ermeland has excommunicated certain "Old Catholics." The Minister of Public Worship declared the step to be illegal, and reminded the Bishop that he had sworn fealty to the Prussian King and Constitution. The Bishop has replied that he is bound, when there is conflict between the law of the land and the law of Rome, to prefer the law of Rome. How this difficulty is to be solved we do not yet know.

4. The army bishop Namszanowski, ordered the chaplain at Cologne not to hold service with the soldiers in the ordinary chapel, because the "Old Catholics" had desecrated it with their worship. The chaplain obeyed his bishop. The Minister of War then ordered the chaplain to officiate in the chapel objected to, and he obeyed. But the bishop again interfered, and the poor chaplain again obeyed his bishop. The Government then promptly deposed the chaplain, and took the bolder step of deposing Bishop Namszanowski too. We have yet to learn what stand has been taken by the chaplains generally,—whether they will follow their bishop or obey the Government: if the latter, they will materially aid the "Old Catholic" movement. No wonder that the Pope speaks of Bismarck as "a Colossus that should be removed out of the way."

5. A priest at Bonn ordered one of the excommunicated professors out of church. The professor summoned him before a civil court, by which the threatening priest was condemned to pay a fine of 25 dollars, or to spend a week in prison.

6. By a decree of the Minister of Education, the School Brothers and Sisters—a Roman Catholic order expressly established for filling the

youthful mind with the deepest Roman lore—are to be gradually dismissed from the Prussian elementary schools. They have hitherto lorded it over not a few of them in Rhineland and Westphalia. Thanks to preceding Cabinets indiscriminately supporting the clergy of all denominations alike, there are at this moment more than 2000 of these good people at work in all Prussia. As another sign of the times the semi-official *Nord Deutsche Zeitung* states that the Pope's position having been entirely changed by recent dogmatic enactments, and raised to absolute supremacy over kings and governments, none of his successors can be allowed to exercise even spiritual functions in Germany unless recognised by Germany.

Thus, then, the battle goes on. The Jesuits count on the aid of France, and on possible divisions in Germany. They positively threaten to aid the "International," and to organise strikes and revolutions among the labouring classes in Prussia. Austria is said to sympathise with the anti-Jesuit movement in Germany and Italy. Even Turkey is not free from the far-reaching trouble. The "Porte and the Pope" are at variance. We must wait with patience to see what is the full meaning of all these movements—what an all-wise Providence intends.—*The Witness (Halifax, N.S.)*

VL—PASSION PLAYS.

THE "Passion Play" in former days occupied an important place in Romish worship. The whole details of the agony, the betrayal, the trials, the crucifixion, the entombment, and the resurrection of our Lord, were dramatically exhibited. In most places these representations have been abandoned; in many countries they have been prohibited by law. At Ober Ammergau the exhibition is continued, and takes place once in ten years. Multitudes of our Protestant tourists are attracted to it by curiosity; and last year, when it fell to be celebrated, there were accounts of it in all our newspapers, and in some of our magazines. The argument against such scenic representations of the most solemn of all transactions is well put in the following extract, which we take from the *Irish Church Advocate*. It would appear that Archbishop Trench must have expressed approbation or only modified condemnation of the thing; which is to us unaccountable, as to our mind the idea is simply horrid. The argument in the extract is equally applicable to many other kinds of sensational and ritualistic exercises under the guise of religious worship.

Extract from a Letter to Miss K. on the subject of the Ober Ammergau Passion Play.

"I feel unequal to add to what you have already said so well on the subject of the Ober Ammergau Passion Play." To my own feelings the thought even of the exhibition is most revolting. But this would not be a logical proof that it is wrong: and yet, on the other hand, it is difficult to think that there is not something wrong in that which disgusts and revolts the religious feelings of an average Christian. Perhaps some will think that it might be retorted on me, that there can be nothing wrong in that which does not shock the religious feelings of such men as Archbishop Trench,—a man of most devout and reverent mind. But this does not seem to me to follow. The blackest superstitions have been held

by men of most reverent minds. Pascal venerated the relics of saints. And at an early period in the African Church, the Eucharist was administered to the dead. I happen to have talked on the subject to four clergymen lately. Three of them were decidedly in favour of the Passion Play (an unpleasant union of words); the ablest of them had not considered the subject, but was disposed to think anything of the kind could not be right. The other three would much like to go to see it, and alleged the holy lives of the actors, the reverence with which it was acted, and the edifying impression made on the minds of some young men, who, *without any religious feelings whatever*, had returned from it with sentiments altogether changed and solemnised. Now, not to mention that it is yet to be proved that any such change is lasting and permanent, all such defences are valueless. For when we are discussing the merits of anything, we must confine ourselves to the *thing itself*, and not go off to its mere *accidents*. Nothing favourable is to be inferred in behalf of any system from its *present* condition, nor from the wisdom or moderation which invest it, nor from the accidental benefit which it may have produced. The question simply is, *Is the system itself good or bad?* Now it is an historical fact that this sort of play existed in different parts of South Germany long ago, where they retained their religious character more than in other places. Nevertheless, even there they began to be tainted with the *burlesque* element, which had brought them into disrepute in other places. Consequently they were forbidden, on the ground of their ludicrous mixture of the sacred and profane, and also on the ground of the scandal arising from the exposure of sacred things to the ridicule of the impious. It was also thought they had a tendency to turn away the minds of the lower classes from more edifying modes of instruction. This prohibition took place about a hundred years ago. But the people of Ober Ammergau pleaded earnestly with the Government that *their* Passion Play might be excepted from the general condemnation. They promised that everything of a questionable nature, or that could offend the feelings, should be eliminated. And they urged, that on the removal of a dreadful pestilence 150 years before, they had vowed to represent the Passion of our Lord every tenth year. Their prayer was granted, and probably the infrequency of the performance, and the until lately limited number of the spectators, have preserved it from degenerating into anything so glaringly exceptionable as in other places. But it is obvious from the history of the thing, that the Ober Ammergau Play is, in its essence, an act of *religious worship*. I do not think that an act of religious worship which is, also, at the same time, a *piece of acting*, can be acquitted of the charge of *profanity*. I cannot believe it to be right that a *paid actor*—for such he is—should be placed upon a cross, in imitation of our Lord, and cry out, “My God, my God, why hast Thou forsaken me?” or “Into Thy hands I commend my Spirit.” A blaze of emotion having the semblance of piety may be kindled by a vivid representation of our Saviour’s sufferings—whether addressed to the eye or the ear; but I very much doubt whether the Holy Spirit, without whose agency there is no lasting effect, condescends to be a party in any such theatric exercises. It is remarkable that our Lord, who well knows that we are composed of *body* and of *mind*, and that religion may be assisted through the medium of the senses, nevertheless instituted only two *very* simple, *very untheatric* outward rites, for that purpose. If we are to show forth the Lord’s death “till He come,” it is

not by fastening a sinful being to a cross, and teaching him to repeat the seven sayings of our Saviour in His agony, but, by means of the most plain and simple elements, which in themselves have nothing to kindle the emotions, or excite the imagination, through the medium of the senses. This fact seems to me to be a guide for our judgment and conduct. We all know that an artificial excitement of all the kind and tender and religious emotions of our nature may take place through the medium of the imagination, and this is the secret of Popery and of Ritualism; but we also know that these feelings, however vivid and seemingly pure and genuine, are so far from producing any real salutary effect upon the heart, that, on the contrary, they have a tendency often to harden the heart. It is the *Word of God*, not *pictures or scenic representations*, to which the promise of the accompanying Spirit has been made, in order that we may become "wise unto salvation;" but in Romish countries, where the Word of God is withheld from the people, music and painting and pantomime are employed to disguise the withdrawal, or, if you like, to *take the place* of the essentials of religion. And I doubt not that our compassionate and loving God overrules the mimicry, and brings some measure of good out of evil; which, indeed, is His constant work in all times and places. But I do not think that Protestants of our Reformed Church should countenance such a mimicry as the Ober Ammergau Passion Play. For suppose that the Lord's Supper also formed a part of the acting, and that the peasant chamois hunter, who represents our Lord, were to perform the part of blessing and consecrating the sacred elements, &c., &c., I do not think that Archbishop Trench, or any one of reverent mind, would consent to be present; and yet it would seem to follow that if the mimic representation of the mere symbol be profane, *a fortiori* the mimicry of the awful reality must be more so."

VII.—ENCOURAGEMENT AND SUPPORT OF POPERY.

WE have received a "Report on the Signs of the Times, submitted to the Synod of the Reformed Presbyterian Church of Scotland, May 1872, and adopted by that Court, and ordered to be printed and circulated; together with a Remonstrance and Protest against Britain's Encouragement and Support of Popery, issued by the Synod at the same time." Both of these documents contain matter of great moment. We present the latter of them entire to our readers:—

"Remonstrance and Protest by the Synod of the Reformed Presbyterian Church of Scotland against the Encouragement and Support given to Popery by the Government of Great Britain, issued the 15th day of May 1872.

"Whereas, the Lord Jesus Christ is the 'Governor among the nations'—(Ps. xxii. 28), and the 'Prince of the kings of the earth'—(Rev. i. 5), and nations and their rulers are bound to obey His law and submit to His sceptre—(Ps. ii. 12); and

"Whereas those nations which are favoured with the light of divine revelation, and particularly such as have professed the Protestant religion, are thereby laid under the most solemn and weighty obligations to maintain the truth of God in opposition to all error, especially Popish Antichristianism, and to discourage and suppress the same by all scriptural means—(2 Cor. vi. 17); and

"Whereas, though this nation of Scotland has, in its National Covenant,

repudiated and condemned Popery, yet the spirit and tenor of British legislation have been for a considerable time past in direct contrariety both to the fundamental principles of Protestantism and the nation's own scriptural engagements; and are, therefore, calculated to bring down upon the land the righteous judgments of an offended God—(Isa. lx. 12, Rev. xviii. 4); and

“Whereas it is the duty of those who would be found faithful witnesses for Christ, and who desire to be delivered in the day of His wrath (Rev. iii. 10), to testify against, and publicly condemn (Isa. xliii. 10, 12) all acts of national apostasy, in order that they may thereby discharge their duty to Christ, free themselves from complicity in national transgression, and utter a distinct and faithful testimony and warning to the land (Isa. lviii. 1).

“Therefore we, the Synod of the Reformed Presbyterian Church of Scotland, occupying the position and maintaining the principles of the Reformed Church of Scotland at the period of the second Reformation, being assembled in our judicative capacity, do publicly and solemnly protest against and condemn the action of the legislature of Great Britain in giving national support to Popery, the Antichrist of Scripture (2 Thes. ii., and 1 John ii.), as this is manifested in the following, among many other ways, viz. :—

“The giving of a large sum of money recently from the imperial exchequer to the College of Maynooth, ostensibly as compensation for the withdrawal of the annual endowment it formerly received, but actually constituting a permanent endowment from the British nation, this endowment having always been given on the false and unscriptural ground that truth and error have equal claims on national support—the countenance given to Popery in the National schools in Ireland, and the making iniquitous concessions to Popish demands in the recent educational measures for England and Wales—the continued maintenance of Popery as the established religion in Upper Canada—the repealing or modifying several of those legislative enactments which were designed to be a protection to national Protestantism, to such an extent that Papists are now admissible to almost all the highest offices in the realm—the refusing to permit Government inspection of monastic and conventual institutions—the concurrence of the Government in the proposal to appoint salaried Popish chaplains for all prisons, poor's-houses, and penitentiaries in which there may be ten Papists; thereby making legislative provision for the propagation of the God-dishonouring and soul-destroying errors and abominations of Rome.

“Against these and all other acts and measures of national apostasy, we enter our solemn and emphatic protest, and utter this, our earnest and faithful warning, to the rulers of this land, and to all and sundry the inhabitants thereof who countenance and plead for such measures as are herein specified; declaring that, in so doing, they incur the righteous displeasure of that Almighty One who shall strike through kings in the day of His wrath, and cause all His enemies to be clothed with shame; and who shall overturn and destroy all systems of iniquity, and their abettors, until He whose right it is shall come and shall inherit all nations (Ps. lviii. 8, Ezek. xxi. 27).—Signed by order of the Synod,

“JAMES KERR, *Moderator.*
ROBERT DUNLOP, *Clerk.*”

VIII.—ROMISH MEASURES AND TACTICS.—SESSION 1872.

(To the Editor of the Bulwark.)

SIR,—Will you permit me to detail the various public measures brought forward in the interests of Romanism during this session?

Perhaps I should repeat that the Romish system in Great Britain is no longer Gallican but Ultramontane. The former has been gradually dying out, and may be said to be almost extinct. There is a symptom here and there of what is termed in Germany an "Old Catholic Party." But as yet there is no organised combination. Probably the struggle going on in Ireland by the Rev. R. O'Keeffe, parish priest of Callan, against his hierarchy, the opposition in England to the demands for an exclusively Romish University, and other questions constantly springing up, will oblige the Gallicans here to organise as they have done on the Continent. There are, however, extreme difficulties in their way, as most of the leading men possessed of much wealth are on the side of Ultramontanism. Unhappily, also, their principles are receiving practical application through public Boards and Government officials in Ireland, such as in the case of the Rev. R. O'Keeffe, the Poor-law Board Commissioners of Education, and Registrar-General. Every effort is being made to crush out liberty, and to bring the adherents of Rome directly under the Vatican decrees. An article appeared a few months ago in a leading Roman Catholic organ which fully confirms what has just been stated. Strangely enough, the heading of the article contains the name of an English Lord recently gone over to Rome. It is entitled, "Father Liberatore, Father Harper, and Lord Robert Montagu." The author of this article argues as follows:—

"What, then, is the doctrine so earnestly defended by F. Liberatore against Catholic Liberals? What is the doctrine which he considers to be thus indubitably imposed by the Church on the acceptance of Catholics? Its general outline may be expressed in two propositions. He teaches (1.) that Christian States are subjected by God's law to the Church in all which concerns the welfare of souls; and (2.) that wherever Catholic unity exists, the civil ruler, acting in constant subordination to the Church, should enforce that unity by the power of the sword. . . . F. Liberatore does not hesitate in his preface to declare that present circumstances not only constitute no reason for silence on these matters, but, on the contrary, make it more imperative to speak on them loudly and clamorously. Catholics ought now, he says, to proclaim from the housetops what in better times it would have sufficed to teach from the professorial chair. We avow ourselves to be entirely of his opinion. . . . Just as it is to the Church alone that the Catholic writer looks, when he desires to know what doctrine is infallibly true, so it is to the Church alone that he looks when he desires to know which of these doctrines, being infallibly true, should under particular circumstances be prominently and urgently enforced. Everything turns on this, the Church's indication of her own desire. But it is plain that whatever doctrines are taught in the Encyclical and Syllabus are doctrines which she desires, not to be forgotten, but to be distinctly borne in mind; not to be passed over, but to be earnestly enforced. To the Encyclical and Syllabus then let us appeal. The 24th Error condemned in the latter is that 'the Church has no power of employing force, nor has she any temporal power, direct or indirect.' Again,

in condemning the 31st Error therein recited, Pius IX. puts forth the *de jure* claim of clerics under certain circumstances to be exempted from secular tribunals. In several portions of the Encyclical, and in three well-known propositions of the Syllabus, he peremptorily condemns the modern notion that liberty of worship and of the press is in itself desirable. Now in 1872 we cannot consider the decisions of December 1864 to be obsolete. What the Holy Father then wished, he now wishes to be prominently asserted. Even if Catholics could see no reason for this, the indication of his wish is amply sufficient to direct their conduct.”—[*Dublin Review*, April 1872, p. 288.]

It should also be noted that the machinery of the Romish Church in this country is guided and controlled by the Jesuit societies. It is not generally known that all the regular orders were put under the direction of the Jesuits by a brief of the Pope in October 1836. [*Glimpse of the Great Secret Society*, 3d edit. Pref. p. 75.] It was by their direction the Papal aggression of 1851 was carried out. The whole organisation has been systematically carried on since by this order, and those affiliated with them. This applies to the scheme of education, the attacks upon the Constitution, and efforts in Parliament, as well as in public boards and the press. Dr Manning, at the late meeting in Willis's Rooms, expressing sympathy with the Jesuits, virtually acknowledged this. His words deserve attention. They are reported in his own organ as follows:—“That great Society (the Jesuits), which had with unbroken continuity kept the faith alive in England, at this moment stood at the head of the great Catholic mission in this land.” (Cheers). [*Tablet*, 20th July 1872.] It has been correctly said by a leading contemporary in regard to the Jesuits and the public press, “They” (the Jesuits) “fought against the power of the press as long as they could;” “but now that the struggle is seen to be hopeless, they have thrown their energies [*Report Public Meeting*. London: Protestant Educational Institute, May 1872, p. 24. Also, *Pall Mall Gazette*, 25th June 1872] into newspaper-writing.” This explains the efforts which were initiated forty years ago to train reporters at Maynooth and other Romish seminaries, and the large number of Romanists in connection with the press, as sub-editors, parliamentary reporters, and even proprietors, of what are usually considered Protestant newspapers. Here will be found, if not carefully guarded against, one great danger to our civil and religious liberty.

I.—BILLS IN PARLIAMENT.

1. PRISON MINISTERS' BILL.

The object of this bill is to compel local authorities to appoint Romish priests to prisons as permanent officials, and to raise money out of the local rates to pay their salaries, and to provide all the appliances for the celebration of mass and other symbols of Romish idolatry. It would have provided a public endowment to Romanism to the extent at least of £40,000 per annum, and introduced officials into our prisons who would not have been amenable to the jurisdiction of prison authorities. It was introduced in the first instance in the House of Lords by the Duke of Cleveland on the 29th April. Previous to its second reading notices of motion in opposition were given by especially Lord Oranmore. The Bill was supported by the Government, Lord Morley remarking, “that the

Government would have brought in a similar Bill, but for the multiplicity of business claiming their attention." The second reading was carried by a majority of 58 to 22. It subsequently passed through the Lords with some slight amendments. It came down to the House of Commons on the 13th of May, and stood on the papers of the House as a Government measure. It remained in this category for three weeks, *i.e.*, to the 10th of June. After a public exposure its relation to the Government was changed, and it stood with no name attached till the 17th of June, when the name of a private member, Sir John Trelawney, was affixed. On that date it was set down for a second reading, but was postponed from day to day, *viz.*, to 17th, 20th, 27th June; 4th, 9th, 15th, and 18th July. Sir Thomas Chambers and Mr Dimsdale had both given notices of opposing the bill. It was felt that as it had passed the Lords, and the session was drawing near to a close, the measure might be brought on and passed when the House became a ghost of itself. Meanwhile, it was rumoured "that moderate men of both sides of the House would ask the Government to give a day for its discussion, and to bring the influence of the Government to bear upon the bill with the view to its becoming law this session." This no doubt stimulated Protestant members to take a decided course of action, and to tolerate no longer the suspense caused by frequent postponements, and the risk of the bill passing during the last week of the session. Hence a notice was given by Mr Talbot that he would move that the order for the second reading be discharged. And to accomplish this, and be in accordance with the standing orders of the House, the previous notices of motion were taken off the order-book. By a skilful combination on the part of the Protestant members, a determined effort was made on the evening of the 18th July to press this motion to a division. The Roman Catholic members and the Government seeing this strong phalanx against the bill remaining in the House till early in the morning of the 19th, the hope of passing the bill was abandoned, and the order for its discharge was accordingly made, not by Sir John Trelawney, but by Mr Maguire, who thus appeared to have the real charge of the bill. It was obvious from the manifestations of the Roman Catholic members that evening in the lobby of the House, and their frequent consultations with members of the Government before the bill came on, that they were much disconcerted. It appeared also, not only from public statements previously made, but from other sources, that such members as Mr Miall would probably support the bill. There were, however, many Nonconformists who would have strenuously opposed it. Public opinion had been expressed very strongly against the measure. All the ecclesiastical bodies of Scotland had petitioned against it. No fewer than 906 petitions, containing 66,753 signatures, had been presented against it, of which 225 were signed officially.

2. RELIGIOUS DISABILITIES ABOLITION BILL.

The principal objects of this bill are threefold—(1.) To open the offices of Lord Chancellor of England and Lord Lieutenant of Ireland to Romanists. (2.) To repeal all the clauses of the Act 1829 which interfere with monks and Jesuits. (3.) To legalise gifts of property for superstitious uses, *i.e.*, masses for the dead, and other Romish purposes, at present illegal by the law of mortmain. The measure was prepared and brought into the House of Commons by four Roman Catholics,—Sir

Colman O'Loughlen, Mr Cogan, Mr O'Reilly, and Mr Matthews—and a so-called Presbyterian, Sir John Gray, all representing Irish constituencies. The bill would have produced great changes, especially in England, as the Lord Chancellor has vast patronage in a variety of ways, in reference to offices, the magistracy, property, and minors. It was read a first time on 13th February. It was brought on for second reading on Wednesday, 24th April. The promoters of it "talked out" their own bill—a most extraordinary occurrence. The debate then stood adjourned for six days. Meanwhile, Sir Colman O'Loughlen had apparently received new light, and put the following question to the Attorney-General:—"If, according to the existing law, any religious qualification is necessary for the office of Lord Chancellor of England or Lord Lieutenant of Ireland, and especially whether a Roman Catholic or a Jew, or either of them, is eligible to hold either or both of said offices?" The substance of the opinion of the Attorney-General was, that, in the present state of the law on oaths, a Roman Catholic or a Jew may occupy either of these offices. This is startling; and though Sir John Coleridge spoke "with reserve, and intimated that a high legal authority differed in opinion from him as to the construction of the statutes relating to oaths, yet the conclusion is most unsatisfactory." [*Press and St James's Chronicle*, May 11.] If he be right, the result was never contemplated by Parliament, and certainly not by the promoters of the bill. This opinion, however, cannot be accepted as decisive, and all doubt should be removed by some declaratory statute. On the same day, in answer to Mr Newdegate, Sir Colman O'Loughlen replied:—"In consequence of the reply of the Attorney-General, it was not his intention to proceed with the bill this session;" whereupon, Mr Newdegate gave notice that he would oppose its withdrawal. The bill afterwards became a "dropped order." It may be noticed that, in consequence of the efforts of various Protestant societies, no fewer than 651 petitions contained 59,489 signatures, of which 129 petitions were signed officially.—Yours, &c.,

G. R. BADENOCH,

Secretary, Protestant Educational Institute.

(To be continued.)

IX.—WHAT'S IN A NAME?

(To the Editor of the *Bulwark*.)

Arbroath, 14th July 1872.

SIR,—I have for many years been a reader of the *Bulwark*, and I am pained to notice what I think is a change has occurred in it. This change is in quoting from other periodicals, especially Popish ones. When the word "Catholic" was used in the *Bulwark*, almost invariably, so far as I remember, "Roman" was inserted before this word. Now this is not done, which I think is a great mistake. I find, in conversation with Protestants, the word "Catholic" is used to mean "Roman Catholic," and when this is so I immediately correct them. In this small way is Romanism gaining ground, and if you would accept my humble advice, always make it to be read "Roman Catholic," and not "Catholic." Also you might, by inserting this letter in the *Bulwark*, or by writing an article on it yourself, call your readers' attention to this matter.

I am much pleased to notice in the *Jewish Herald* a request that special prayer be offered every Monday for God's ancient people. I

have been in the habit of praying specially for them every Monday evening, and on Tuesday I offer special prayer for the Roman Catholics, that they might know Him who is the only Mediator, and for our beloved land, that she might be warned against the slow but sure encroachments of the Papacy. I would propose that you ask all the readers of the *Bulwark* to make special prayer for like things every Tuesday. I am sure such things we need to pray for, and if many of us pray for them in faith, surely God will hear us.

Wishing you every success in your new sphere as editor of the *Bulwark*, I am, sir, yours sincerely,
E. D. NICOL.

[We perfectly agree with our correspondent as to the impropriety of applying the term "Catholic" to Romish doctrines, and the term "Catholics" to Romanists. But we disagree with him in thinking that the addition of the qualification "Roman" at all mends the matter. We deny that Romanists are Catholics of any class or kind, or that their doctrine is catholic in any sense. Moreover *Roman Catholic* is a contradiction in terms, as if you should say *particular universal*. So far, therefore, as original articles are concerned, neither the one nor the other designation shall be used in the *Bulwark*. But we should scarcely think ourselves entitled to alter a phrase in an extracted article.]

As to our correspondent's suggestion of a special day in each week for prayer on behalf of Romanists, and for the speedy downfall of Romanism, we very cordially commend it to the attention of our readers.—Ed.]

X.—THE LATE A. N. SHAW, Esq.

THE cause of Protestantism has sustained a serious loss by the sudden and lamented death of A. N. Shaw, Esq., London. Mr Shaw was originally from the north of Scotland, but he afterwards occupied a distinguished position in India. On his return to this country he contested unsuccessfully the Wick Burgh, but afterwards became distinguished as a member of the Marylebone Board of Guardians, and the Metropolitan Board of Works. He was a man of high intelligence and great energy. As a devoted and enlightened Christian, he saw with great clearness the evils of Popery, and the dangers with which the country was threatened in consequence of the growth of that anti-scriptural and tyrannical system, and the public support given to it. Accordingly, he became an earnest member of the Protestant Alliance, and afterwards one of the principal founders and supporters of the Protestant Educational Institute. He saw clearly the importance of training the young in a knowledge of the distinctive principles of Protestantism as opposed to Romanism, and he attended many public meetings in England in connection with the Educational Institute, for the purpose of assisting in distributing its prizes, and of advocating its principles. The loss of such a man at the present time to the Protestant cause is very great indeed, especially considering how few are rising up animated by a similar spirit. Whilst we may justly cherish every hope for him in connection with his lamented death, it is a special duty, incumbent on all true Protestants, to profit by his holy example, and to pray that God may be graciously pleased, in these days of trouble and rebuke and blasphemy, to raise up many more who shall exhibit a similar spirit, and labour zealously in the same cause.

THE BULWARK;

OR,

REFORMATION JOURNAL.

OCTOBER 1872.

I.—THE FOUR GREAT MONARCHIES OF DANIEL, AND THE LITTLE HORN:

A Lecture delivered at Abington, Wanlockhead, and Lanark.

By the Rev. ROBERT LOGAN, Free Church, Abington and Crawfordjohn.

(Continued from page 62.)

WE now come to the eleventh horn. Like the ten, it springs out of the fourth beast. It springs after the others, and plucks three of them up by the roots—subdues three kings. Its rise is gradual, without violence, for the prophet says, "I considered the horns, and behold, there came up among them another little horn," the epithet "little" having obvious reference to its origin. It rises, unlike the one in chap. viii., not from any of the preceding, but from among the ten, like to them, direct from the beast itself, having at least as close a connection with imperial Rome as they have, being animated, like them, with the spirit that is not from above, but from beneath. It probably represents a ruler or succession of rulers in some respects similar to those of the ten kingdoms. He is, however, diverse from the others, having "eyes like the eyes of a man," a mouth speaking "very great things, whose look was more stout than his fellows," making war with the saints, and prevailing against them. The eyes denote superior intelligence, sagacity, and foresight. May they not also point to the fact, that as the eyes of a man are superior to those of a beast, so the power depicted under the image of the little horn lays claim to an origin different from that of the other kingdoms, higher than bestial, from below? Regarding it, the heavenly messenger says, "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws" (words which in the original obviously point to religious festivals); "and they shall be given into his hand, until a time, and times, and the dividing of time;" thus stating that he will be guilty of blasphemy, will be a persecutor, will seek to prescribe and proscribe religious fasts and festivals, regulations, and ceremonies, and that his power will last during a fixed period. We are thus led to look for the fulfilment of this remarkable prediction in a power professedly spiritual and religious in its character, a power in some sense within the domain of the Church, but intimately connected with the civil power.

We now naturally ask, Do we receive any aid in interpreting this prophecy from other portions of Scripture? We at once turn from

the Old to the New Testament Apocalypse, from the Book of Daniel to the Revelation; for, as Dr Fairbairn truly remarks, "the whole drama in that mysterious book, from chap. iv. onwards, may be said to be a simple expansion of this part of Daniel's vision, by following it out into detail." In chap. xii. of that book we read of a "great red dragon having seven heads and ten horns," perhaps the same as the ten kingdoms of the fourth beast of Daniel, and having "seven crowns upon his heads." He is described as persecuting the woman (evidently the true Church) which brought forth the man child, and as making "war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The woman, we are told, flies into the wilderness, where she is fed a thousand two hundred and three score days (verse 6)—"nourished for a time, and times, and half a time" (verse 14), the same period as that assigned to the persecutions of the little horn. This dragon is that "old serpent called the devil, and Satan, which deceiveth the whole world." In chap. xiii. there is seen another beast rising, like the four in the vision of the Old Testament seer, from the sea, nations in the state of revolution, "having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. This beast was "like unto a leopard," the third of Daniel's beasts; "his feet were as the feet of a bear," the second; and "his mouth as the mouth of a lion," the first; and "the dragon gave him his power, and his seat, and great authority."

Of his blasphemies, we read there was given unto him a "mouth speaking great things, and blasphemies; and he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven." His power is described, "all the world wondered after the beast, and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb, slain from the foundation of the world." It is to last forty and two months. He also is a persecutor. "It was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." This second beast is followed by a third. It springs from the earth, human society in a settled state. "He had two horns like a lamb, and he spake as a dragon." Does not this description remind us of our Lord's exhortation, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves?" and of that of Paul to the elders of Ephesus, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock?" The beast with the seven heads and ten horns reappears in chap. xvii. as scarlet-coloured, "full of names of blasphemy," and carrying the great whore. The great whore is described as sitting "upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." She "was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication; and upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." As a woman is the symbol in prophecy of

a true church, so is a harlot of a false or apostate one. Again and again is it employed in this sense by the prophets Isaiah, Jeremiah, Ezekiel, and Hosea. The name of the woman on the scarlet-coloured beast, Babylon the great, indicates that she has an intimate connection with the image and beasts of Daniel, as Babylon is the head of gold, the lion, the first of the four monarchies. It is beside our present purpose to interpret the visions of the apocalyptic seer, but we can hardly be wrong in identifying the beast with the seven heads and ten horns in Rev. xii., xiii., and xvii., as substantially and fundamentally the same with the image of Nebuchadnezzar and the beasts of Daniel, the great world power, and the lamb-like beast, and the great harlot, mystical Babylon, spiritual and religious powers, with the little horn. This identification is confirmed by the explanation given to the Apostle John by the angel in Rev. xvii. The heavenly messenger says, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues;" and the ten horns are "ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beasts, these have one mind, and shall give their power and strength unto the beast: these shall make war with the Lamb, and the Lamb shall overcome them," evidently the horns of the fourth beast of Daniel; and "the seven heads are seven mountains, on which the woman sitteth, and there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." The king or kingdoms that existed in the time of the beloved disciple, is doubtless the Roman Empire, whose ruler had banished him to the isle of Patmos, the fourth empire of Daniel. The five that are fallen are doubtless the three preceding empires of Daniel, Babylon, Persia, and Macedon, and probably Egypt and Assyria, which before the days of Daniel had practised idolatrous worship, and persecuted the Lord's ancient people, Israel, the Old Testament Church. The one that is to come may be the ten horns with the little horn, or, if these were included under the Roman Empire, a new development of the world power, even yet future. The seven mountains would naturally suggest to the apocalyptic seer the seven hills on which Rome is built. There is probably a reference to them in the words of the angel. That angel concludes his explanation with these words, "The woman which thou sawest is that great city which reigneth over the kings of the earth." That city must be Rome, the seat of the fourth monarchy, the capital of the world when the Book of Revelation was written. Are we, then, not to look to that city for the chief seat of the little horn, the lamb-like beast, the harlot, mystical Babylon? We need not ask the question, if the little horn and harlot, on the one hand, and the "man of sin, the son of perdition," who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God, that wicked, even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish," spoken of by Paul in his Second Epistle to the Thessalonians, and the antichrist of the epistles of John, that "denieth the Father and the Son," and "that confesseth not that Jesus Christ has come in the flesh," on the other are identical; because if they be not precisely so, they are animated by the same spirit.

When we turn to the city of Rome, the first object that attracts our attention is the Papacy. "The best interpretation of a prophecy," says Cardinal Wiseman in his "Lectures on the Catholic Church" (as quoted by Dr Keith in his "History and Destiny of the World and of the Church according to Scripture"), "is the history of its fulfilment. Read the prophecy by the light of history, and all is clear, consistent, and convincing. Then let us apply this rule to the promise made to Peter. What I wish principally to inculcate is, that you insist always upon proof, and be not satisfied with declamation." Let us apply the Cardinal's principle to the predictions regarding the little horn. After our somewhat lengthened scriptural exposition, however, a few of the most outstanding facts must suffice. In the Papacy we have an almost unbroken succession or dynasty of rulers, who have claimed and exercised for upwards of a thousand years, authority, civil, ecclesiastical, and political. Thus they constitute a horn diverse from the first. The series commenced at the close of the apostolic age. Their authority was of slow growth. Their influence was greatly increased after the seat of imperial dominion was removed from Rome. They obtained the title of universal bishop in the early part of the seventh century. They acquired territorial possessions in the eighth. They succeeded in overturning the thrones of several states in Northern and Central Italy. Thus, regarding its growth, the Papacy may be described as a little horn who plucked up by the roots three other horns. The Popes claim authority from the Apostle Peter, who, they assert, was appointed by our blessed Redeemer His vicar on earth. They have in upwards of thirty instances excommunicated and deposed kings, and placed kingdoms under interdict. They, as if assuming the authority of the Deity, cast down rulers and set them up. The Pope, every year the day before Good Friday, excommunicates all heretics with bell, book, and candle. Thus the Papacy may be said to have eyes like the eyes of a man—to lay claim to an origin higher than that of other kingdoms, and to have a mouth speaking great things, being more stout than his fellows. The Church of Rome claims to be the Holy, Catholic, and Apostolic Church, the mother and mistress of all Churches, to whom it appertains to judge of the true sense and interpretation of the Holy Scriptures, which she undertakes to interpret according to the unanimous consent of the fathers. She claims further to be the preserver of "the apostolic and ecclesiastical traditions." She forbids the common people reading the Old and New Testaments, which she keeps concealed in a dead language, the Latin, the language of the fourth empire. Thus she assumes the place of the Holy Ghost, who inspired an apostle to write, "Prove all things." Thus she intrudes herself into the office of the Great Prophet of the Church, who said, "Search the Scriptures." Her priests offer continually the mass, which she teaches is a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy sacrament of the Eucharist there are truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls Transubstantiation,—thus professing to work what, if true, would be a perpetual miracle, one of the greatest of all miracles, and intruding herself into

the office of Him who offered Himself once for all as a sacrifice for sin. She claims authority in the spirit-world, teaching that there is an intermediate state called "Purgatory," and that the souls therein detained are helped by the suffrages of the faithful,—thus assuming the keys of hell and of death. She canonises, that is, declares what men deceased are raised to the rank of saints, who "offer prayers to God for us," and whose "relics are to be venerated." She further asserts "that the images of Christ and of the mother of God, ever virgin, and also of other saints, are to be had and retained, and that due honour and veneration are to be given to them." She names the Virgin Mary "The Holy Mother of God," "Ark of the Covenant," "The Gate of Heaven," "The Morning Star," "The Refuge of Sinners," &c. Thus she interferes with the work of Him who makes continual intercession for us—the only Mediator between God and man. Thus the Papacy speaks "great words against the Most High."

We need not enlarge upon the evidence that the Papacy, like the little horn, wears out the saints of the Most High, and thinks to change times and laws. We have only to recall to mind the persecutions of the Albigenes in the thirteenth century; those carried on against the Waldenses for several hundred years; the fires of Smithfield; the twenty martyrs of Scotland's Reformation, including Patrick Hamilton, George Wishart, and Helen Lamb or Stark; the wars of the Low Countries; the Massacre of St Bartholomew three hundred years ago, when, in three days, at least thirty thousand were slaughtered in Paris alone; the revocation of the edict of Nantes, when a million of French subjects were driven into banishment, and the horrors of the Inquisition, whose victims numbered, during three centuries (1481 to 1781), 338,659, of whom upwards of 23,000 were burnt. The Church of Rome has omitted the second commandment from the moral law, and divided the tenth into two, in order to preserve the sacred number. She has invented five spurious sacraments. And who can enumerate the decrees of her councils, the papal bulls, the commandments she has issued, the rites, the ceremonies, the fasts, and festivals she has instituted?

We have now endeavoured to prove that the prophecy of Daniel regarding the little horn has been as truly fulfilled in the Pope, the civil and ecclesiastical head of the Papacy, as the predictions regarding the four beasts, the gold, the silver, the brass, and the iron of Nebuchadnezzar's image have been in the Babylonian, Medo-Persian, Greek, and Roman empires. If we have succeeded in our argument, then the Papacy must be mystical Babylon, the representative of that Babel, whose tower was to reach unto heaven, and the antitype of Antiochus; that its origin is not from above, but from beneath—not of the earth, but under the earth, even from Satan himself; that its spirit is the spirit of the four beasts, specially of the beast "dreadful and terrible, and strong exceedingly;" that its doom is that of the great monarchies, and that the place that now knows it so well shall know it no more for ever; for no place shall be found for it. The Church of Rome requires of her members an allegiance which is due only to our divine Redeemer. Christians are cross-bearers, waging war with weapons that are not carnal, but spiritual; for their Master's kingdom is not of this world. The votaries of Rome are crusaders, fighting with the weapons of this world. The Pope intrudes himself into all the offices of the Mediator,

prophetic, priestly, kingly, and intercessory. He sits as a priest upon his throne, and is, as Edward Irvine truly calls him, the Melchisedek of Satan. May he not be called the successor of Nimrod, Pharaoh, Nebuchadnezzar, Julius Caesar, and Judas Iscariot? When the members of the last General Council declared, in 1870, amid thunderings, lightnings, and great darkness, that the infallibility of the Church rested in the Pope, did not the Church virtually proclaim, with ancient Babylon, "I shall be a lady for ever; I am, and none else beside me?" Did not her head say, with ancient Tyre, "I am a god; I sit in the seat of God?" Did he not exhibit the very spirit of the "man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, shewing himself that he is God?" and the essence of antichrist, virtually rendering of none effect the work which Jesus Christ came in the flesh to do, thus virtually denying the Father and the Son? We do not discuss at present the duration of the Papacy, or the time and manner of its destruction, as these belong yet to the region of unfulfilled prophecy. Suffice it to say, that the period described in Daniel and the Revelation as a time, time, and a dividing of time, twelve hundred and sixty days, forty and two months, three and a half years, the duration of the antichristian power bears a striking similarity to, and most probably has, an intimate connection with, the public ministry upon earth of our Lord, the true Christ, which appears to have lasted three years and a half. If we read the signs of the times aright, are we not seeing before our eyes the drying up of the Euphrates, the leading kingdoms of the Papal earth? Is not the day drawing nigh, if it has not already come, when the ten horns shall make the woman who is "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," "desolate and naked, and shall eat her flesh, and burn her with fire?" when the hand shall be writing on the wall of the palace of mystical Babylon, "Mene, Mene, Tekel, God hath numbered thy kingdom, and finished it; thou art weighed in the balances and art found wanting?" and when the cry shall be heard, "Babylon the great is fallen, is fallen?" One thing is certain, that the fourth beast, "because of the voice of the great words which the horn spake," must be "slain, and his body destroyed, and given to the burning flame," for "the dream is certain, and the interpretation thereof sure;" and "for that the dream was doubled twice, it is because the thing is established by God, and God will shortly bring it to pass."

II.—OF BEARING THE CROSS.

A Discourse, by the Rev. JONATHAN WATSON, Edinburgh.

"As they led Him away, they laid hold upon one Simon, a Cyrenian, and on him they laid the cross, that he might bear it after Jesus."

—LUKE xxiii. 26.

WHO this man was, or what he was, we know not. Some will have him to have been a well-wisher to the cause of Christ, therefore laid hold upon to share the disgrace of belonging to Him; while others take him to have been in no manner of way connected with Christ, but pitched upon of mere caprice, as a handy

person for the dishonourable office of cross-bearer to one who was about to be executed for blasphemy and usurpation of regal dignity. Leaving all curious questions alone respecting Simon, we mean to take occasion, from the words of the text, to speak a little on three descriptions of cross-bearers :—

- I. *Figurative cross-bearers ;*
- II. *Involuntary cross-bearers ;*
- III. *Cross-bearers of choice and for love's sake.*

I. The figurative cross-bearers are such as carry about upon their persons figures of the cross ; and these are of many sorts, as silver and gold, ivory and ebony, and of all colours, and ornamented or plain, according to the taste of the parties. But all point in one direction, and are derived from the one history of Jesus Christ. The practice of carrying of such crosses was unknown to the early Christians. It was not the cross on which he died that they gloried in, but in the suffering and shame of their dearest Lord, and the blessings purchased for them by His death on the shameful tree.

That which first brought it into notice was a dream of an emperor's, who professed to have been converted through the sign of a cross in his sleep or vision, and a voice accompanying it, "In this conquer." Whether the military hero was better or worse of his dream we shall not determine, but from that time forward, the sign of the cross was adopted as a sacred emblem. By-and-by, when Christianity degenerated, by amalgamating with the pomps and vanities of this sinful world, it became the well-known badge of Antichrist's soldiers ; it was most extensively employed in ecclesiastical matters, and by ecclesiastical persons, until it came to be blessed by the Man of Sin, and held before the eyes of the dying, as a charm in those dread moments, the living were signed as well, or stamped with the consecrated figure. It was discarded by the Reformers, and properly denounced as an appurtenance of Popery.

Of late years, with the emancipation of the Romanists, and their vigorous attempts to revive their exploded system out of the ruins of monastic institutions, great efforts have been put forth to render popular the wearing of crosses, as one among many means of making familiar to the popular eye the revival of Romanism ; and we Protestants, who were never a match for the cunning and chicanery of Antichrist, have smiled innocently on sons and daughters adorning their persons with trinkets wrought exquisitely into this figure, familiarly known as the "mark of the beast" among certain denominations. We do not further enlarge on the pernicious *consequences* of this practice, beyond simply indicating that this is one of the many ways in which Protestants are thoughtlessly compromising their principles, by thoughtlessly playing away into the enemies' hand all the while, advantages won by the blood of a noble ancestry, the true value of which will only come to be estimated by their irreparable loss. But

II. *There are involuntary cross-bearers.*

Many fall in with Christian usages and a Christian profession from sinister motives, who have no understanding of or love for pure Christianity. Their characters and their interests for this world are bound

up and inseparably connected with habits, customs, and usages, which, could they break away from them with decency, they would gladly be quit of. Obligated, by a sort of necessity, to associate with persons and things for which they have no heart, they, nevertheless, take up with a profession of religion alien to their tastes; hence to them it is a cross irksome to carry, but of which they cannot rid themselves but by sacrificing interests dear to them even as life itself; and these, like Simon the Cyrenian, are "compelled to carry the cross." Others who happen to dwell with the persecuted for Christ's sake, and who suffer indiscriminating afflictions in common with their neighbours, who can neither flee from the sword, nor dissociate themselves from the principal sufferers, their proximity to genuine Christians, or being interwoven with them by a thousand ties, obliges them to endure what, in other circumstances, they would gladly escape from. Christianity's cross, at least in its consequences, falls heavily on such. Or, if they might escape by a frank avowal of no sympathy with the down-trodden, yet they can neither do that, nor can they take the persecutors' side; hence, in their half-hearted state of mind, their position is one of cross-bearing indeed, and such are "*compelled*" to hear it. There are others, again, who frequent churches, and observe ordinances, and sustain institutions, observe fasts, pay money in charities, and who, like John Baptist's royal hearer, do many things, and hear ministers gladly, yet all the while are unconverted and in their sins, but they hope to clear off all by their religious course of action; it is a paying for heaven in a sort, it is a self-righteous bargain-making with religion, and their religion is no gilded cross, but a real cross, which lies heavily, cuts sorely into their natural heart, but a mislead conscience compels them to carry it.

III. *But a third description of cross-bearers comes before us.*

They encounter the scowl of the arrogant and the proud; they endure the banter, the burlesque, and the lampoon of the profane; they are shut out of society as moping and melancholy; they are put down as dreaming enthusiasts; they are put aside from advancement in life to posts and situations for which they possess peculiar qualifications, because, just because, they are not of *our* party, and do not happen to fall in with *our* modes of thinking; or they are hated as psalm-singing and prayer-meeting Methodists; they are Puritans and Nonconformists, and a stubborn self-willed race, who will not fall in with the sovereign will of kings and courtiers; they are a squeamish sort of beings, who would, by a rigid and sour moral code, forbid the jollifications and the fashions of a merry and wholesome state of society; they would scorn to go in for modes of doing business which are vastly lucrative, by reason of their watery consciences; we like religion well enough, say they, but these are for high and towering spirituals, they won't allow any changes in religion adapted to the advanced age of science and the world; they are for chapter and verse for everything, and will allow no space for moulding an old-fashioned religious code into a formalism better suited to the intelligence of the age: "Marvel not, my brethren, if the world hate you; it hated me before it hated you; if ye were of the world, it would love you; but I have called you out of the world, therefore the world hateth you." "Be not conformed to this world, but transformed,

by the renewal of your hearts." "Love not the world, nor the things in the world; if any man love the world, the love of the Father is not in him."

The distinction here, you perceive, is broad and clear; and if the Christian character and life are maintained with something like consistency, then comes the *cross-bearing*. To stand out against the ways of the world and the world's religion (for the world has a religion of its own), and to stand inflexibly by God's Word, its authority and authenticity, and to carry out the rules, statutes, and commandments of the Scriptures of truth, whatever consequences may be fairly involved, this will infallibly bring out the old spirit of antagonism; hence comes "the *cross-bearing*." "All who will live godly shall suffer," saith the Word; not in *every* day of his life, nor in *every* thing that he does, but, as a general rule, it will be so. Politeness, civility, and liberality, which have been so largely brought out in our country and age, forbid all physical force against holy men and women following out their convictions; but the old spirit is not dead, and no one who has much to do with the wide world can be long in finding this out. But who, then, are the *willing* and *loving* cross-bearers?

Ans.—"They who follow the Lamb whithersoever He goeth." The men and women who have cut with the world in its sins and vanities, who have camped under the banner of the *true* cross, who have put their souls and their eternity into the hands of the Lord Jesus Christ; who trust Him as God, who have put off their own and put on His righteousness; who propose to themselves Christ as their model, and who obey Him unhesitatingly as their King; who have girded themselves to keep His commandments, whatever reproach may await them, and whatever loss may be incurred, and whatever sufferings they may be called to encounter. These are they who can brave singularity, and laugh at shame for the sake of their Lord, who have put at His service and disposal their services, their property and estates, who "count all things loss for the excellency of the knowledge of Jesus Christ," and whose hearts are in their hands, ready to be surrendered up to His call, in defence or propagation of His religion and the cause of the perishing. These are they who can, by the grace of God, not only bear their own cross, but help their neighbours to bear theirs, "who weep with the sorrowful, and rejoice with the joyful." They live not to themselves, but to Him who died for them and rose again. In fine, for them "to live is Christ, and to die is gain."

Now what, do you ask, is the sustaining principle of the Cross of Christ? Is it to buy us off from the punishment of our sins?—far from that. Is it to merit a seat in glory?—far from it, in the hearts of the true, voluntary cross-bearers. *Love, and nothing but love, to the person, the people, the laws, and government of Christ.* Hear the quaintly expressed sentiments of a sufferer: "If ye will be content to take heaven by violence, and the wind on your face for Christ and His cross, I am here, one who have some trial of Christ's cross; I can say he was ever kind to me, but He overcometh Himself, if I may speak so, in kindness when I suffer for him. I give you my word for it, Christ's cross is not so evil as they call it—it is sweet, light, and comfortable. No preaching, no book, no learning could give me that which I behove to come and get here. I would not exchange my bonds for the plais-

tered joys of this poor world ; it hath pleased Him to make a sinner, the like of me, an ordinary banqueter in His house of wine with that royal princely One Christ Jesus. A cross, especially when He cometh with His armsful of joys, is the happiest hard tree that was ever laid upon my weak shoulder. My prison is my palace, my sorrow is with the child of joy, my losses are rich losses, my pain easy pain, my heavy days are holy and happy days. Now, the love of the lovely Son of God be with you. Amen." (Rutherford.)

So much, then, for the voluntary cross-bearers, and the principles which sustain them. Yet are there many crosses to be borne other than the cross of Christ. There are crosses in business, and crosses in the family, and crosses in providential events, which you can neither slip from your shoulder, nor know how to carry. Trials in life, not for religion's sake, not for Christ's sake, but events fraught with care, anxiety, and grief, causing many a heavy sigh and many a salt tear. What shall we do with these? for they are apart altogether from the afflictions of the gospel, and still are they crosses in themselves, heavy to be borne, and constituting the world, as it has been often called, a wilderness of tears. How to patiently *endure* these, becomes to the sufferer all important, for the removal is often among the impossibilities of this life, and not to be thought of. Now, some of these crosses we bring upon ourselves, others of them come along in the train of events which are of the Almighty Ruler's disposal. To remember that all such things fall to be numbered with "the all things that work for the good of them who love God," is a solace to the burdened soul, and to remember that in "all their afflictions, He is afflicted" with His people, and "that with every trial He will make a way of escape, that we may be able to bear it ;" above all, "that the afflictions of this life are not worthy to be compared with the glory to be revealed in us."

Such thoughts rend and break through the heaviest clouds, and introduce one, tossed and troubled with the cross affairs of this cross burdening world, into a region of serenity beyond, where all is tranquil, solid, and enduring. And this helps to bear the crosses which are not exactly Christ's. Another consideration is worthy of remark. We only see half done work *now*. To go by a spot where all the rudiments of a superb building are lying scattered about, and the structure scarcely above ground, and to be asked to think of what is to come out of all this busy preparation shortly, as the plan is unrolled to your eye, is still to entertain but a confused and inadequate idea of the work. How different your thoughts of the finished work, which you now stand before *in admiration*. So here; the plan of Divine Providence with our social and individual history cannot be seen by us at present, but hereafter, whether years after, or in the eternal world, the disclosure of the purposes of the *Only Wise* with us and ours, will call forth unceasing admiration of His infinite prescience, and of His exuberant kindness. Cease, then, to bear your cross in the cross events of time with an unkind grudge or a half-expressed complaint against the benignant government of the Most High, for He doeth all things well. Won't it lessen the burden of your cross as you pass under it again, saying or singing, *All's well, for all's for the best*, and the infinite wisdom and love of the great Architect is as sure to make this appear in due time

as anything can be; then, I know, the building up of my household in all its most intricate parts, the utility of which I could not discern, or the breaking it down, will then be to the praise of the goodness of His distinguishing grace.

Paul speaks in one place of the "offence of the cross ceasing." Preach salvation to the Jew by circumcision, then the offence of the cross ceases. Preach to the legalist salvation by works, then the offence of the cross ceases. Preach to the ritualist salvation by abounding ritualistic mummery, and the offence of the cross ceases. Preach to the voluptuary salvation, although he riots in the lusts of the flesh, and the offence of the cross ceases. And to the thorough worldling preach salvation, *not* from, but *in* his or her sweet sins, because God is merciful, and the offence of the cross ceases. And do the like to philosophical infidels, because there is no everlasting punishment, as they hold, and the offence of the cross ceases. But lift up the original doctrine, and cry, "Verily, verily, I say unto thee, except a man is born of water and the Spirit, he cannot enter into the kingdom of God;" and presently you shall find that the offence of doctrine of the *true* cross of Christ has *not* ceased! Human nature, ever the same, rises up against the pride-humiliating doctrine, and the antipathy of the natural heart will find expression, as of old, in the senseless cry of the objectors to spiritual religion, "O Lord God, doth he not speak parables?" And a parable it will be, so long as heart-ease and self-pleasing forbid sinners to strip the parable of its drapery, and learn the golden truth which it encloses.

"He who loveth father or mother more than me, is not worthy of me; and he who loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth me, is not worthy of me. If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. And when He had called the people unto Him, with His disciples also, He said unto them, Whosoever will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life, shall lose it, but whosoever shall lose his life for my sake, and the gospel's, the same shall save it."

In conclusion, happy they, who despairing of all salvation from every quarter but one, turn to the gospel of the grace of God, and in undisguised self-renunciation cast themselves at the feet of sovereign mercy, "reigning through righteousness unto eternal life, by Jesus Christ the Lord." Such will find small difficulty in shouldering Christ's cross—nay, they will glory in it with Paul. "God forbid that I should glory but in the cross, by which the world is crucified to me, and I am crucified to the world."

Let us add our prayers that the good Spirit of God may Himself conquer heart-opposition to the truth as it is in Jesus, wherever it lurks, bringing every thought into a willing, loving captivity to the obedience of Christ.

III.—THE DEMANDS AND PRETENSIONS OF THE POPISH PRIESTS OF IRELAND.

By the REV. J. MONTGOMERY, author of "Popery as it exists in Great Britain and Ireland."

NEVER, even during the darkest period of the Middle Ages, were the pretensions of the Papacy and of the Popish priesthood more arrogant or extreme than at the present time, and nowhere in the world are they more audaciously set forth than in Ireland, whilst, strange to say, no government appears to regard them with so much favour as our own. Romanist governments—the governments of Romanist countries—have repelled them with indignation, and are breaking off all relations with the Vatican; but leading statesmen of Britain, of the most opposite political principles, evince a disposition to yield to the utmost,—in other words, to bid for the political support of the Romish priesthood of Ireland, and for the vote of the Irish Romanist members in the House of Commons. But that vote and that political support are not to be easily purchased. Concession after concession has been made as in hope of pacifying Ireland, and under pretence of establishing religious equality, to a priesthood whose whole doctrine is inconsistent with the very idea of religious equality; and each concession has presently been followed by fresh demands, till, now, the demands that are made are such as governments even of the most Romanist countries in the world refuse to grant, and the governments of some of them constantly resisted, when they were first advanced, in centuries preceding the Reformation. There are two subjects on which the claims of the Romish prelates and priests of Ireland are now strongly advanced,—the great and important subjects of the Marriage Laws and Education. As to the former, they already enjoy exceptional privileges, being permitted to solemnise marriage—when both parties are Romanists—not only in their chapels, but wherever they please, and at any hour of the day or night; whilst all Protestant ministers are under restrictions—some of them, we think, very improper and absurd restrictions—in these particulars. But this is not enough for them. They demand a radical change of the Marriage Law: that it shall no longer, as now, treat marriage as essentially a civil contract, but shall acknowledge it as of a religious nature, virtually adopting—although they do not say this in so many words—the Romish doctrine that marriage is a sacrament; and that it shall be made impossible for any Romanist to contract a legal marriage without a religious service, which, of course, a priest must perform—a demand, the concession of which would give them an absolute power to prevent any mixed marriages, unless accompanied with conditions as to the religious training of children and the destination of property such as to meet their approbation. They go farther still. They plainly call upon the British Legislature to recognise the Decrees of the Council of Trent on the subject of marriage, and to embody them in British statute law, so that they may govern and decide all questions of marriage in so far as Romanists are concerned, and that the validity or invalidity of all marriages contracted by Romanists may be determined according to them alone. Nor would even this satisfy the Romish prelates of Ireland, if the determination of questions concerning the validity of the marriages of Romanists were left to civil tribunals. They have the effrontery to demand that it shall be left to the Church—that is, to themselves,—and that the civil

courts shall be required to give civil effect to their decisions. Perhaps there is no country in the world, except Britain, in which at the present moment such demands would not be at once repelled with indignation or scouted with contempt. In this country they provoke neither the one nor the other, but the men who put them forth are treated with peculiar favour by statesmen and ministers, whilst the people in general seem totally unconcerned; the greater part of them being probably unaware that such demands are made, apprehending no danger, and not looking to the quarter from which it threatens the liberties and whole institutions of the country. It seems not impossible, not utterly improbable, that the concession of some of these demands—the most important of them—might be proposed by a British government to a British parliament, and under pretence of its being due to the religious convictions of Romanists. If they were conceded, the consequences would be somewhat remarkable. Marriages of cousins, amongst Romanists, would become invalid, and many other marriages amongst persons still more distantly related, or not related at all—as in the case of marriage with the child of a godfather or godmother,—although fully sanctioned by the law of this country ever since the Reformation, unless a dispensation were obtained according to the law of the Church of Rome; whilst marriages, now forbidden by our Law of Prohibited Degrees, would become legally possible if a dispensation were obtained. In no Romanist country has such entire control over marriage ever been granted to the clergy; not in Britain, when it still acknowledged the authority of Rome, nor in France; whilst in France, Belgium, Italy, and other countries of which the government and the great majority of the people are Romanist, marriage is at the present day regarded by law just as in this country, as a civil contract, which may be entered into with or without religious forms, and of which the validity is to be determined by civil tribunals, and according to civil law alone. Of all this, however, the Romish prelates of Ireland express the utmost abhorrence: they profess to think that it tends to a complete dissolution of society, and to the prevalence of unrestrained iniquity; and to put all right, they ask to be invested with a more absolute power over all the members of their Church in the United Kingdom, as to civil interests and not merely as to spiritual, than ever prelates possessed from the days of Hildebrand until now, except in the States of the Church, whilst the Pope possessed the “Patrimony of Saint Peter.”

It is not, however, with regard to the Marriage Laws that we are most afraid of concessions being speedily made to Cardinal Cullen and his subordinates. The demands seem too monstrous; and if they were fully before the country, and fairly understood, we are inclined to think that their concession, or even that of the least of them, would be impossible. We have more fear with regard to the subject of Education. Here it is far more easy for Ultramontane Papists to make insidious advances, to take one step after another, and little by little, to gain all their desire. Here, also, it has long been evident that there is, on the part of too many of our statesmen, a disposition to concede to them. It is by seeking to get supreme control of education that the Romish priesthood—above all, the Jesuits—have sought to gain absolute power over people of all classes in various countries—as in Switzerland and in France. If they could only educate the young according to their wish, they would soon have all in their hands; and with this, and the entire control of all things relating to

marriage, they would possess a power more universal and absolute than perhaps was ever possessed by any priesthood on earth. To education, therefore, the Jesuits—those most thoroughly trained, laborious, and unscrupulous agents of the Church of Rome—have always devoted especial attention, seeking to obtain absolute control of it wherever the State could be expected to concede that power, or to take it as much as possible into their own hands through voluntary and apparently disinterested efforts, where, as in the United States of America, special State countenance was not to be thought of. In Ireland great efforts have recently been made by the “Christian Brothers”—one of the numerous branches of the Jesuits, not assuming their name, in order to avoid the *prejudice* which it might excite in many Romanists, as well as Protestants, and in this showing the duplicity and cunning for which the name of *Jesuitism* has become the strongest possible term. It is not very long since the “Christian Brothers,” who are specially devoted to the work of primary education, first made their appearance in Ireland, but they have rapidly extended themselves; their schools have increased in number, and wherever these schools are established, the whole influence of the priesthood is exerted to compel the people to send their children to them instead of the national schools; so that these have in many places been almost deserted, and in some have been absolutely discontinued from want of attendance. The people often express their regret at the change they are compelled to make; but compulsion it is which they cannot resist, and all the spiritual terrors of the Church of Rome are brought to bear upon them. And of what sort are these “Christian Brothers’” schools? Their great object, as avowed, is to train the children as “good Catholics”—that is, to train them in the most extreme Ultramontane Popery. Its distinguishing tenets are sedulously taught them as the most essential truths of religion, and the most idolatrous practices of Popish devotion are mingled with all the lessons from the meeting of school to its dismissal. Crucifixes, pictures of the Virgin, pictures of saints and the like, are conspicuously exhibited, and the children are taught to worship them. Whenever the clock strikes an hour, there is a pause in the work of the school, whatever it may be at the time, that teachers and scholars may all engage in exercises of devotion consisting chiefly of Mariolatry. It appears very clearly from the evidence adduced before the Royal Commission on Primary Education in Ireland, that many educated Romanist laymen regard this system of education with as much dislike as any Protestant can, and have a very great dread of the effects likely to be produced by its introduction and extension in Ireland. But, on the other hand, the Ultramontane prelates and priests—all the present Romish prelates, and, with a few exceptions, all the priests of Ireland—have a great dread of the enlightenment diffused amongst the peasantry by the education of their children in the national schools, and of the liberalising tendency of that education, sometimes conducted by Romanist and sometimes by Protestant teachers, and of which Romanist and Protestant children partake together. Could anything be more monstrous than the proposal that the British nation should pay for the education of children in the idolatry which is the chief distinguishing feature of the schools of the “Christian Brothers,” and in the belief of all the falsehoods of Popery—in views of religion subversive of the great doctrines of Christianity? We can hardly venture to answer our own question, remembering that it has recently been proposed to the

British Parliament, not only to pay Popish priests for their ministrations in jails and charitable institutions, and to provide all the paraphernalia requisite for mass, but to compel the attendance of prisoners belonging to the Romish Church, and to prohibit any attempt on the part of Protestant chaplains, missionaries, Bible-readers, and others such, to communicate to them religious instruction, however willing they may be to receive it, or to converse with them on the subject of religion—a prohibition surely opposed to the very idea of religious liberty.

We are not able to express a perfect approbation of the system of education carried on in the national schools of Ireland. It was itself a compromise with Popery. But upon this topic we need not enter. Unsatisfactory as in some respects we must deem it, its maintenance would be a blessing to Ireland in comparison with the multiplication of the "Christian Brothers'" schools, by which Rome now seeks to supplant it.

We can only allude to the hostility of the Ultramontane Papists of Ireland to the Queen's Colleges, and their anxiety for the establishment and national endowment of a college entirely their own, having none but Popish professors, and in which Romanist youths could not mingle with Protestants; in which, also, they would be trained in Popery more than in the arts and sciences. They desire to shut their realm of darkness against access even of the faintest ray of light, and to make the people of Ireland, educated or uneducated, mere bigots and mere slaves of Rome.

IV.—LETTER FROM THE REV. C. CHINIQUEY.

[MANY of our readers must remember the interest that was excited many years ago by the secession from the Church of Rome of Father Chiniquy and a large portion of his flock. They will read with thankfulness the following letter from his pen, which we extract from the Halifax (N.S.) *Presbyterian Witness and Evangelical Advocate*.]

"St Anne, Kankakee Co., Illinois,
August 1, 1872.

"Allow me again to express my gratitude to the disciples of Christ in Nova Scotia for the 130 dols. which they have just sent me, for my missions, through the Rev. P. G. M'Gregor. But how can I thank and bless them as they deserve? It is to them, and to the people of P. E. Island, that I owe not to have been destroyed by the awful trials through which it has pleased God to visit us these last two years. My hope is that they will continue to consent to be the blessed instruments of the mercies of God towards us the next twelve months. Yes, as long as the Lord will prosper them, let them remember the persecuted brethren whom their Heavenly Father has given them here.

"We are more than ever in need of your prayers and sympathies. It was our hope that the Roman Catholic Bishop would not continue his so formidable and costly prosecutions against me, after he had lost all the original papers of his case in the great fire of Chicago; but it appears that a copy had been kept; and, though he cannot have any hope to gain a suit at the Supreme Court with that curtailed document, he has the power to turn it into a kind of rope to tie my neck, and drag me again as a criminal to the feet of the judges of Illinois. I know that, with the help of God, I will gain that new battle, and I have no fear about the result.

But what amount of trouble, and humiliation, and expenses, before I see the end of these interminable and unjust persecutions ! O Protestants, do pity us ; and do not forsake us when we are so engaged in a hand-to-hand battle ; for it is not for us personally that we fight. In this long struggle, the most sacred principles of gospel truth and justice are involved.

“ That cruel suit which Rome had begun against us just twelve years ago, in order to destroy us, has damaged that Church more than anything on this continent ; for it has given me the golden opportunity to force the Bishop to swear, before our civil courts, that, by the laws of his Church, he is *bound* not only to take away the honour and the goods, but even the life of heretics. We have forced him to swear that a Protestant, a heretic, has no right whatever to his honour, his property, and his life ! He had to swear that the Pope has the right to unloose and untie every kind of oath made by a Roman Catholic, and release him (the Roman Catholic) from all his obligations, when it is for the good of the Church !! As the bishops of Rome, with their priests, had persistently denied these things, even under oath, it is a real and most important service to the Protestant cause to have got the confession of those diabolical principles from the very lips of the Bishop of Chicago.

“ In the presence of such a result, we do not regret the long years of anxieties and humiliations, the tears and expenses which these twelve years of persecutions have cost us. We are even ready, if it is the will of God, to see ourselves again dragged as criminals before the civil courts—to see our life exposed to every danger, to have our life dishonoured before men ; we consent to be still exposed to be stoned, as we have so often been, for the dear Saviour’s sake. We do not ask you to come and share our tribulations and dangers. Remain in peace, in your happy homes, when we are, on this battle-field, exposing our breast to the blows of the enemy. The only thing we ask from you, dear brethren and kind sisters, is, that you should never forget us in your fervent prayers, and that you should continue to give us the crumbs from your table, in order to help us to keep up our dear missionary work, our humble collegiate institution, our schools, &c., &c.

“ For the dear Saviour’s sake, do not get tired of doing good, and help the humble soldiers of the cross who are fighting the battle of Protestantism with such a providential success here ; for it is a public fact that there is nothing on this continent which can be compared to the magnitude of the work, the difficulties, the perils, but also the *glorious result* of the aggressive war against Rome, in which we are engaged. This is the only place where Rome has received a real deadly blow ; and where her walls are falling to the ground, and her proud banners dragged into the mud.

“ If you could see, every Sabbath, our five large chapels filled by multitudes, of which every member is a convert from Rome. If you could see with your own eyes the dear and almost numberless children of the Sabbath schools, all born at the feet of the Man of Sin, but to-day all at the feet of the Lamb which has been slain for them, singing the joyous hymns of Zion ! If you could see, as I do, every week, the thousand redeemed souls which, not long ago, were in the chains of Antichrist, but who have been made free with the Word of God, and pure with the blood of Calvary, you would mix your tears of joy with mine ; and, instead of finding it a

hard thing, you would consider it a great and glorious thing to be permitted to do something for such a glorious and blessed work.

Do not forget nor forsake the other admirable Christian works in which you are engaged at home. Continue to support the heroic apostles of the gospel, who are making the name of the beloved Saviour blessed in the Islands of the Sea. But remember that you have, at your very door, millions of perishing souls, which the Great Prostitute keeps at the feet of her idols. Those poor slaves of Popery are the victims of a system of idolatry which surpasses, by its turpitude, its dark mysteries of iniquity, its degrading influence, what the old and modern Paganism has ever seen.

If, through our fault, and to spare a few shillings, that monstrous system of idolatry is permitted to grow and prosper in our very midst; if we do not put a check to it, when we are commanded by God to destroy it, will we be guiltless? Will not the blood of our lost brethren cry vengeance to Heaven against us? Will not those very Roman Catholics be turned into stones and tied to our neck, that we may be thrown together into the bottomless sea of perdition? Will our money, our fine houses, our thriving trades, our gold chains and watches, and rings, and precious stones, avail us much at our death-bed, when, to keep them untouched, we have neglected to give our hands to the conversion of so many millions of souls? when we will have refused to give the Bread of Life to so many starving beings, for the salvation of whom Christ had shed His blood?

Let us do *to-day*, for our glorious gospel cause, what we would be so glad to have done when the angel of death will knock at the door! Let us, with a cheerful heart, make *to-day* the sacrifice which we will be so glad to have done, when the angels of God will whisper in our ears the solemn words, "The Master calls thee—make haste to come!"

The Roman Catholic Church tells us, in a very clear way, how this missionary field is an important one for us, by the very efforts she makes to regain her lost ground here. She has already expended 100,000 dols. in raising colleges and nunneries, at a very short distance, about ten and twelve miles, from the centre of my Missions. Now she has sent a kind of Jesuit, with 150,000 dols., to build a college in St Anne, which she intends to surround and fill with so many attractions, that they boast they will empty my poor, humble college, by almost forcing our pupils to go to them. Not less than six priests have worked together here a part of the summer, to persuade our converted people to go back to the Church of Rome. By the great mercy of God, their superhuman efforts have ended in a complete failure. I have challenged them to a public discussion. Of course they have prudently refused to accept it; and this has been understood, not only by our converts, but by many Romanists, as a public confession of their want of honesty and sincerity. A good number have left the Church of Rome, and still many more are shaken in their faith. Pray, dear brethren and sisters, that more light may be given to those poor deluded people, that they may soon see and accept the truth as it is in Jesus. And when the children of darkness are making so great sacrifices to keep the people far from the ways of salvation, let the children of light do as much to spread the saving truths of the gospel. Let us work during the day—for very soon, yes, very soon, the shades of a dark night will be over us, when we will not be any more able to work.

Believe me, yours for ever, grateful and devoted brother in Christ,

C. CHINIQUY.

V.—APOLOGY FOR MISSIONS TO ROMANISTS.

SOME special effort is necessary with reference to the salvation of the souls of the Roman Catholics. And why is this? The Roman Catholics profess to be Christians with ourselves. They hold many truths in common with ourselves. They profess to be disciples of the same Saviour—to have the same Scriptures. They are not heathen. Why, then, is a great missionary organisation necessary in order to promote the conversion of the souls of Roman Catholics? The answer to that question is easy. Roman Catholicism is not Christianity. It is not the Christianity which was prefigured in the Old Testament type—which was fully revealed by our blessed Lord and Master—which was preached by the Apostles. Roman Catholicism is a caricature of Christianity. The truths of the gospel which we Protestants hold as most dear and most precious are undermined, mutilated, corrupted, or impaired by Popery. Roman Catholicism we believe to be the predicted Apostasy, the great system of Antichrist, set up in opposition to the system of the gospel. Roman Catholicism is a system which dishonours the Saviour, misleads, injures, destroys men's souls. That is the reason why we consider it necessary to have a special organisation for the purpose of seeking the conversion of the souls of Roman Catholics. When it is said that Rome holds many truths in common with ourselves, let it be borne in mind that we have not the same rule of faith. The rule of faith with Protestants is the Bible, the whole Bible, and nothing but the Bible—the infallible Word of God—those Scriptures which are able to make men wise unto salvation through faith which is in Christ Jesus. That is not the Roman Catholic rule of faith. The Roman Catholic rule of faith adds to the Bible the Apocrypha, and to the Apocrypha adds tradition, and requires that no one shall receive the Holy Scriptures in any other sense than that which has been given by a phantom which no one has ever yet been able to catch—the unanimous consent of the Fathers. Take, again, the doctrine of the Atonement, that fundamental, cardinal doctrine of Christianity, the very keystone of the arch of the gospel, that doctrine which the Apostle Paul put in the very fore-front of all his preaching; for did he not say, “I delivered unto you first of all that which I have received, how that Christ died for our sins according to the Scriptures”? We hold that the sacrifice which Christ offered upon the cross was the one perfect, all-sufficient oblation and satisfaction for the sins of the whole world—that it needs no repetition—that the blood once shed on Calvary cleanseth from all sin. That is not the doctrine of the Roman Catholic Church. According to the teaching of Romanism that sacrifice is repeated again and again in the ordinance of the mass; and we look upon this as an interference with the one sacrifice of the Lord Jesus Christ, and as derogating from the truth that He was offered, once for all, to take away sin, and that by His one offering, offered upon Calvary, He has perfected them that are sanctified. And so I might go on to many other fundamental doctrines, and there is scarcely one respecting which it might not be clearly proved that the doctrine of the Scriptures with respect to each is sorely perverted, mutilated, or overturned by the teaching of the Church of Rome. And therefore it is that we hold the necessity of having a special organisation for the purpose of aiming at the conversion of the souls of the Roman Catholics.—*Bishop of Ripon.*

VI.—CALVIN'S PART IN THE BURNING OF SERVETUS.

BY REV. D. N. MACLISE, D.D.

THE Rev. J. Ambrose Wight, in an article in the *Christian World*, reprinted from the *Interior*, says, "The Roman Catholic Church is as truly responsible for the burning of Servetus, as for that of John Huss. And Calvin is responsible for it, subject to the conditions of his birth and training." Of Calvin he says: "He burned therefore one man, while the Inquisition was burning ten thousand; and he ceased *with* one man, while the Inquisition kept on burning."

It is true that the birth and training of Calvin and all the Reformers were such as the Church of Rome gave *them*, and all within her pale. She taught them, and teaches still, that heretics should be put to death, and forcibly has she illustrated her belief in the monstrous dogma. The tens of thousands she has persecuted to the death, by the rack, the gibbet, the stake, and almost every form of torture, more than demonstrate the truth of the statement. The sentiment was universal in Calvin's day, and was shared by him, that men for their opinions might lawfully be put to death. But it is not true that Calvin is to be held responsible for the death of Servetus. There is no *proof* that Calvin even *desired* the death of Servetus, while there *is* proof in Servetus' own words that *he* desired the death of Calvin.

Calvin had Servetus arraigned on charges of heresy, in order to prevent him from spreading his pestiferous doctrines. The magistrates of Geneva took the matter entirely into their own hands, and by their Attorney-General, Claude Rigot, carried on the prosecution to the bitter end. They wrote to the magistrates of Berne, Bayle, Zurich, Schaffhausen, and other places, asking their opinion, advice, and judgment in the matter of the punishment. All with one voice declared him guilty of death; and not only they but the mild Melancthon, the zealous and godly Farel, the temperate Bullinger, and Servetus himself sanctioned the maxim that heresy deserved death. Servetus has been represented as a model of a meek martyr. But on the 22d of September 1553, he asked the Council of Geneva to put Calvin on trial for his life—and proposed to stake his own life against that of Calvin. Accusing Calvin of having falsely attributed to him the opinion that the soul is mortal, he says:—"If I have said that—not only said it, but publicly written it, to infect the world, I would condemn myself to death. Wherefore, my Lords, I demand that my false accuser be punished, *pœna talionis*, and that he be detained a prisoner till the cause be decided, for *his* death or *mine*, or other punishment. And to accomplish that, I now lodge an accusation against him, for the said *pœna talionis*, and I am content to die, if he be not convicted of these things, as well as of others which I shall bring forward."

Contrary to this blood-thirsty spirit, Calvin used all his great influence to prevent the burning of Servetus when the Council had condemned him, but failed. Of this there is abundant evidence. Space permits only two proofs:—

Farel, the pastor of Neuchatel, writing to Calvin, Sept. 8th, 1553, strongly urging the severest punishment of Servetus, says: "Your desire to mitigate the rigour of the punishment, is the service of a friend to one who is your mortal enemy, but I beseech you so to act as that

no one shall hereafter seek, with impunity, to publish novel doctrines, and to embroil us all as Servetus has done." Calvin himself says: "From the time he was convicted of his heresies, I have made no endeavour to have his punishment made capital; and not merely all honest men will be witnesses of what I say, but I challenge all the malignants to say if it is not so" (Declaration, p. 1318). That challenge stood, and stands, unanswered. He had attained his object when Servetus was convicted, and would be prevented from doing mischief to men's souls, and desired to mitigate or remit the severity of the sentence.

To these and similar utterances Farel replies as above. It is time that at least the friends of Calvin should know the real facts in the case, and relieve his memory from the charge so often made by his foes, that he was directly and mainly responsible for the burning of Servetus.

VII.—THE CARSTAIRS GATHERING AND POPISH NURSES.

THERE has been no little piping and dancing at Carstairs during the week bygone. The grounds around the house were thrown open, and a numerous company, drawn by the hope of fun and prizes, assembled to take part in the advertised games and sports. There seems to have been no lack of merriment. There was putting the ball; there was tilting on horseback; there was tilting at the ring; there were trotting matches; there were all sorts of feats with the sword, such as cutting a silk handkerchief in the air, or dividing a lemon on one's palm and on one's bare neck, with other equally curious and perilous feats. The scene was further enlivened by displays at quarterstaff, with Highland dances and reels performed to the music of the bagpipes. A merry time the company must have had of it, despite the dripping skies under which these feats of dexterity and skill were performed. But what gave the highest zest to the amusement, doubtless, was the thought that it was all gone through for a charitable object. Every vault and somerset, every sword dance and bout at quarterstaff, lightened a sick bed or healed some ailment or patient. The *exercise*, if it somewhat strained the muscles, was profitable to the soul. It was a sweet and pleasant act of almsgiving—a truly devout and pious work, though it wore the guise of merriment, and surely a vast improvement on the manners of our fathers, who made their confessions and did their alms in sackcloth and ashes. We have buried the last of that morose generation. The devotion is none the worse, and the face is much better clad in smiles than besmeared with dust and weeping. Nothing shows us so well the strides the world is making.

The money raised by all this racing, leaping, piping, and dancing is to go, we are told, in aid of the funds of an hospital now in course of erection in Lanark, which is to supersede a smaller one which has been of considerable benefit to some of the sick poor of the district, and which, like that which it supersedes, will be conducted principally by the Sisters of Mercy connected with the Roman Catholic establishment in that town. Now we have the whole affair. The veil, with delicate touch, is lifted just a little, and the Sisters of Mercy look forth, dear, loving, benevolent creatures, prepared to minister to both soul and body of the sick

poor of the district. Lives there a man who would refuse to bid them speed as they pass in downcast looks as in a mantle on their pious errand? But let us think. An hospital is an affair of medicine, and falls to be directed by the physician. This at Lanark is, we are told, in connection with the Roman Catholic establishment of that town; in other words, it is to be under the direction of the priest. Why, fevers, consumptions, and cow-pox are not denominational; they are neither Popish nor Protestant; they are thoroughly unsectarian, and should be treated as such. If we are to have hospitals and nurses, let us have unsectarian ones; let them be presided over by physicians, not priests; let the treatment be regulated by the science of Hippocrates, not by that of Aquinas, and let the nurses be trained to other things besides counting beads. If a Protestant breaks his leg, why may he not be cured without being subjected to the temptation of renouncing what those who attend him are pleased to call his heresy? and why should a patient be put through a course of medicine and a course of theology at the same time? Why should an operation be thought impossible to succeed unless performed in the name of St Dominic, or under the sign of the Virgin? and why should not a draught of quinine or a dose of castor oil have virtue unless a paternoster has been muttered over it?

We are not drawing on our fancy when we give our readers this glimpse into the interior of a Popish hospital, with its bead and crucifix-bedecked and sable-clad nurses flitting through its wards. "The Ethiopian cannot change his skin;" no more can Sisters of Mercy change their nature or their arts wherever planted down, whether in France or in Lanark. Those who have seen these places abroad, whether in the capacity of visitors or of patients, have but one tale to tell about them. They cannot fail to have marked the sort of tyrant look about the sister, and the dread of offending her on the part of the patient. A paragon of gentleness outside, no sooner did she cross the threshold of the hospital than straightway she was transformed into the autocratess and exacted implicit obedience. In France her power is aided by many regulations. A medical certificate of the cause of death is imperative; consequently the physician has a *right* in the sick chamber which it is at the peril of the patient to oppose. If rich, he may choose his physician; if poor, the Government chooses for him; and at the will of this nominee he is consigned to the hospital—that is, to an institution where the Sisters of Mercy serve and rule. To resist the sister is to be exposed to neglect and cruelty. Protestants sick abroad have generally such a dread of the hospitals on this account that they would rather take the chance of dying than go to them. Once there the chamber and the bed are guarded. The priest must be admitted, his instructions listened to, his ceremonies performed. The Bible must not be read; all religious conversation is interdicted, and should any friend of the patient attempt it he will find the door closed against his visits. Such is the character of these places abroad.

We do not find fault with persons and Churches who spread their opinions. But we have a right to demand that the means they employ for this end be fair, and open, and honest. Let them not profess to be doing one thing while they are aiming at another, and run off with the praise of being charitable, and of relieving the distresses of others, while they are greedily enriching themselves and plotting to bring us into

bondage. The "noble army" of Sisters of Mercy is but the velvet hand by which an iron despotism seeks to crush our conscience and our liberty. And let us mark, if yet any discernment be left us, that not of her own does Rome give. She lays the burden on Protestants. She is only the almoner of others; but though none of the charity is hers, she claims all the praise. It is a cunning as well as a cruel trick to catch us thus by our best affections. And there is meanness in it too. For what resistance can helpless infancy or bed-ridden age, orphans and outcasts, the diseased and the destitute offer to one who comes to them in the guise of a nurse, a healer, a protector, and whose pretensions to that character are backed up by the public? Nothing is left them, friendless and helpless, and caught in the meshes of a great and crafty system of proselytism, but submission. There is one lesson, however, which we would specially inculcate on the community, even the necessity of counteracting this *abuse* by the *use*. Let us have sick-nurses, but inasmuch as sick-nurses are a medical and not a religious institution, let them walk by medical not theological rules, and let them be under the superintendence not of priests but physicians.—*Daily Review*.

VIII.—THE HUGUENOT MEDAL.

To the Editor of the Bulwark.

SIR,—I have read with much interest an article in the *Bulwark* of September upon the subject of the *Bartholomew Massacre*. Under the notice of *The Famous Medal* struck at Rome by Gregory XIII., upon the occasion of that terrible event at Paris, in the year 1572, in the last edition of the *Bulwark*, it there states that "by some venturesome critics the authenticity of the medal is doubted."

Now, with regard to this important medal, which was struck to commemorate one of the foulest deeds that ever stained the page of history, I am perfectly aware that a genuine specimen of the medal issued from the Papal or Roman mint at that time would in the present day be of considerable value, owing to its great scarcity; and as the die is (if not destroyed) in the possession of the Papists, it is not likely that any more specimens will make their appearance in public.

I have had in my possession for some years two fac-simile medals in white metal, which, of course, are copies of the original Huguenot medal; they were issued to the public by an antiquarian friend of mine residing in London.

As a proof of an *original medal* being struck by Pope Gregory XIII. on that sanguinary occasion, and which leaves upon my mind no doubt whatever of its authenticity, I have in my cabinet of antiquities another medal upon the same subject, and which I believe to be one of the *identical Huguenot medals* struck at the time when this iniquitous act took place.

The medal I speak of is of bronze, bearing upon it exactly the same figures and inscriptions on the obverse and reverse as other copies that I have seen; and what would add more to its genuineness is, that it has a small hole drilled through the upper part of it, evidently proving that it had been worn upon the person, and in all probability by a *Papist*, as a reminder of that disgraceful and wicked transaction.

The genuineness of this medal is also further established with regard to the locality where found.

Some few years ago, the parish church of Horsham, in Sussex, which is about 700 years old, dedicated to St Mary, underwent (as a great many churches lately have done) a complete restoration; and while the workmen were removing the earth from the interior of the church, this Huguenot medal was found among the *debris* by one of the men, of whom I purchased it, and it is now safe in my possession. I value it much, because I feel confident that it is a genuine article.

I have much pleasure in forwarding you a cast of the same, and shall feel obliged if you could find space in the next month's issue of the *Bulwark* to insert these few remarks; it might possibly alter the opinions of some who at present may be prejudiced upon this subject.

I am not aware of any *original medal* of the Huguenot Massacre being discovered in any other locality.

P.S.—I believe I am correct that some years ago a traveller obtained two or three of these medals at Rome, struck in his presence from the *original die* in the Museum at the Vatican; one of them, I think, was preserved in a Museum in Edinburgh, the other in the British Museum (London.) This evidently proves that the die was in existence at that time, and is a proof positive of past deeds of bloodshed.—I enclose my card, and remain, my dear sir, yours faithfully,

A CONSTANT READER

OF YOUR VALUABLE PUBLICATION, "THE BULWARK."

Horsham, September 2, 1872.

[We have to return our best thanks to our correspondent for this communication, and for the beautiful impressions of the medal which accompanied it.—ED.]

IX.—THE JESUITS.

THE British people are not very hard-hearted, or wholly without fairness, or utterly irreligious; yet the Roman Catholics will not find it easy to enlist their sympathies on behalf of the Jesuits banished from Germany and threatened with a similar fate in Italy. As there were certain supposed securities in the law of the realm by virtue of which every Jesuit had to declare himself, and as the British public never stirred a step to apply this security, and at present neither knows nor cares whether there be one Jesuit in these isles or ten thousand, we cannot be called zealous and gratuitous persecutors. Yet we certainly are not as distressed to hear of Jesuits being turned out of their handsome new establishments abroad, or from their old fastnesses at Rome, as when our forefathers heard of the expulsion of the Protestants from France. There appears to be here a certain opinion of the Jesuits which the speakers at Willis's Rooms, on Monday, recognise only to smile at, but which they do not say one word to remove. By "the Jesuits" we understand a body which one of the speakers on that occasion rightly described as "an Army" under a Commander-in-Chief, bound to absolute obedience, under no known responsibility, practising secrecy, reserve, disguises to any extent that convenience may require, under no law whatever except their own. The very object for which this wonderful organisa-

tion arose was to wage a universal and irreconcilable war on behalf of the most exalted pretensions of the Court of Rome. The Jesuits have always been credited with the most absolute and uncompromising sayings and doings of the Church, even down to the late Council at Rome, of which they were said to be the real authors and contrivers. Either they are all this, or they are the most calumniated of men. At any rate, they are charged with all the more recent disasters of their Church. "Wherever the Jesuits pass they leave a ruin behind," is a saying ascribed to the ablest of the Pope's advisers. Their mode of operation does not answer anywhere in the long run; it always breaks down; but nevertheless it is a social and political mischief. It produces distrust, confusion, and disturbance to the public peace. We have only to imagine any political party attempting to carry its end and monopolise power by a universal conspiracy, and we may see that life itself would be a misery when you could not tell friend from foe, or what was intended and contrived against you by your neighbour, or, it may be, your own nearest relative. It is not necessary to suppose that Prince Bismarck has the slightest fear of the Jesuits; still less that he has had occasion to take the Court of Munich and its favourite professor into his confidence. All that we need suppose is that he wishes to abate a very great nuisance—the nuisance of an unscrupulous conspiracy, bent on dissolving society in order to accomplish certain impossible ends of its own. The conspiracy may be very unlikely to get what it wants, but it is a nuisance nevertheless.

When the thing to be defended is a conspiracy, and therefore works in a cloud of darkness, it is no wonder that the defence is not very consistent or intelligible. A clerical gentleman assures us that this is a purely lay movement, and that the Roman Catholic laity of England present themselves spontaneously and eagerly to vindicate the injured and still further threatened rights of the Jesuits. The assurance would have come with better effect from a layman addressing a body of laymen, such as the Church of Rome can show in this country, but did not show on this occasion. This was substantially a clerical demonstration, and nothing more.

Dr Manning makes a not very intelligible allusion to an extraordinary insight he obtained into European affairs at the Vatican Council. During those eight months he says he touched, as it were with his own hands, the intrigues of the Governments of Europe, and saw the preparations made for that unhappy schism which has followed. If he saw, touched, and felt, and yet was in a trance, unable to act, his connivance must, indeed, have been the more painful, because passive and powerless. But how came it that he could not even warn his friends of the process under his eye—nay, at his fingers' ends—and of the catastrophe he then clearly foresaw and now fruitlessly deploras? Cassandra might at least have spoken, if only to be justified by the incredible event. Dr Manning, as we understand him, saw, not in vision, nor yet, as an ordinary mortal does, by reading the newspapers and by conversing with well-informed people, but directly, immediately, and palpably, the European Powers resolving and concerting to meet the decrees of the Council with a direct antagonism; in fact, to pay back to it exactly what it paid to them. If the Council declare the Pope the supreme, sole, absolute, and irresponsible teacher, interpreter, guide, master, ruler, authority, and so forth, in all spiritual, moral, social, and political matters, with all the deductions naturally

flowing from this principle, then the European powers must meet the doctrine with a direct practical negative—to begin with, by securing to all Christians civil and religious liberty, even to the extent of expelling the Jesuits. Of all this it seems Dr Manning had a distinct and vivid second-sight. Nothing is more likely, because, as it happens, others foresaw all this quite as distinctly. They saw and knew, and also said, what was certain to follow any extreme declaration of Papal Infallibility. Why did not Dr Manning make a similar use of his prescience, or rather of his favoured initiation into the secret of human affairs? Had he told the Court of Rome what he saw, felt, and handled, he would at least have so far delivered his soul and done good service, even if it were not appreciated. As it is, Rome has nothing to thank him for. He saw it rushing headlong into the most terrible sea of difficulties it has got into in modern times; he saw it precipitating a second schism, and a second Reformation, and he held his tongue—nay, more, he encouraged the crime and the folly, and gave all the help he could to bring on the disaster.—*Times*.

X.—M. LEON PILATTE ON THE POPE.

DECIDEDLY Pius IX. misuses his power of speech. Most of his discourses are simply comic; but, from time to time, he delivers one which might well become dangerous. While he is free as the air, he proclaims his captivity; supplied with millions, he groans over his poverty; surrounded in his magnificent palaces by his court, laden with more than royal honours, able to provide for himself all the enjoyments of this world, he bewails his cruel martyrdom, setting forth his grievances with the tone of a man who believes that they are real—one is astonished, one hesitates, being divided between the laughter which a ridiculous object provokes, and the pity which mental aberration claims.

But when, quitting the regions of pure imagination, this old man—who rules like a master, or rather, like a god, his millions of spiritual slaves—takes upon himself to speak of politics, he ceases to be comic or pitiable; and if these discourses relate to France, it behoves us to give heed to them.

The Chief Ulima of Turkey, the Dalai-Lama of Thibet, all the sovereign pontiffs of whatever religion, may think and speak of our country what they will. That produces no result. It is otherwise with the Pope. Besides the Catholic mass, over which he exercises in general a moderate direct influence, he possesses in the French clergy a numerous army, disciplined, rich, ardent, ready to yield him a passive obedience in things civil as well as in things religious. He has only to speak, and immediately 40,000 pulpits in public, 100,000 confessionals in secret, transmit the watchword, whether the matter in hand be an election or any other political measure. It is not, then, a matter of indifference to have him as enemy or friend. Thus all governments in France have sought to gain his good graces. The Empire had succeeded, at least in appearance. The Republic, despite all the cares of M. Thiers, has not had the same good fortune.

In a discourse delivered on the 13th of this month (July), the Pope was not content with saying in a general way that "all governments are ruled by sects, and are children of darkness;" with an incredible frankness, he spoke specially of France, and designated the government of the Republic "a *soi-disant* government at Paris."

Soi-disant! Two little words which make but one. The dictionary of the Academy tells us that this term "is used when one is unwilling to acknowledge the quality which any one assumes," and adds that it is spoken "in raillery or in contempt." This is precisely what the Pope meant. Thus, also, after him will mean the innumerable agents whom he has in France, and whom the budget of the Republic maintains. For him, for them, the government of the Republic is no government at all. Tomorrow, if the Pope ordains—(who knows if he has not ordained it already?)—all the bishops, priests, and monks in France will labour to overthrow it. Well may the monarchical conspirators rejoice in this. But the President of the Republic, who maintains a spiritual ambassador at the court of *His Holiness*, we should like to know what he thinks of it. A few weeks ago, the old talker of the Vatican uttered some threatening words addressed to Germany. M. de Bismarck immediately replied to him by the promulgation of the law against the Jesuits. What reply will M. Thiers make to the insolent insults of his government?

It is not only as religious men, it is as citizens, as enemies of the new revolutions which the Pope seeks to foment amongst us, that we denounce the dangerous interference of this stranger in our affairs. Whoever cares for peace, for the Republic, for liberty, ought to distrust both him and those who put his orders above the laws of their country—(Translated from *L'Eglise Libre*, 26th July.)

XL.—ROMISH MEASURES AND TACTICS—SESSION 1872.

(To the Editor of the Bulwark.)

(Continued from page 83.)

3.—THE CONVENT BILL.

DURING the recess a very important meeting took place in Glasgow, to express sympathy and support to Mr Newdegate in his proposal to legislate in reference to conventual and monastic institutions. Meetings were also held in Sheffield, Rugby, Leicester, and other places. Mr Newdegate was, no doubt, cheered by this expression of public opinion, and encouraged in the face of many difficulties to introduce his promised Bill. The Romish Church lays great stress upon these institutions. Indeed, without them the system would lose much of its power. Hence their fierce opposition to the measure, and personal attacks on the hon. member in the House of Commons. The bill was introduced on April 24. Its object is to appoint commissioners to inquire into the number, situation, and character of monastic and conventual institutions in Great Britain; into the property held by such institutions, and whether its mode of acquisition and holding contravenes the law against superstitious uses, or the law of mortmain, or the law relating to charities, and also as to what regulations might be needed with respect to convents; following upon this, to inquire what circumstances and securities would be desirable to promote the emigration of the inmates, with the view, no doubt, of providing them with proper protection. The names on the back of the bill are Mr Newdegate, Mr Holt, and Sir Thomas Chambers. A great effort was made by the Romish party to prevent even the introduction of the bill. Mr Newdegate was therefore obliged to make a statement explaining his object,

and showing the great necessity for such a measure. After a debate, leave was given for the introduction of the bill, and its second reading was, in the first instance, fixed for May 8, but it was afterwards deferred to the 18th of June. It was then discovered that a combination was formed to take undue advantage of a standing order of the House, agreed to this session, that no opposed bill be taken after 12.30 o'clock at night. On the 21st, 26th, 27th June, and on 5th July, Mr Newdegate endeavoured to meet this combination and to secure a proper place for a full discussion on the subject of his bill. This, however, was frustrated by the action of the Government. On July 8, the second reading became a "dropped order." Mr Newdegate has since intimated that he will bring on the measure at the earliest possible date next session. Sir Robert Peel has also given notice that he will call the "attention of the House and of the country to the state of the law respecting monks and Jesuits." The subject is creating a deep interest, and will doubtless increase. The number of petitions lodged in favour of the measure was 545, containing 55,547 signatures,—135 petitions being signed officially.—I am, &c.,

G. R. BADENOCH,
Secretary, Protestant Educational Institute.

*Protestant Educational Institute,
12 Clarence Chambers, Haymarket, S.W.,
July 1872.*

XII. PROTESTANT EDUCATIONAL INSTITUTE.

WE have received the Annual Report of the Institute, and regret that we cannot at present afford to devote to it an amount of space at all commensurate with the extent or importance of the work carried on by the Institute. We hope to be able to review it at length next month. Meantime, we cull the following extract, as a brick from the building :—

"RESCUE OF A GIRL FROM A CONVENT.

"A German workman came to this country in the exercise of a skilled trade. He was a Roman Catholic, and had married a Protestant in Germany. The family were to be educated under these conditions : the boys were to be of the same religion as the father, Roman Catholic, and the girls of the same religion as the mother, Protestant. The mother died, leaving one girl, who, at the time mentioned, was about fifteen years of age. The father was summoned to the military service of his country ; at the commencement of the Franco-Prussian war he rejoined the *corps d'armée*, to which he belonged. Some time afterwards the daughter received letters, informing her that her father had been wounded, and had subsequently died of his wounds. Her father had left her under the care of a Roman Catholic tradesman, a native of his own country, resident in London. She was making a very good livelihood. This tradesman, who was her employer, brought a Roman Catholic priest to visit the girl. The priest, or her Roman Catholic friends, suggested that she should go into a convent at Liverpool. However, the German tradesman, with whom she was, desired to return to Germany, and eventually she went with him.

When they arrived in Germany this tradesman persuaded the girl nominally to change her religion, and allow herself to be consigned to a convent in Germany. It happened, however, that the father had not died. The report of his death was false. He returned to England to find no trace of the child he had left behind him, and but little trace of the tradesman who had been her employer and protector. The father was deeply distressed; but actuated by characteristic German perseverance, after much painful labour, he tracked the person to whom he had confided his child to the docks in London, and ascertained that he had shipped for Germany. The father was poor, but he quitted his means of livelihood, and being assisted by the Institute to go back to Germany—where he obtained fresh traces of the German whom he had left in charge of his child, and who he now learnt was dead—he, after travelling hundreds of miles on foot, traced his child to a convent. He demanded admittance, and asked if his child was there. The Superioress doubted, or seemed to doubt, the man's story, and refused to give him any account as to whether such a girl as his daughter was in the convent. But the father, with the keenness of paternal instinct, and the characteristic perseverance of the German, knew that the girl was there, and said, 'Madam, my child is here. I will not leave this place except by force, or unless you send for the police.' They sent for the police; and as in Germany the magistrates have a record of the real name of every inmate of a convent, the moment the matter was brought before the magistrate the difficulty was solved. The father produced his passport, marriage certificate, and various letters. The magistrate referred to the list of the inmates of that convent, and, at his instance, the Lady Superior immediately restored the child to her father. Subsequently the German—whose health had been seriously impaired by the anxiety and hardships he had undergone in the search—and his family were enabled to return to their own land, both expressing their deep gratitude, and from the perusal of the Bible, and other books, manifested deep conviction in the saving truths of the gospel."

XIII.—CONVENTUAL LIFE.*

THIS is an admirable lecture. The subject is important, and is of special interest at the present time. Mr Owens treats it with calm dignity. From beginning to end there is not a word of sensational invective. His authorities throughout are the classical writers of the Romish Church. We cordially recommend the lecture; and in connection with it we beg leave heartily to bid Mr Owens God-speed in his zealous and disinterested labours. From a statement forwarded to us, it appears that, in less than three months, from April 16th to June 4th, he has delivered no fewer than thirty-nine lectures on Romanism and Ritualism, at six different places in England, Ireland, and the Isle of Man. If that before us be a fair sample, as we presume it is, these "forty stripes save one," must have left their marks!

* An address delivered in the Town Hall, Rugby, on Tuesday evening, March 28, 1872. By T. G. Owens, Esq., in connection with the Protestant Educational Institute. Rugby: Tait & Sons.

THE BULWARK,th

OR,

REFORMATION JOURNAL.

NOVEMBER 1872.

I.—THE PROSPECTS OF THE PAPACY.

By the Editor.

IT is often stated that the present is a very critical time for Romanism, and especially for the Papacy; and of the truth of the statement no one can doubt. The shattering of the staff on which the Pope has hitherto leaned, in the subversion of the French empire; the disaffection created in the minds of multitudes of Romanists by the Vatican Council's decree of Papal Infallibility; the loss of the temporal power over the territory which had so long constituted the States of the Church; the vigorous measures adopted by the Emperor of Germany and his energetic Chancellor in expelling the Jesuits, and insisting on the obedience of ecclesiastics to the laws of the country, unquestionably constitute a crisis through which it is scarcely possible that the Papacy can pass without very important changes or modifications. The future of the Papacy must of necessity be materially different from its past. Equally unquestionable it is that the Romanism of the Middle Ages is unsuited to the genius of the nineteenth century, but must be distasteful alike to the virtues and the vices which distinguish the present times from those which preceded them. While all this is so, it does not follow, as some seem to suppose, that Romanism and the Papacy are to pass quietly away, and the world is to glide unconsciously into a millennium of intelligence and liberty. The experience of the past would rather lead us to expect that, with a better or a worse grace, the Papacy will accommodate itself to its new conditions, while Romanism, remaining substantially unchanged, will, chameleon-like, assume the colour of surrounding objects, and continue to be, what it has ever been, the enemy of human interests, an incubus on the minds of its votaries.

For one thing, we do not hesitate to express our conviction that many Protestants have greatly over-estimated the loss that the Papacy has sustained in the termination of its temporal power. The possession of that power was, no doubt, in some respects an element of strength, but in other respects it was the very reverse, and we are by no means sure that its loss will not prove eventually a gain. To stand towards the people immediately around him in the relation of a sovereign, the occupant of an unconstitutional, and necessarily unpopular, throne; to appear in the eyes of Europe as the prince of a third-rate state, and to be maintained in his principality only by the alliance of the despotic ruler of another state; and to have it universally understood that that

maintenance would be continued only so long as it might conduce to the interest or fall in with the caprice of that ally, could not contribute much to the dignity or the influence of one who, in his capacity as the acknowledged head of the Romish system, can exercise a mighty power over the minds of the adherents of that system. It is a significant fact that the influence of the Pope was greater in every other Romish country than in his own states; and we know not how this can be accounted for otherwise than by the consideration that in these States he had to bear the responsibility of that misrule which kept his subjects far behind the people of other European countries in intelligence, civilisation, and national prosperity. It ought not to be forgotten either, that, in point of fact, the Pope attained his spiritual power before he possessed any territorial sovereignty, that it was indeed impossible for him to attain the latter otherwise than by the exercise of the former. If, then, his Papal influence sufficed to procure for him temporal sovereignty while as yet he had none, it were surely illogical to conclude that the loss of his temporal sovereignty must necessarily militate very strongly against his retention of his spiritual influence and power. On the other hand, it is quite possible, and not very improbable, that the loss of the temporal power may be the elimination of the weakest link from the chain on which the Papal influence was suspended.

And then, with reference still to the same matter, it ought to be taken into account that outside of Italy—in this country, for example, and especially in Ireland—the priesthood have echoed the wailings of the Pope, and have contrived to gain credit amongst their adherents for the representation which he so dolefully makes of himself as a victim of persecution, and a martyr! This credit will probably suffice to raise a revenue in the form of Peter's Pence which will compensate him for the loss of the taxes formerly derived from his misgoverned and impoverished States. But it may have a result more to be deprecated than this. The frequent repetition of the tale of his wrongs may excite the sympathy of others than his professed adherents; and governments, whose highest principle is expediency, and people, whose weakness is unthinking generosity, may extend to the deposed sovereign sympathy and succour which will only serve to enhance the real power of the anti-Christian head of the Romish system. Very much will depend upon the character and abilities of the next occupant of the Papal chair. If he be a man gifted with a considerable share of that astuteness and *savoir-faire* which many previous popes have possessed in so remarkable a degree, he will make capital out of the sufferings through which his predecessor has passed, and will probably convert the loss of civil dominion into a great gain of spiritual *prestige* and influence.

The disaffection created by the enunciation of the doctrine of Papal infallibility may produce very important results, but it were a mistake to suppose that it will necessarily do so. It may be hoped, and we do most devoutly hope, that the "Old Catholics" will be constrained to follow in the footsteps of Luther, and advance from the denial of one point of Romish doctrine to the conviction of the utter falsity of the whole system. There is ground of hope in the thorough untenableness of the position which they now occupy. The infallibility of the *Church* has long been a matter of undoubting faith with Romanists, and is not eliminated from the "Old Catholic" creed. Hitherto it has been

undecided where this infallibility is to be found. This has, at last, been decided by an authority which is not, at all events, *prima facie* incompetent, and which the "Old Catholics" ought consistently to admit to be thoroughly competent. If they reject this decision, as they threaten to do, or indeed have done, they must fall back upon the previous indefiniteness, and the burden of proof will lie upon them. It may be reasonably required of them, granting that infallibility exists somewhere in the Church apart from its Divine Head, and denying that it exists in the Pope, to show where else it does reside. But this they will find it impossible to do, for the only other alternative is barred against them. The strongest opponents in other days of the personal infallibility of the Pope, were those who held that infallibility was vested neither in the Pope nor a Council separately, but in the Pope and General Council conjointly. Since, then, the "Old Catholics" deny the infallibility of the Pope, and yet hold the infallibility of the Church, it would seem that they are shut up to the admission that the Pope and an unanimous Council are infallible. But the Pope and a Council, which has just as much right to be counted Œcumenical as many which they admit to have been such, have declared the Pope to be infallible. The reasoning, therefore, will stand thus: Either the Pope is infallible, or he is not. If he is, then the controversy is ended; if he is not, then the Pope and Council conjointly are infallible, and they have infallibly declared the Pope to be infallible. Therefore if the Pope is infallible, he is infallible; and if he is not infallible, then he is infallible! It seems impossible that any good or great result can be based upon such a foundation, and, as we have said, our hope for the "Old Catholics" is that they will soon advance from ground so manifestly untenable, and will be led to deny ecclesiastical infallibility altogether—in short, to break with Rome. We confess that our hopes respecting them should have been stronger, had they not, in their recent congress, fraternised with those two sections in the English Church, which, on diametrically opposite grounds, will encourage them in the belief that their duty is to make the best of their position within the Church of Rome, instead of offering her stern and steadfast defiance.

The summary expulsion of the Jesuits from Germany is in itself a sore blow to the Papacy, and doubly so as indicating the policy which is henceforth to be pursued by the advisers of the Emperor. But then it will probably give a fresh impulse to the design which has evidently been conceived, and which indeed has been acknowledged, of concentrating the efforts of the *Propaganda* on this country and America. It is certain that the Jesuits will not be less zealous in the future than they have been in the past; and it may very well be, that their efforts will be all the more successful when they are constrained to close their ranks, and bring their forces more directly to the assault of the stronghold of Protestantism. Whatever may be the ultimate issue on the future of the Papacy, it is manifest that there is a stronger call than ever upon Protestants in these lands for watchfulness, for prayerfulness, for renewed efforts to diffuse truth, and to enlighten the public mind as to the dangers to which our best and dearest interests are exposed.

It must, moreover, be borne in mind, that in this case the destruction of the rookeries does not necessarily involve the absolute dispossession of the rooks. The Jesuit establishments have been broken up; but we

question if even Bismarck himself has a very sanguine expectation that his troubles with the Jesuits are at an end. They can assume innumerable disguises; and if they do not find more profitable employment elsewhere, we have little doubt that they will return by ones and twos, and exercise an influence none the less powerful, none the less deleterious, because it will be secret and incapable of counteraction.

While for such reasons as these we fear that the expectations of many who anticipate the speedy downfall of the Papal power, or, rather, deem that it has already fallen, are too sanguine, we are equally unable to be confident of a speedy abandonment of Romish doctrine by those who have hitherto held it. Rather do we see around us a prevalent state of mind which Rome will probably be able to turn to her own advancement. We do not allude merely to the prevalence of ritualism in the Church of England and elsewhere. That is but one phase of a far more widely spread evil. It is a particular manifestation of the semi-infidelity which intense worldliness has produced in some men's minds, and pretentious science has fostered in others, while political and social discontent has nurtured it in the minds and hearts of multitudes of our people. There are great numbers of men and women of all ranks and classes who have no religion of the heart, and to whom a religion of form and ceremony would be a great relief. Rome offers them precisely what they seek. They may believe as much or as little as they like of the doctrine, provided only they attend to the services of the Church, and put themselves under the considerate guidance of the priesthood. There have always been, and there will always be, occasional perversions to Rome of contemplative men, of ambitious men, of *dilettanti*, of Newmans, of Mannings, of Butes, to whom respectively various aspects of the Romish system present irresistible attractions. These secessions, when they occur, need not excite much surprise. But probably we shall see, ere long, no inconsiderable number of people of a very different stamp embracing the drudgery of a heartless worship to compensate for the absence of a living faith in the great truths of the gospel. We may well hold a recurrence of the ignorance and gross superstition of the dark ages to be an impossibility; but we do anticipate an alliance of superstitious Rome with un-Baconian science, and of despotic Rome with spurious liberalism, which will constitute the full development of that antichrist of which mediæval Rome was but the comparatively feeble infancy. Blessed be God, that when that development shall be complete, the next stage is the destruction of the antichrist by the breath of the mouth of the Lord, and the brightness of His appearing.

II.—THE ALLEGED INFALLIBILITY OF THE POPE.

By the Rev. R. A. TAYLOR, M.A., Rector of Norton Malreward, near Bristol.

Being part of a lecture delivered by him in St James' Hall, Bath, on the 6th September 1872.

THE alleged Papal Infallibility comes before the people of this country in the form of a petition, presented by John Bull, praying that the case, "The Church *v.* the Pope," might be re-heard. It may be argued that a re-hearing is necessary—1. On the ground of the judgment being against

Scripture. 2. On the ground of public expediency. 3. On the ground of conflicting decisions. In the first place, such a notion is plainly opposed to Scripture. The Roman Church is exhorted by St Paul to *fear lest she should fall from the faith*: which exhortation would have been altogether needless if she could not err, or fall from the faith (Rom. xi. 21, 22). "If God spared not the natural branches," says the apostle, "take heed lest He spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in His goodness; otherwise thou also shalt be cut off." In this passage the apostle of the Gentiles shows that the Roman Church *may* fall away from the truth and be cut off, as well as the mother Church of Jerusalem; otherwise, if the Roman Church had been privileged with infallibility, the exhortation and denunciation just cited would have been most unsuitable. Had it been impossible for her to "err in faith or morals," he would not have questioned her steadfastness by saying, "if thou continue." But he would have particularly exempted her as a Church built upon the rock of infallibility, and placed under the immediate direction of Peter and his successors. Instead, however, of doing so, he reminds her of her liability to err; and to enforce his warning, he reasons from the greater to the less; for if the Jewish Church, to which were annexed "the adoption and the promises," fell away, and was cut off, being the natural branch (Abraham, the father of the faithful, being the root), much more may this happen to the Roman Church, being the wild olive, or the Gentile stranger, who had no covenant right to the privileges of God's house.

The Papal claim to Infallibility is entirely overthrown by the Epistle of St Peter. The apostle of the circumcision seems guided by prophetic foresight, as though he had possessed foreknowledge of the claims that would be made upon his patronage, and the perversion of the truth that would follow, he anticipated the error by pronouncing a protest against it. Thus is he claimed as their Bishop? He tells us his mission was to "the circumcision," and his message to "the dispersion" of Israel (1 Pet. i. 1). Is he entitled by Roman doctors the Rock on which the Church is built? He shrinks from the presumption of the disciple usurping the Master's place, and declare that Christ is the Rock, the "Living Stone" (ii. 4, 5). Do they call the Pope the Pontiff supreme over all? He bids them submit to "the king as supreme" (ii. 13, 14, 17). Do they address him as chief pastor? He tells them that this title is the prerogative of the Lord Jesus Christ. (V. 1-3) "The elders which are among you I exhort, who am also an elder;" literally, a co-elder, a fellow-presbyter. Feed, be shepherds to, the flock of God; neither as being lords over God's heritage. The humility of the apostle in thus levelling himself to the ordinary pastors, ministers of the Word, administers an anticipative rebuke to the arrogant assumptions of his self-styled successor. Is the autocratic assumption of the divine prerogative infallibility assumed by the Pope? (1 Pet. ii. 2) "As new-born babes, desire the sincere milk of the Word." "Whereunto ye *do well* that ye take heed." (2 Pet. i. 19) "We have also a *more sure* word of prophecy." The authority of the Scriptures is greater than of an angel's voice, of equal command to God's audible and immediate voice, and of greater perspicuity and certainty to us; for, besides inspiration, it is both written and sealed. God's Word written may be likened to a sun-portrait

of God's *Word*, the Logos, God Incarnate, Immanuel, our Husband, Monarch, Friend, Counsellor, the God-Amen (Is. lxxv. 17; compared with Rev. iii. 14). Infallibility is the attribute of "God only wise." No Church on earth is infallible. (Ezek. viii. 26) "Mischief shall come upon mischief, and rumour upon rumour; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients." (Isa. lvi. 10) "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark—sleeping, lying down, loving to slumber." (Acts xx. 29, 30) "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (1 Tim. iv. 1, 2) "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared." In Ezek. xiii. 6-9, 16, we read of false visions, implying either that the prophets professed to have visions which they did not have, or else that their visions were wrought by the agency of lying spirits (see 1 Kings xxii. 22). We read of false prophets who *stole* God's Word from their neighbour; what hints they could procure of what had been revealed to true prophets, they published as their own; and they agreed to say all one thing, for the better deceiving of the people (Jer. xxiii. 30). Seducers are called thieves by false doctrines, and other fraudulent courses; they craftily bereave the Church of divine truth, and of proper explications of Scripture; they rob God of His glory, and men of their true and everlasting happiness. Such as came before Christ, *without His mission*, were thieves and robbers (John x. 8-10). Messiah is the Father's plenipotentiary. He is the Counsellor (Isa. ix. 6). Christ is the power of God and the wisdom of God. The word *apocalypse* signifies a revelation or discovery of what was concealed or hidden. Rev. i. 5, we read—"Grace and peace be unto you from Him which is, and which was, and which is to come, and from the seven spirits which are before His throne; and from *Jesus Christ, who is the Faithful Witness* and the first-begotten of the dead, and the Prince of the kings of the earth." Observe, Jesus is here set last of the three persons, because more is to be said of Him, both as touching His three-fold office, and a three-fold benefit thence redounding unto us. The Pope is not the faithful witness. Messiah is a Witness to the people, according to prophecy (Isa. lv. 4). Faithfully and solemnly He declares to men the various truths of the Gospel as *the Revealer* (John i. 18), in a divine and extraordinary manner, as the word *ἡγησάμενος* imports. He alone reveals Jehovah's attributes and will as *the Logos* (see also Matt. xi. 27). Jesus Christ is called the Amen; He is the God of truth; He is the substance of revealed truth; the Infallible Teacher; the Faithful and True Witness. (Rev. iii. 14) These things saith the *Amen*—the God of Amen, as Isaiah lxxv. 16 calleth Him, faithful in performing His promises. All the promises are yea and amen in Christ; they are infallibly established by His word and oath; are irrevocably ratified by His death; and sealed by His Spirit (2 Cor. i. 20). The general word for truth or truthfulness, and faith or faithfulness, is a derivative of the verb *Aman* (אמן), whence the word Amen draws its origin. *Aman*, in its simple form (active), signifies to nurse or nourish up; in the passive, to be firm and established, hence steadfast (Prov. xi. 13); and in the causative form (Hiphil), to take as established, and hence regard as true, to realise,

or to believe. The adjective is sometimes rendered πιστός, faithful; and sometimes, ἀληθινός, real or true. When these two words come together in the New Testament as characterising the glorified Son of God, they express the Hebrew word in all its fullness, and answer to the Amen immediately interpreted by St John the Divine. Happy are Christians who have Jesus Christ, the True Teacher, whose testimony is infallible—cannot fail. Jesus had four credentials (John v.)—miracles and prophecy, pure morality, and power to influence by the Spirit men's hearts. The Pope comes in his own name. He bears record of himself; his record is not true, therefore. These things saith the Amen, the faithful and true Witness. Here alone the Redeemer takes to Himself the title "The Amen," more emphatically proclaiming His eternal truth and infallibility than even the emphatic "Verily, verily," Amen, amen, of His own discourses, and thus rendering the warning to Laodicea the most solemn and awful of all. He is also "the beginning of the creation of God"—not the first created, but as He, the personified Wisdom, declares—"I was set up from the beginning, or ever the earth was"—"by whom all things were made."

Every other title which He gives himself in these seven epistles is only compatible with Deity—the Divinity whom every creature is represented (Rev. v. 13) as worshipping together with the Father. Thus do Orientals criticise the braggart—"The king's farrier came to shoe the king's horses—the beetle held out his leg! Poor insect!" "All roads lead to Rome"—this was the saying. The new formula of the Jesuits is—"All roads lead to the Pope." "Quod semper, quod ubique, ab omnibus creditum est" means, according to the Pope, "That which hath been believed at any time, in any place, by all who think as I do!" Now, in the name of all the Popes at once, upon what meat doth Pio Nono feed that he is grown so great?

In the Revelations an angel is represented as standing in the sun, whose brightness is lost in the surpassing effulgence of the great luminary. So it ought to be with the minister of Christ's Church—he himself, and personal considerations connected with him, ought to be lost in the greatness and grandeur of the message with which he is commissioned. St Matthew tells us (xvii. 8) that Peter, James, and John saw Moses and Elijah disappear, and when the disciples lifted up their eyes, they saw no man, save Jesus only. So we must turn away from all other objects. Moses and all the prophets are merely servants. Jesus is God's beloved Son, in whom God is well pleased—*Hear ye Him!* (ver. 5.)

The lecturer proceeded to request his audience to observe that, scripturally considered, the Vatican Council was a snare. There was no lay element admitted into its representation. You cannot have an ecclesiastical body without the presence of the laity. The visible Church of Christ is a congregation of *faithful* men, in the which the pure Word of God is preached, and the sacraments duly administered according to Christ's ordinance. (Art. xix.) The Vatican Council was a purely clerical body; it is not entitled to be called an ecclesiastical assembly. The introduction of the lay element in the representation of the Church is not innovation, but a compliance with ancient usage. In the first Council ever held, two facts are patent:—The first is, the fraternal equality of the apostles, no one claiming primacy; the second is, that in that Council the laity were present, for it is written (Acts xv.) "The multitude gave audience."

Further, "the Church, as well as the apostles and elders," received the messengers attending that Council. The letters which emanated from it were written in the name of "the brethren as well as the apostles and elders;" and the parties to whom these letters were sent were not merely ministers, but "brethren of the Gentiles in Antioch and Syria and Cilicia." Surely this Synod must be a pattern of all similar bodies in every age. The Jesuit has laid this egg. Pío Nonò is sitting upon it. Lo! it is addled; and an unpromising example of Vatican dogma is Papal Infallibility.

Pontificis synodus—nodus,
chorus integer—æger,
Conventus—ventus: sessio
stramen. Amen.

Was it not unscriptural and anti-scriptural in the Papalines omitting in their quotation of St Matt. xxviii. 20, over their place of meeting, the words, *quæ mandavi vobis?* The legend ran, *Docentes eos servare omnia* . . . *et ecce ego vobiscum*, &c. &c.

If I had been at the Vatican Council, I should have voted an amendment—limited the operation of the dogma to the year 1878; so that after an experiment of seven years, the Latin Church might revert to the old system without going through the form of revoking a decision of the Council of Constance. Surely the Prince of the Power of the Air must have been in consultation at the Vatican.

THE PRESENT STATE OF ITALY.

[The following speech, delivered at the annual meeting of the Wesleyan Missionary Society, by the Rev. H. J. PIGGOTT, of Padua, is not more remarkable for its fervent eloquence than for the importance of the statements which it contains, and the thoughts which it suggests. These thoughts may not be in all respects identical with those that we have ourselves expressed in the present issue, but we do not the less willingly on that account present the speech to our readers.]

I HAVE to-day to speak upon Italy. Now I think that no one can reflect ever so little upon the present condition and recent history of Italy, without feeling as his predominant sentiment a profound and adoring recognition of the wonderful providence of God. Other missionaries from other lands may have to tell of the marvels that God has wrought by His Spirit on the souls of men; of the conversion of tribes and nations to the faith of Jesus; but the missionary from Italy at present must take for his text, "The Lord is King." Only contrast what Italy is at the present day with what Italy was fifteen years ago. At that time, to use the scornful phrase of Lamartine, a mere "geographical expression," now a free and united people;—at that time enslaved, with one little exception, from the Alps to the Sicilian Sea; now from the Sicilian Sea to the Alps as free as any people in Europe;—at that time split up into twenty different States, with as many different systems of administration and codes of law; now one constitution, one monarch, one parliament, one civil and political legislation;—at that time gripped like some poor defenceless sheep by the wolf's fang of Austria

in the north, and by the velvet but bloody paw of France in the centre ; now the courted ally, on equal terms, of her former spoilers ;—then hermetically sealed all around her circumference against any influx of the blessed Gospel of Jesus Christ ; but now free to be traversed from mountain to sea, by the beautiful feet of colporteur and evangelist. And wonderful as is the change in itself, equally wonderful is the way in which it has been brought about. The Italians themselves are obliged to recognise something in the liberation of their country, which they can account for on no ordinary principles. In their phrase they speak of the star of Italy, *la stella d'Italia* ; of destiny ; it had so to be. Heaven help them ! It is their blind, groping, sceptical way of rearing an altar to the unknown God ! But we here to-day, interpreting the sceptic's dark saying into Christian phrase, will say it was the hand of God. If ever that hand came out from behind the veil and signed its autograph upon the page of history, it has done so in the events which I am now speaking about. Wonderful, indeed, has been the way in which that hand has wrought. We see it in the raising up of the *men*, flawed if you like, and defective, as judged by any Christian standard, but still men adapted to Italy's need and circumstances : Mazzini, for instance, the man of ideas, who, forty years ago, projected one so wildly improbable, that all sober, prudent people laughed it to scorn ; but, strong in his enthusiastic faith, he planted it in the heart of young Italy, and watched and waited through years of suffering, darkness, and exile, till the seed which he had planted germinated and grew ; and although beaten down and trampled upon, still it grew and grew until it ripened into the full blade, and bore its fruit in the plain fact of a united Italy, which lies before our eyes to-day. Then take Garibaldi, the man of action, liberty's own knight-errant, a sort of Chevalier Bayard, with a touch of Don Quixote, who, when the southern half of the peninsula was charged, like some electric battery, with the Mazzinian idea, came, and with a touch exploded it, and in the shock a hateful tyranny fell, and five millions of slaves leapt up free men. Then D'Azeglio, the man of genius, poet, artist, diplomatist, and statesman, just such a man as Italy used to produce in the days of her glorious prime. And Cavour, the greatest master of statecraft of modern times, the Machiavelli of the nineteenth century, under whose wizardry little Piedmont expanded suddenly, to the surprise of everybody, into Italy ; and Victor Emmanuel, the soldier king, who, when one day Massimo D'Azeglio said to him, either in joke or earnest, "The world has seen plenty of king-conquerors ; it were a pleasant variety if for once the world should see a 'king honest man,'" took up the title and wore it faithfully, by fealty to his constitutional oath, although, remember, he had no precedent in the long line of monarchs whose blue blood flows in his veins ; and who never wore it more faithfully than when a short time ago he went to the Capitol, and, though a superstitious monarch, defied the Pontifical fulminations, and there, amidst the acclamations of his people, said, "Here we have come, and here we mean to stay." In all these events we see the hand of God, and we see that hand also in the wonderful way in which the vicissitudes of other nations—their wars, and their disasters, and their revolutions—have been made subservient to the cause of Italy. It was the Crimean War which gave to Piedmont a humble place in the congress of European Powers. It was the Napoleonic need

of military glory, which brought the arms of France to Magenta and Solferino. It was the struggle between Austria and Prussia for Germanic supremacy that released Venice; and of late it was the duel between the Teuton and the Gaul that opened the gates of Rome. Look at the last two events of which I have been speaking—the release of Venice and annexation of Rome. When I stood on this platform nine years ago, what could have seemed more wildly improbable than the accomplishment of these two events? At that time Austria held Venice with the tenacious grasp with which a haughty power, conscious of failing strength, will cling to the last relic of a favourite dominion on which she has poured out, in centuries past, treasure and blood. France had guaranteed Rome—France, whose sensitive vanity and desire for European ascendancy, to say nothing of the necessities of her reigning dynasty, pledged her to back up those guarantees, if need be, with the whole of her military resources. In the face of two such powers, what could Italy do for herself? Plainly, nothing. And if she looked abroad upon the political horizon, where was there any sign of help? Despotism governments distrusted her; for the plea, which was the very base of her argument, was to them an ugly menace—the relief of oppressed nationalities. Liberal governments, it is true, gave her nods and winks of encouragement, but their chivalry, even for so lovely a sister in distress, could go no farther. I am no admirer of the old fighting days, when anybody's quarrel, right or wrong, was made everybody's, simply for the love of the *mêlée*; but still I do think that a Christian nation's duty can scarcely, on every occasion, be epitomised in that one word, "non-intervention;" and it does seem to me that there must be a Christian chivalry that will know how at need to put its lance's point to some sterner use than the mere carrying of diplomatic notes. But however that may be, at that time for Italy no Power would stir. Then came great European convulsions, in which I do not profess to see the divine plan and scheme, but by means of which I only know that God gave to Italy her own. She, herself, did nothing but blunder and fail. She blundered in diplomacy, she blundered in strategy. She lost a land battle at Custoza, and a sea battle at Lissa. She lost a whole hecatomb of young heroes at Mentana; and yet Venice and Rome fell into her lap, and now the tricoloured flag floats over the city of the Doges and of the Pontiffs. We can only say that God in His divine counsels willed the unity of Italy, and with His own right arm He brought it to pass. But whilst passing in review these events that have recently transpired in the peninsula, there is one which here, on this occasion, we are bound to dwell upon a little longer. I have spoken of the annexation of Rome. There is more involved in the annexation of Rome than the words state. The annexation of Rome means the fall of the temporal power of the Pope. Its fall, I say; its fall, I believe, never to rise again. My Lord, it sometimes happens that on those shores where the sea is ever gaining upon the land, some solitary rock is left behind in the water, marking where the old coast line once ran. In the advance of the mighty element hills crumble, houses and villages and plains disappear, harbours and ports are choked up with mud and sand, geography has to retrace her charts, and yet there still stands the solitary rock, defiant of change and time, sole witness to the forgotten past. And yet all the while the devouring waters are gnawing at its base, eating out great caverns, in which

the mighty sea creatures lie, until at last; on some fine morning, the dwellers on the shore look out, and lo! the rock is no longer there. It has gone down, churning for a moment the waters into foam, and then they subside over it, and its place is no longer seen. Such a rock was the temporal power of the Pope. The advancing tide of life and thought had moved on and on, ever pushing forward the boundary lines of humanity; changing customs, changing laws, changing institutions, washing away what seemed most stable, remorseless, unrelenting, irresistible; one thing only seemed to keep its place, to stand where it had stood for centuries, sole relic of a buried age, defiant of the mighty progress, as though left there to measure to the eyes of men the distance between their present and their past; and that was the temporal power of the Pope. Yet all the while the tide of the new life that washed around it was sapping its foundations, until, when the time in God's good providence was ripe, the monstrous anachronism collapsed and disappeared. That rock will never re-appear again above the waters. It is no temporary storm-wave that has hidden it from our views for a moment, as has taken place in ages past. No; its foundations have been destroyed; it has gone down, and that mighty ocean of the past, where lies the world that was, has buried it. Now I call that event the greatest of modern times; and I say that the generation that has witnessed the downfall of the temporal power of the Pope, has need of no other event to mark it as wonderful. And when I say this, I do not speak merely of the downfall of the temporal power as an historical event, although, contemplated thus, it is the downfall of the most ancient dynasty in Europe. Nor do I speak of it in relation to the independence of the Papal States merely, although for them it is release from a rule, compared with which the rule of the Ottoman is honest, and the rule of the Czar is liberal. Nor do I speak of it in relation to the independence of Italy at large, although for the Italians it is the last stroke of the axe which releases the new-built vessel from the stocks, and sends her careering over the harbour bar into the open sea. No; I speak of that event now in wider relations—relations that reach humanity at large, and will go down to the end of time; for the fall of the temporal power is a heavy blow dealt at that evil thing which we call "Popery." I know that many do not think so, especially of that more liberal and honest class within the Church of Rome, who are expecting a reform from within which shall not be abandonment. But I cannot agree with them. If Popery as a religion were a living Christianity, the dissolving of this monstrous *connubium* with a kingdom of this world would be indeed a blessing. But it is not so. Her shameful lover lies dead at her feet, but her shameful love survives. Who has not heard from within the frescoed walls of the Vatican her wails of rage and despair over the miserable carcase? She is harlot still at heart, and the Holy Spouse will have none of her. And well may she wail, for with the temporal power much has gone, which, to vital Christianity, would have been the lifting off of an incubus, but which to Romanism is a draining of vital strength. Much pomp and pageantry has gone from her; and when can creatures of her class do without the rouge-pot, and the perfume, and the dainty attire? The prestige of the Eternal City has gone from her. Many prizes of place and power which rewarded the ambition of her ministers have gone from her; and, ponder this well, she has lost that privacy of darkness necessary to a life like

hers. She has now no territory exclusively her own wherein her scandals can find a safe asylum, and where she can train up her ministers in complete seclusion from the free light and liberal air of the outside world. Therefore, I say, it was not God the Husbandman who came that day, and with His sharp pruning-knife cut away the exuberant tendrils from His vine, to give it a more vigorous life; but it was God the Avenger who came with His axe, for that tree was no vine of His planting, but a sterile cumberer of the ground—nay, rather a poison-spreading Upas-tree, which the enemy had planted in the vineyard while the keepers slept. I return then to my text: “The Lord God Omnipotent reigneth.” I cannot come to you here this day with such a story as Calvert or Wilson can bring you from Fiji, or Adams from the Friendly Islands, or my brother Kilner from the spice groves of Ceylon. I cannot come and tell you of a nation born in a day; of myriads that have felt the saving spiritual power of the Gospel of our blessed Saviour. No; it is rather God in His providence that we have to speak of as yet in Italy. The day of Pentecost has not yet fully come to us. Christ the Saviour has not yet sent us the richer effusions of His grace—mark, I say, *not yet*—for we believe that they will come. We have seen Christ wielding His divine sovereignty; we have seen Him “ruling the nations with a rod of iron; and breaking them in pieces like a potter’s vessel.” We have seen Him “calling her a people who was not a people,” and we believe He will yet “call her beloved who was not-beloved.” Still let no one go away with the impression that God has not blessed us at all in our more spiritual work. And lest any one should so misinterpret me, and also to give another impulse to that spirit of devout gratitude, which I would fain have the prevailing sentiment of to-day, allow me to refer you to what I know you Methodist people prize above all else, that which God has been doing for us in our directly soul-saving work. Let me begin at home. Is it no small thing, the spirit of liberality which God has stirred up in relation to this Italian work? When God put it into the heart of Mr Fernley to give £5000, that noble and generous gift, for a chapel in Rome, and when He put it into the heart of Mr Heald to follow suit; and then put it into the heart of some wise member of the committee—and a piece of sanctified statecraft that was, to make this fast-sailing Italian steam-tug to take into tow that great stranded hulk of debt—“Subscriptions for the chapels in Naples and Rome, and for liquidation of the Society’s debt;”—I think when God did this, He showed that He had a favour for us. And then, not only has He given us money, but He has given us men. I speak now of the native Italian ministers. And I am glad and proud to be able to speak of them in this place to-day; glad, because I bear them in my heart, and I believe they do me, for some of them are my own sons in the Gospel, and I know are praying for me this day; and proud, because they are a set of men to be proud of; able ministers, zealous pastors, faithful livers, whom may God bless and make the inaugurators of a long, bright, ever-extending, true apostolic succession to the end of time. And then, my Lord, in order that we may be the better able to fight the priests—poor, miserable, mutilated souls—God has given us not only the ministers, but the other and better half, ministers’ wives, such as David Hay’s noble-hearted daughter, who just before I left was going away with her husband to our most outlying

station amongst the wild Abruzzi mountains. May God bless her in her great sacrifice for Christ, and bless, too, her loving and beloved parents who have given her up to Christ's work! Then we see marks and signs of God's presence and blessing with us also, when we look at our stations, whether we consider their commercial and political importance, or that nucleus of faithful souls who are to be found in every one of them, testifying that our entering in has not been in word only, but in power, and in the Holy Ghost, and in much assurance.. If my friend Mr Jones were here, he could speak of a well-appointed church and prosperous schools in the busy town of Naples; of schools and a church at Caserta, where is the palace of the old Bourbons; of an opening at Puteoli, where St Paul landed; and at Salerno, where old Hildebrand laid his bones; and at Cosenza, in Calabria, ripe a little while ago with brigands. And in the north I might speak of Padua, with our schools for high class education, numbering some seventy or eighty scholars; of Parma, and Pavia, and Bologna, all university cities; of Spezia, the rising arsenal of Italy! of Vicenza, no ignoble name in art, science, and patriotism; of Cremona, once beloved of musicians, and still a very important agricultural centre; and of two Italian villages, Mezzano and Vicobellignano, where I have often felt what a rich tribute of faith and love the peasant heart of Italy will one day pay to the faith of Jesus. Then, again, we are back to Milan, the rich, enterprising Lombard capital, which we had some time ago to leave for lack of funds. Last of all, we have gone to Rome also, and have proclaimed there, in true Methodist fashion, the same great doctrine of free and present pardon which Paul preached, and, bless God, have verified once more Paul's joyful vaunt: "That it is the power of God unto salvation to every one that believeth." Only three weeks ago we held the first Anniversary Meeting, not a tea-meeting, for I do not know how we are to introduce this old Methodist institution into Italy, and we had some eighty persons present, half belonging to our own Church and half to other Churches, who had come to rejoice with us in our joy, and who sat down to partake with us of the emblems of the Redeemer's passion. Only a few days ago I had the pleasure, after long trouble, and toil, and anxiety, of rescuing, I believe, from all danger, the deed of purchase that places us in possession of a noble edifice in the very heart of Rome, where we can carry on a true Pauline *propaganda fide* in all its various branches. Truly, then, we may say God is with us in our soul-saving work. Still, I repeat, this is not the great mark and characteristic of our work in Italy at present. It is true that we can present our wave sheaf before the Lord, and we know, in order to bring to perfection every single golden ear in that sheaf, there is needed the same gracious blessing that ripens the wide-spread harvest: still, we cannot yet speak of groaning wains and granaries richly filled with the multitudinous grain. In this valley of the dead, at present, bone has come to its bone, and the bare skeleton has got covered with the seemly flesh and skin, preparing thus a stately temple for the living soul; but the breath has not yet come from the four winds to breathe upon these slain, that they may live. Still, for this we believe, and for this we prophesy; and while we prophesy, and while we believe, we call upon you to mark, with adoring gratitude, what has been already done. Though there be no sparkling in the eye, and no flush upon the cheek, and

though the nostril expand not, and the breast heave not, still, certainly, the shapely, well-limbed body is very much better than the heap of bleaching bones that lay there only a short time back. When I think of all these things, of Italy's present state and past history, I come back ever to two conclusions—two solemn conclusions. This is a day of visitation for Italy; and this is a great and solemn call for the Christian Church. This is a day of visitation for Italy. We believe in a Christian philosophy of history. We believe in one great divine event, towards which the whole creation moves. We believe that all the vicissitudes of earthly dynasties and kingdoms under the mighty hand of God are made subservient to the bringing in of that kingdom which is not of this world; and in this faith, when we think of what God has been doing in His providence for Italy, we cannot but come to the conclusion that God is doing all this, not merely in order to confer upon Italy national unity, or political independence, or civil freedom, but rather that this national unity and political independence and civil freedom are all means to an end beyond, and that end the presentation of Italy to His Son the Lord Christ. I know full well that Italy may fail to know her day of visitation, and, just as the individual soul in some golden hour of opportunity, when God's angels are clearing its way to some height of glorious service, may refuse to hear the voice that is calling it, and turn aside to dishonour and perdition, so a nation may spurn at the most glorious opportunities, and may refuse to lay hold of the brightest possibilities of national exaltation. Thus it was with Israel, when her Messiah-King came, and, not mockingly, but sincerely, offered to save the world through Israel; and thus Italy may refuse to know her day of visitation; may spurn alike at God's chastenings and at God's blessings; may forget the lessons of her past centuries of suffering and of anguish, and may refuse to see the outstretched arm that has wrought her release. All this Italy may do; and because Italy may do this, awful is the anxiety and importance of the hour. She may rise so high; she may sink so low. Only think of it! Twenty-five millions of human beings, born of earth's best blood, dowered with Nature's noblest gifts, planted in creation's fairest Eden, the race of Cato, and Cæsar, and Dandolo, and Raphael, and Columbus, God Himself calling them with a voice so clear to who can say what heights of glorious service! When we think of all this, who does not feel the awful solemnity and importance of the hour? Heaven so eager to win, ay, and, for this is also true, hell so loth to lose! For if God is calling upwards, mighty are the malignant influences that are luring or dragging the other way—the gross corruption, and ignorance, and superstition of the masses, the time-serving policy of the men in power, the domestic corruption which, commencing in the highest places, goes filtering down through all the orders of society; in religion the pride of past agories, the ready susceptibility to mere surface emotion, the love of pomp, and show, and pageantry, the readiness to do religion by proxy through the priest—all so many grappling holds for Popery; and then, too, as the reaction from Popery, the scoffing scepticism which prevails amongst the educated classes, to which all religion is but sham, and all piety cant, and a ministry priestcraft, and the Gospel itself a lying legend; these are the malignant influences which are contending with the Almighty for His splendid prize. O dear friends, if over the spot

where the individual sinner is hesitating to offer the prayer of penitence, eager angels are hovering, surely, if our eyes could be opened like those of the prophet's servant, we should see that vault of heaven which over the fair land for which I am speaking arches its deepest blue, all astir with the flashing wings of sympathising spirits, as they ascend and descend upon that scene where the destinies of a nation, and such a nation, hang vibrating in the dread scales of the Eternal Providence. A day of visitation for Italy, but also a solemn call, a day of awful responsibility for the Christian Church. Can God do so much for any people, and the Church be clear of responsibility? What! Here is a nation so rich and so fair that its very beauty has been its curse, attracting the rapacity of its neighbours; a nation not lying away at the far-off antipodes, but forming part of your own Europe; its territory becoming every day more and more a highway for your commerce, and visited ever more and more by yourselves and by your children for health and for recreation; a nation whose very name arouses all the poetry and all the enthusiasm of your nature, for it is synonymous with sunshine, and beauty, and art, and song; a nation that has laid you under incalculable obligations, for it gave you the mariner's compass and the telescope; it discovered for you the new world, and it taught you civil freedom; this nation has lain for centuries beneath the heel of the oppressor, dismembered and cut up into pieces in order to satisfy the rapacity of its spoilers; worse than that, a jealous intolerance of God's truth girdled it round on every side, through which your Bibles had to be smuggled in as contraband, and your missionaries could force no entrance whatever: this nation has been yet more the seat and the centre of the power of Christ's most perilous, because most traitorous, foe; of that power which in its aggressive action invades your own soil, and contends with you inch by inch for the territory that you would win for Christ: there it lay impotent, gasping, bleeding, and yet no drop of heavenly balsam could come down upon its wounds; at length, God Himself had pity, because there was no eye to pity, and no arm to save; He Himself bowed His heavens and came down, and put His hook into the nose, and His bridle into the jaws of the oppressor; He lifted up this fallen land and gave peace to its distracted members, and made of it a great and noble community; He did more than that, He threw it open to the Gospel of Truth; He ennobled it with the three great franchises, freedom to print, freedom to legislate, freedom to worship; you may now deluge it with Bibles, and traverse it from the mountains to the seas with your missionaries and your evangelists; He did more than that, He forced the stronghold of His own ancient and traitorous foe; He dismantled its fortifications, released its captives, and threw it open to the broad light and liberal air of heaven. God Himself did this, did it with His own right hand, because He looked round and there was none else to help; and when God had done so much, will you tell me that no responsibility rests upon us? That no responsibility rests upon the Christian Church? That no responsibility rests upon Protestants? That no responsibility rests upon the Methodist people as a branch of Christ's Church? O my friends, if, as we have already said, Italy herself, should she not know her day of visitation, will certainly be beaten with many stripes, and her bright future be clouded over with thunderous judgments, darker than any that ever broke upon her past; what

measure of chastisement shall be sufficient for the Christian Church, for any branch of the Christian Church, that, in a case so great and so urgent, shall fail to hear her summons to duty? But I have faith in the Methodist people. I do not believe that in this great crisis of Italy the heart of Methodism will fail. No; you will not stint your giving, and will not grudge your sacrifices, but you will pray, and work, and sacrifice up to the full limit of moral obligation, in order that this great and noble people may be won for Christ! Italy won for Christ! Whose heart does not throb at such a thought? Oh, when this takes place I shall think that the millennium is not far off. Italy won for Christ! What a gem in the Redeemer's crown! What treasures of gold and myrrh and frankincense poured out at His feet! We have heard much lately about the degeneracy of the Latin race. And why? Because in the struggle between the Teuton and the Gaul, the Gaul has gone down heavily, and the Teuton has triumphed. Where is the concatenation accordingly? In the name of ethnology and history I protest. *That* the Latin race! The Latin race was not the race of Brennus, but of Camillus. Do not confuse the "ologies," philology and ethnology. Call it the Latin-speaking race if you will; but neither it, nor Spain, nor Portugal, can in any sense be called the Latin-blooded race. No; the Latin breed is still yonder in that fair peninsula which the Alps bound and the Apennines divide. Ay! give it time, after its long immurement in the house of bondage, to stretch its cramped and stiffened limbs, and adapt its vision to the unaccustomed light, and expand its lungs in the purer air, and you will see that it has lost none of its old ancestral vigour. It has arisen once before; arisen from a bondage which seemed to be death and sepulture; arisen from the grave which its own imperial despots had dug for it, and which was stone-covered, watched, and guarded by the gigantic hordes of Alaric and Alboin. As it arose from that grave not to life only, but to second empire, empire of art, and commerce, and religion, so now, resuscitated once more, give it time, and, above all things, breathe into it the invigorating Gospel of Jesus Christ; let this resurrection be a resurrection not only from physical death, but from spiritual death; let this second liberty be the liberty with which Christ makes His children free, and then I heartily believe that this Latin race will show itself to be once more the prolific mother of heroes and of geniuses, and that it will give you Ciceros for your pulpits, and Michael Angelos and Raphaels for Christian art purified from Popish blots, and Dantes that shall sing of Paradise and not of Purgatory, and Scipios and Cæsars for generals, and, if need be, Reguluses and Arrias for martyrs. Italy won for Christ! Why, it would be the *coup de grace* for Popery. The loss of the temporal power of the Pope has been an ugly blow for Romanism; but the loss of Italy as a spiritual dominion would, I verily believe, be its death-blow. Therefore, in all that you are doing for Italy, remember that you are working for pure Christianity all the world over. You are working for yourselves here also in Protestant England, unless, as we sometimes hear, those two words "Protestant" and "English" are no longer synonymous. Do not be offended; but it is whispered that the old prisoner yonder in the Vatican has his consolations. It is said that if his affairs are going very badly at home they are prospering abroad; that if his dutiful child Italy is leaving him, his prodigal child England is coming back again; that if there convents are being sequestered, here

convents are being built ; that if there the vests of the monk and the nun are becoming a rarity to put into a museum, here ecclesiastical fashion is veering somewhat in the direction of the cowl and of the hood ; that if there the confessional is growing into abhorrence, here it is growing into favour ; that if there the opinion is fast increasing that marriage is honourable for all men, here a certain doctrine which a certain authority once pronounced diabolical is beginning to be a little connived at. I hope it is not so. Christians of England, Protestant compatriots of Ridley and Latimer, and Cromwell, and Knox, and Wesley, I trust that it is not so ; I believe that it is not so. By all the memories of our past, by the memories of the shameful reigns that truckled to Popery (they were always shameful reigns), by the memories of the glorious reigns that withstood Popery (and they were always glorious reigns), the heritage of our liberties, won at so dear a cost from Popery, and which Popery is now only taking advantage of, that she may get them into her hands once more and crush them ; I hope it is not so. (Loud applause.) Your cheers re-assure me. I have heard sometimes of the bray of Exeter Hall ; if that is the bray of Exeter Hall, I rather like it, for it reminds me of the bray of the silver trumpets on a certain day round the walls of Jericho. But we hear it said, Popery is changed ; it is not fair any longer to confound the Popery of the nineteenth century with the Popery of the Middle Ages ; that we ourselves have had the proof there in Rome before our eyes in the memorable discussion that we have all heard of, approved and sanctioned by the highest ecclesiastical authority. Do you say the winter is changed because you sometimes get a fine day in December ? Do you say that the tiger is changed because you went to a wild beast show once, and saw a man put his head into his mouth and get it out again ? No ; these are exceptions, and the discussion was an exception, and proves nothing against the rule. It was a freak of the weak, impulsive soul of Pius IX., one of those freaks which have ever been the terror of his friends, and have made him the laughing-stock of his foes ; a freak also retracted in such bitter haste as to show that it is one of those exceptions which go really to establish the rule. Popery changed ! No ; we know very well that she dares not use any longer the rack, and the thumbscrew, and the water torture, any more than political despotism dare use them now in Europe. But Popery changed ! Tell me, if you please, what lying legend she has disavowed. Tell me what retrograde principle she has abandoned. Tell me what Christ-dishonouring doctrine she has retracted. Popery changed ! If any one believes it to be changed, let him go and study what Popery is in Rome itself ; let him study it there in those square miles of desolate miasmatic Campagna, threaded by one solitary line of rail opened only a few years back, and most unwillingly ; let him study it in the ill-paved, ill-lighted, ill-drained, unsavoury streets of that glorious old capital, which is only now beginning to stir a little, and brighten up a little with the life and improvements of modern civilisation, since the State has wrested it from the Church ; let him study it in what Roman Liberals of the present day and generation have to tell of the mean, vindictive, pitiless tyrannies of the government of the black petticoat ; of the humiliations to which they had to submit in order to live at peace with it at all, and of the disabilities and vexations which drove into voluntary exile all souls that were too frank and noble

to purchase peace at such a cost ; let him study it in the ignorance, the crass ignorance of the populace and the peasantry, and in the conventual education, little better than utter ignorance, of the burgher dames and city ladies, for whom it was always thought sufficient if they could spell out their *Filotea*, and work a little embroidered millinery for the church altar ; let him study it in the miserable superstitions which have reduced the religion of the Son of God to mere fetichism and magic, but which have still been acted out under the very eyes of the so-called Head of the Church, and therefore have received continually his sanction and authority ; let him study it in the ex-cathedra syllabuses of the Pope himself, in which anathemas are fulminated at all the gains of modern progress, at the very axioms and basal principles of civil and political liberty ; where he will find it proclaimed in so many words that he is accursed who says the ecclesiastical authority has no right to call in the arm of the secular power ; a declaration in which, even in this nineteenth century, all St Bartholomew massacres, all the horrors of the Inquisition, all Huguenot *noyades*, and all our own Smithfield *auto da fes* are gathered up and vindicated. No ; Popery is not changed. She dare not show you here her paw and her fangs ; but we have a right to say that what Popery was up to September 20th, 1870, in the city of Rome, that she is to-day. And if any one thinks that I have exaggerated in hinting at what Popery was, for I have only hinted, up to that date, let him go to Rome and see and observe and question for himself. Well, then, dear friends, to sum up all, and come to a conclusion, God has done great things for Italy. He has given her unity, He has given her independence, He has given her freedom, He has cleared her soil of the oppressor, and has overthrown the Pope's secular power. He has opened the whole land to the Bible and to the evangelist. This God has done because we could not do it. But you know very well that it is a principle of the divine operation that God will do what man cannot do and only He can, but that man must follow with what lies in his power. The *Talitha-cumi* which called the damsel from the grave was spoken by the lips of Jesus Christ ; but it was to the household that He turned and said, "Give her to eat." And now that God's own voice has broken the death-slumber of Europe's fair daughter of the South, He turns to us, the sister nations of the household, and says, "Give her to eat." And I hope and believe that England, at all events, will not be deaf to the summons, but that, bringing forth of her choicest and best, she will load her table with abundant cheer, that the lost one who was dead and is so strangely alive again, may eat and live for ever.—*Wesleyan Missionary Notices*.

IV.—PHOTOGRAPH OF A SPANISH BISHOP.

I SHOULD be sorry if anybody were to assert that San Amor de los Doblonos was not the most religious city in the entire Spanish peninsula, and consequently in the world, for it would be my painful duty to contradict him. I wish to make no invidious comparisons ; I desire to take from no city the glory which may belong to it ; but until a town comes forward and proves to me that it hanged and burned as many heretics as San Amor de los Doblonos did in the time of the Inquisition, and has indulged in as many pronunciamientos in the less happy times since

that institution was abolished, and is as ready to begin again to-morrow to hang, burn, or "pronounce" according as heaven by the mouths of exemplary priests shall direct, then I must politely but firmly decline to entertain any suggestion for placing San Amor de los Doblonos in a less conspicuous position than that of chief among the towns intended to serve as a light, a comfort, and an example to humanity.

Everybody knows that the first fifty-one Popes, not counting Felix II., who for pugnaciousness was deemed unworthy, are classed among the Saints; that Popes John XII., Alexander VI., and a few more whom most persons will remember, were men of godly conversation and infallible; that Urban VIII., who condemned Galileo, was also infallible; and that the two-and-twenty generals of the Society of Jesus, beginning with Loyola and ending with the most Rev. Father Becks, have been holy men, exponents of candour and enemies to subterfuge. But what is less generally known by a stiff-necked and heedless generation is that Don Juan Benito de Bolsaronda, Bishop of San Amor de los Doblonos, is also a prelate to be revered by every one who has a soul in his miserable body; and that all who decline to confess this much may find it the worse for them on some future day, which I would rather not particularise. I am aware it has been said that Bishop Bolsaronda is a connoisseur in dry wines; that he has never been known to mistake venison for mutton; and that in the exercise of that Christian virtue—prudence—he will have nothing to say to investments that do not bring in six per cent. guaranteed. I will not deny either that his urbanity with young women has been said to exceed his love for old ones; and that in his zeal for truth he never fails to call a spade a spade when speaking of his enemies. But to this I answer, that if a bishop may not be trusted to shape out his private life according to his own views of edification, we should have lighted upon strange times forsooth; and that as for the enemies of such a man as the Bishop of San Amor de los Doblonos, they ought to feel too much honoured by his deigning to take any notice of them at all, even though it be to wish them . . . in a warmer climate than that of Biscay.

For after all who are they, these men who carp at the righteous bishop and incur his most just scorn and anathemas—who but those sworn revilers of all religion and sanctity, those desecraters who took no rest till they had brought the Spanish Church down to its present humiliating predicament, and will never fold their arms entirely till they have dragged it yet lower still? They call these men positivists or disestablishers in England, free-thinkers in France, Republicans, Protestants, or, better still, "*hijos del diablo*," in Spain. Under the blessed reign of the most Catholic Queen Isabella, Don Juan de Bolsaronda, first as *cura*, then as bishop, let it clearly be seen what he thought of these blasphemers one and all. He denounced them in society and from his pulpit; during dinner and after it; he even went so far as to proclaim that Isabella's Government itself was tepid, that Don Carlos alone could bring the rule which the faithful might acknowledge; and this he did till pacified with a bishopric, at which point his ardour certainly began to cool a little, and he opined that the faithful might support Isabella so long as she continued to set her subjects the pattern of those virtues which have rendered her name illustrious. We had better perhaps not inquire too closely what the excellent prelate said when the revolution of 1868 broke out—his sole comfort lay in the hope that the "infidels" might overdo it, and so pave

the way to the reaction which should, at length, wash Don Carlos and the principles of sound religion on to the throne. Keeping this Christian hope steadily in mind, he rejoiced as only a truly pious soul can do—and as it is most just and natural they should do—over the conflicts which began to devastate his country. When he heard that there had been fighting anywhere with slaughter of many Republicans, he could not help giving thanks to Providence; the report of a riot in the Cortes made the evening air seem balmy to him; on its becoming notified that Prince Amadeo was about to put on the crown, it was neither more nor less than if somebody had stalked suddenly into his dining-room, cleared away his dinner before he had begun it, and thrown it out of the window. However, it must not be supposed that he submitted passively to be ruled by the son of an excommunicate. The revolution of '68 had confiscated the Church lands, and the accession of Amadeo brought a law imposing an oath of allegiance on all priests who wished to draw a stipend. Bishop Bolsaronda vowed that he would go without a stipend, both he and his clergy, if they died for it. To be sure the offerings which immediately poured in from the rich among the faithful soon placed him, at least, in a better position than if he had drawn a stipend; whereas in the country districts many of the lesser priests, who were afraid to disobey their bishop, began to experience in their acutest form all the pangs of hunger. But what of that? As the prelate most justly put it to a lean and ravenous *cura* (suspected of liberalism), who came whimperingly to tell him that he had been living a week on roots: "Who would not live on roots for the good cause?" and this said he withdrew to his study, where he set down the lean *cura* in his black-book as a weak-kneed brother; and then wrote to his stockbroker bidding him purchase 100,000 dollars' worth of shares in a new gold mine, the best thing on the market just then.

So, to sum up, this was the position of affairs at the time of the events about to be narrated here: The town of San Amor de los Doblonos was the paragon of chosen cities, and Don Juan de Bolsaronda, its chief pastor, was waxing every day higher and mightier in the sympathy, the love, and the veneration of its inhabitants.—*Cornhill Magazine*.

V.—TER-CENTENARY OF THE DEATH OF KNOX.

To the Editor of the Bulwark.

MY DEAR SIR,—I hope you will allow me, through your valuable paper, to call the attention of the friends of the Protestant cause to the following minute, as adopted by the Acting-Committee of the Scottish Reformation Society at their meeting held yesterday. The subject is one which ought to commend itself to every true-hearted Protestant, not in Scotland only, but over the whole Christian Church; and it is hoped the occasion will not be allowed to pass without awakening a deeper interest in the great work of the Reformation, and a more earnest appreciation of the blessings which we still enjoy as its fruits. The minute is as follows:—

"The committee having taken into consideration that the 24th of next month is the three hundredth anniversary of the death of John Knox, desire, especially at the present time, to acknowledge the hand of God in the great and manifold blessings which He was pleased to bestow

on this nation at the time of the Reformation, chiefly through the instrumentality of Knox; and they deem it a duty incumbent on them at the present time to improve the occasion, as above-mentioned, in some suitable way, by calling public attention to the great principles of the Reformation, and to the necessity for earnest and increasing efforts for the maintenance and extension of these blessings, as well as for counteracting the unceasing efforts put forth to subvert and destroy them."

A sub-committee was appointed to make arrangements for holding a public meeting on Monday, 25th November, and also for holding a prayer meeting on the evening of the previous Sabbath.—I am, yours very truly,

G. DIVORTY, *Secretary.*

*Scottish Reformation Society Offices,
Edinburgh, 11th Oct. 1872.*

We need scarcely say that we heartily endorse the wish expressed by the excellent Secretary of the Reformation Society, and trust that such meetings as those which the Committee propose to hold, will be called in other places as well as in Edinburgh. In connection with this subject, it may be well to subjoin the graphic account of Knox's last hours, contained in the biographical sketch prefixed to his "History of the Reformation."

John Knox's sickness and infirmity did so much at this time increase, that he could not utter any words but with very great pain; yet none came unto him to whom he gave not some admonition. When a certain gentlewoman, fearing God, began to commend him, desiring him to praise the Lord for the good which he had done, he answered, "Tongue, tongue, lady; flesh of itself is too proud, and needeth no means to puff it up," and protested that he did only claim to the free mercy of God in Christ. He exhorted her to humility, and to cast away her stinking pride; and called to her remembrance these words, which a woman had spoken to her long ago, "Lady, lady, the black ox hath never trod upon your foot." Among others, to the Earl of Morton (who was then immediately to be advanced to the public regency of the realm, the Earl of Mar, late regent, being now only dead), he was heard to speak these words: "My lord, God hath given you many blessings; he hath given you wisdom, honour, high birth, riches, many good and great friends, and is now to prefer you to the government of the realm: in His name, I charge you, that you will use these blessings better in time to come than you have done in time past. In all your actions seek first the glory of God, the furtherance of His gospel, the maintenance of His Church and ministry; and next, be careful of the King, to procure his good, and the welfare of the realm. If you shall do this, God will be with you; if otherwise, he shall deprive you of all these benefits, and your end shall be shame and ignominy." And so it came to pass; yea, the Earl himself, at the time of his execution, which was in the month of June 1581, calling to mind John Knox's speeches, said, "That he had found them to be true, and him therein a prophet."

Upon the Lord's-day, the 23d of November, which was the first Sabbath of the fast, none being present but these of his own household, after he had been a long space, in the time of afternoon's sermon, very quiet, as they thought, he said, "If any man be present, let him come and see the work of God;" for he thought, as they supposed, then to have instantly expired. His servant having sent for John Johnston, writer, he burst forth in these words: "I have been in meditation, these two last nights, upon the troubled Kirk of God, despised of the world, but precious in His sight, and have called to God for it, and commended it to Christ her Head. I have been fighting against Satan, who is ever ready to assault. I have fought against

spiritual wickedness, and have prevailed. I have been in heaven, where presently I am, and have tasted of the heavenly joys." After sermon, divers who came to visit him, perceiving his breath to be shortened, asked if he had any pain; he answered, "I have no more pain than He that is now in heaven, and am content, if it please God, to lie here seven years." He said often, "Live in Christ, and let never flesh fear death." Many times when he would be lying, as was thought, asleep, he was at his meditations, and would discover the same by these speeches. "Lord, grant true pastors to Thy Church, that purity of doctrine may be retained. Restore peace to this commonwealth, with godly rulers and magistrates. Lord, make an end of troubles. Oh serve the Lord in fear, and death shall not be troublesome unto you! Blessed is the death of those that have part in the death of Jesus. Come, Lord Jesus; sweet Jesus, into Thy hands I commend my spirit." In the evening he slept some hours together, but with great quietness.

That night, about nine o'clock, Dr Preston being come to him, and understanding, by Robert Campbell of Kinzeanclough and John Johnston (two of his diligent and constant attenders), what unsettledness he had in his sleep, asked after he awaked, How he found himself, and what it was that moved him to mourn so heavily in his sleep? To whom he answered, "In my lifetime I have been often assaulted with Satan, and many times he hath cast in my teeth my sins, to bring me to despair; yet God gave me strength to overcome all his temptations; and now, that subtille serpent, who never ceaseth to tempt, hath taken another course, and seeks to persuade me that all my labours in the ministry, and the fidelity that I have showed in that service, have merited heaven and immortality; but blessed be God that brought to my mind these Scriptures, 'What hast thou that thou hast not received; and not I, but the grace of God in me;' with which he is gone away ashamed, and shall no more return. And now, I am sure my battle is at an end; and that I shall shortly, without pain of body, or trouble of spirit, change this mortal and miserable life, for that happy and immortal life which shall never have an end."

Upon Monday, the 24th of November, he arose about nine or ten o'clock, and yet was not able to stand by himself, put on his hose and his doublet, and sat in a chair the space of half an hour, and then went to bed again. Being asked by Kinzeanclough if he had any pain? he answered, "No great pain, but such as I trust will put an end to this battle. Yea, I do not esteem that a pain, which will be to me an end of all troubles, and the beginning of eternal joys." In the afternoon, he caused his wife read the 15th chapter of the First Epistle to the Corinthians. When it was ended, he said, "Is not that a comfortable chapter?" Within a little space after, he said, "I commend my soul, spirit, and body, into Thy hands, O Lord!" About five o'clock at night, he said to his wife, "Go read where I cast my first anchor." And so she read the 17th chapter of St John's Gospel, and after that, some of Mr Calvin's sermons upon the Ephesians. About half an hour before ten, they went to prayer; which being ended, Dr Preston said unto him, "Sir, heard you the prayer?" He answered, "Would to God that you, and all men, had heard it with such an ear and heart as I have done: I praise God for that heavenly sound;" adding, "Lord Jesus, receive my spirit." At last, when his servant, Richard Bannatyne, heard him give a long sigh and sob, he said unto him, "Now, sir, the time you have long called to God for doth instantly approach; and, seeing all natural powers fail, give us some sign that you remember upon the comfortable promises which you have often showed unto us." At these speeches he lifted up one of his hands, and immediately thereafter, without further motion, as one falling asleep, rather than dying, he departed about eleven o'clock at night, in the sixty-seventh year of his age.

After the foresaid manner died blessed old Knox (*plenus diernum*), in a full age, having fought that good fight, and overcome all his enemies. He was a mirror of godliness; and a pattern to ministers, for a holy life,

soundness in doctrine, and boldness in reproving vice. And although court parasites and proud prelates have been and are displeased and offended—the one sort with his doctrine touching the power of princes, the other sort with his doctrine concerning the government of the Church—yet there was never man born who did more heartily reverence, nor more willingly obey, all the lawful commands of civil authority; neither was there ever any man more observant of the true and just orders of ecclesiastical policy, according to the Word of God and the practice of the purest primitive times. He was a man endowed with so great a measure of the Spirit, that the trouble never came to the Church, after his entry in public preaching, but he foresaw the end thereof. Many things in particular did he foretell, which came truly to pass, as you may perceive, partly by the predictions already mentioned, and partly by several passages of the following history. I add, how he foretold the Queen, because she would not come and hear God's Word, that she should be compelled to hear it whether she would or not; and so she was at her arraignment. Also to her husband, sitting on the King's seat in the Great Kirk at Edinburgh, he said, "Have you, for the pleasure of that dame, cast the psalm-book in the fire? The Lord shall strike both head and tail." Mr Thomas Smeton, in the description of his life, sheweth that the death of the good regent, whom he calleth "The ornament and light of the Scots nation, than whom there was none a greater observer of religion, nor lover of equity," made a wonderful deep impression in his heart: but the massacre of Paris did almost exanimate him; and he giveth him this commendation, "I know not if ever God placed in a frail and weak little body a more godly or great spirit. I am certain that scarcely could any man be found, in whom more gifts of the Holy Ghost, for the solid comfort of the Church of Scotland, did shine. None less spared himself in undertaking of spiritual and bodily exercises; none more diligent in the charge entrusted unto him; yet no man, while he lived, more assaulted with the hatred of wicked men, and more vexed with the reproaches of evil-speakers; notwithstanding whereof, he had such resolute courage, that he went forward in God's ways with the greater Christian boldness." But has the malice of the wicked against him been silent since he died? No, certainly; nor never will, so long as the devil's goats are permitted to live amongst Christ's sheep. I wish his malignant enemies may take heed what they do; "for he has left so many maintainers of his good name behind him, as he hath brought from the filthy gulf of errors to the purity of the gospel, by his faithful preaching." Neither wanteth he the defence of learned Beza, who calleth him, "The Apostle of the Scots," and comprehended all his praises in a few words, when in his "Icones," he calleth him, "GREAT MASTER KNOX." In a word, he was so zealous for God's glory, so careful for the Church's good, and so constantly conscionable in all his practices, that I am fully confident there is no man, except he have a vertigo in his brain, will be so blockish, as to imagine that such a fixed star can be made subject, by any vile aspersions, to the falling sickness of disgrace.

Upon Wednesday, the 26th of November, John Knox was buried in the churchyard of St Giles, at Edinburgh, being conveyed by the Earl of Morton and several lords, with people of all ranks. When he was laid in the grave, the Earl of Morton, pronounced his eulogium in these words, "Here lies a man, who in his life never feared the face of man; who hath been often threatened with dag and dagger, but yet hath ended his days in peace and honour."

JUSTIFICATION.—"OUR justification does not depend upon the degree of our faith, but upon the reality of it."—*Davenant*.

VI.—PROTESTANT EDUCATIONAL INSTITUTE.*

THE annual report of the Protestant Educational Institute is quite a book, and a book of no small interest, and of no small value. It brings together a great amount of information concerning the present state of Romanism in this country, the efforts of its votaries to corrupt our institutions, and the means adopted by the Institute to counteract these efforts. These means are mainly of two kinds—diffusion of knowledge respecting the Romish system by means of classes and public lectures, and vigilant attention to all parliamentary proceedings having a tendency directly or indirectly to advance the interests of Rome. Under the former head, we learn, with pleasure, that during the year 1871-2, the Institute had 5000 students attending classes, that 41,000 persons listened to popular lectures and addresses, that upwards of 122,000,000 pages of Protestant literature were distributed in the shape of tracts, pamphlets, and papers, besides 1564 volumes of standard books. The classes have been held all over England, and have been conducted by well-qualified volunteers, mostly ministers of various denominations—Episcopal, Presbyterian, Wesleyan, and Congregational.

Of the parliamentary influence of the Institute, no small amount has been manifest; but we have no doubt that a much greater amount has been of a preventive character—that the knowledge that measures would be examined by eyes trained by experience to much more than average sharp-sightedness, has prevented the introduction of many measures which might otherwise have been introduced, and which might have passed without either members of Parliament or their constituents being aware of their bearings and tendencies. Believing, as we do, that the Romanists will never rest satisfied unless their Church be made virtually and practically the Established Church of the British empire, we are not so much surprised as some of our readers will probably be at the following section entitled *Concurrent Endowment*, which we extract without abridgment:—

4.—“CONCURRENT ENDOWMENT.”

Mr Charley, the member for Salford, put a question to the Prime Minister, as to what he really meant by the phrase “religious equality.” It was answered by Mr Gladstone on 17th:—“The phrase religious equality admits of different interpretations. You may say that religious equality prevails conditionally or unconditionally.” Special reference was made to the state of matters in Jamaica. And it appears from a return entitled “West India Ecclesiastical Grants,”† that Lord Granville wrote to the Governor, Sir J. P. Grant, on 1st March 1869, as follows:—“Her Majesty’s Government are of opinion that the moral and religious culture of the subject race, and not the ascendancy of any one communion, ought to be the object of your Government. Subordinately to that paramount consideration, you ought as far as possible to avoid even the appearance of giving exclusive favour to any one denomination.” Lord Kimberley further develops this scheme in his despatch to Governor Longden of Trinidad, of date 6th January

* Transactions of the Protestant Educational Institute, for the year ending 30th April 1872. With Statistics, Maps, and Appendices.

† Session 1871. No. 269.

1871. His sentiments are so extraordinary, but still so explicit, that it is necessary to make the following quotation. It will show that the present Government have committed themselves, not only to disendowment and disestablishment, as in the case of Jamaica, but also to the principle of endowing all sects and creeds. His Lordship says:—"The object which her Majesty's Government desire to attain is, as you are aware, religious equality. Where, as in Jamaica, the most numerous Christian community on principle objects to State endowments for religion, equality cannot be attained except by the entire withdrawal of such endowments. But where, as in Trinidad, no large proportion of the Christian population objects to religious endowments, but, on the contrary, there is a general desire to maintain them, her Majesty's Government are ready to consent to the maintenance of State endowments, provided they be distributed equally amongst all denominations which are willing to accept them." "At present it seems that the only communions endowed by the State in Trinidad are the Roman Catholic and the Anglican. The amounts received by them are nearly the same; but the Roman Catholics, who form the majority of the whole population, are about twice as numerous as the Anglican. You state that you are not prepared to recommend an increased ecclesiastical expenditure. The only mode, therefore, on which this inequality in endowment relatively to numbers between the two Churches can be redressed is by reducing the endowments of the Anglican Church." And his Lordship, in a despatch dated 30th January 1871, to Governor Rawson, gives us still further information on this point. He says:—"With reference to the clerical endowments in the different Windward Islands, I observe that in Barbadoes nine-tenths of the population are said to be Anglican. Little, therefore, appears, to be required beyond making grants to Dissenting communities bearing a reasonable proportion to their numbers. In Grenada and St Lucia, and especially in Grenada, a larger process of rectification appears to be needed." And as a curious illustration of how this system of "concurrent endowment" is demanded to be carried out, the Romish Archbishop Gonin, in Trinidad, states that "the Government allowances, in proportion to the respective numbers of the members of each Church, ought to be—

For the Catholic Church,	£7944
For the Church of England,	2961"

But he demands that this principle shall be carried much further. He says:—"In the Colonial Legislature and various public departments there is an undue preponderance of Protestant over Catholic officers appointed by the Government." "I do not mean to press now for a perfect and absolute equalisation in every respect, but, under the now legal system of religious equality, I think it only fair that the Government should take into consideration these flagrant inequalities, and strive gradually to suppress or diminish them." He then proceeds to state various items of equalisation, which are "immediately practicable," such as the building of houses for priests, allowances to curés for repairs, and salaries for clerks and sextons, and an increase on the salaries of the priests acting as chaplains to the Royal Jail and Colonial Hospital. At present the salaries paid by the Government to the Romish Church in Trinidad amount to £5300 a year. But on the principle that such endowments are to vary according to the number of members of each denomination, we shall soon arrive at a very large amount for Romish endowments in the West Indies. Let it be remembered that to endow Romanism in any country is also to establish it. The same principle seems to be carried out in India. The following are the grants given for Romish purposes, as appear from a recent Parliamentary return* :—

* East India (Ecclesiastical Expenditure), No. 574, Session 1871.

CIVIL DEPARTMENT.

Amount paid in support of Roman Catholic Bishops, Priests, Chapels, &c.

	Rupees.	A.	P.	£	s.	D.
Government of India	240	0	0			
British Burmah	3600	0	0			
Bengal	6000	0	0			
North-Western Provinces	6000	0	0			
Punjaub	120	0	0			
Bombay	20865	11	2			
Total	36825	11	2			
Equal to about				£3,682	0	0

MILITARY DEPARTMENT.

	Rupees.	A.	P.			
Bengal	104436	0	0			
Madras	47000	0	0			
Bombay	46123	0	0			
Total	197559	0	0	19,755	0	0
Add Imperial Funds on Romish Buildings	14981	0	0	1,498	0	0
Total about				£24,935	0	0

We very heartily bid our friends of the Institute God-speed.

VII.—BIRMINGHAM PROTESTANT ASSOCIATION.*

SOME time ago we referred to the annual meeting of this vigorous Association. We have now before us the report submitted to that meeting. We confine ourselves to the extract of a paragraph descriptive of the spirit in which the Association carries on its work, and to the expression of our conviction that bread cast in this spirit on the waters will be found, though it be after many days.

It would be quite impossible to convey any idea of the magnitude of the past work of the Association. The value of the lectures delivered; the meetings held on various important occasions; the pamphlets and magazines issued, and widely circulated, together with the extensive library, constantly in use among the members, all confirm your committee in their belief that the importance of the work carried on is second to none in its value and results. The influence of the Association has always been beneficial to those who have joined its ranks; the development of an earnest, manly Christian life, being witnessed in the lives of many who at first were *Protestants* in name only. Besides, the committee look back with thankful hearts, that the ranks of the clergy, and ministers of religion, have been recruited from its members; and that many posts of usefulness have been occupied by men who have laboured in our midst. And not the least cheering fact is, that during the past year regularly appointed prayer meetings have taken place, conducted by *workers*, those who know the strength required and the wisdom needed, *and these can testify they have not laboured in vain in the Lord.* Having faith in God, the work has been carried forward by your committee, and they would unhesitatingly affirm, in the lan-

* The Twenty-fifth Annual Report of the Protestant Association of Birmingham and Neighbourhood.

guage of the Psalmist, "The Lord of Hosts is with us, the God of Jacob is our refuge."

The committee trust that this anniversary will prove the occasion of a happy revival of interest in the work; that many lukewarm Protestants will be aroused; and that many will be led to accept the Association's motto—"Earnestly contend for the faith which was once delivered unto the saints."

VIII.—FATHER HYACINTHE'S MARRIAGE.

THIS eminent orator was married a few weeks ago in London, according to the forms prescribed by the Church of England, and in the presence of Dean Stanley and other eminent Englishmen. His wife was a widow—a native of the United States. He has written a powerful and very touching defence of his own conduct in becoming a married man, although still a priest. He knows, he says, the handle he will give to his enemies—to the wicked and the frivolous; but he cares chiefly for the sorrow he will bring to some of the little ones who believe in Christ, and who will be sincerely hurt by this step. He did not leave the convent in order to marry, though he claims that he had a perfect right to do so.

"That which is really a matter of guilt and blame is to drag on without conviction, and too often without morality, the chains of obligation which have ceased to bind, save only out of deference to the prejudices of the world and the calculations of individual interest. That which ought to excite reprobation, that which, for my part, I have always looked upon with horror, is not marriage, but sin! Unswervingly faithful to the principles of the Catholic Church, I feel myself in no manner bound by its abuses; and I am profoundly convinced that amongst the most fatal of these abuses are perpetual vows. The fault of Luther lay not in that pure and pious marriage in which his example ought to be followed by the larger number of those who load him with maledictions; it was solely in his rupture with the legitimate traditions of the necessary unity of the Church.

"I owe to the rule of religious celibacy some of the most exquisite joys, some of the most profound and decisive experiences of my existence. From the age of eighteen, when I chose it, I have observed it with a fidelity for which I give glory to God. If now, at the age of forty-five—in the calmness, as well as in the maturity of my judgment, of my heart, of my conscience, in a word, of my whole being—I believe myself bound to renounce it, it is that marriage comes home to me as one of those laws of the moral government of the world which cannot be set aside without overturning the fabric of life, and without running counter to the will of God. I did not say that this law comes home to all. I believe that celibacy may be a holy and glorious exception. I only say that this law presents itself unmistakeably to me. When a man has received in his heart, as another exception no less rare, holy, and glorious, that pure and lofty love in which the world does not believe because it is not worthy of it, such a man, be he priest or be he monk, has the most absolute proof that he is not of the number of those self-dedicated victims of whom the Gospel speaks. Such a man am I; and here once more I give glory to God for what He has wrought in me. Such workings of His Spirit may appear contradictory; but their true harmony is known to Him. At the very moment when I seemed to be abandoned, renounced by my friends

and by my kinsmen, exiled by blow upon blow from my Church, from my country, from my family, He sent on my solitary and desolate path a noble and holy affection, a sublime devotion, poor in this world's goods, rich in the gifts of intellect and of heart; and, when all had crumbled away, alone, or almost alone, this support remained to me. Surely this support would not be what it ought to be—I should not recognise the blessing which God has given me—were I to hesitate in seeking for it the consecration of marriage."

This is frank and manly, and worthy of the honest and eloquent Hyacinth. He proceeds:—

"I will ever submit myself to the laws of the Church when I am not called upon to recognise as such what Jesus Christ, speaking to the Pharisees of the ancient people, already designated as 'the commandments of men, which made of no effect the commandments of God.' (Matthew xv. 6, 9.) It is fully admitted that celibacy is not an article of faith; it ought to be acknowledged that it is not even a matter of Catholic discipline, but merely of the Latin Church. Even at this hour, in the East, the Catholic clergy are married, with the full approbation of the Holy See. It is true that such marriages must precede and not follow ordination; but this restriction, besides being full of objections, is without meaning in the eyes of sound judgment, and does not the less establish in all its strength the principle that, in the mind of the Church, there exists no real incompatibility between the two great sacraments of ordination and marriage.

"The countervailing prejudice belongs to a perversion of moral ideas, which one has a right to marvel at finding among Christian nations. How have they come to degrade marriage to this base and unworthy conception of it, which is as repugnant to the delicate and generous instincts of the heart as to the teaching of revelation? Truly, if marriage is but a concession to the infirmity or even to the passions of our nature, I admit that it is for the priest a degradation and defilement. But I am then equally at a loss to see how it can be reconciled with the dignity conferred by Christian baptism, with the holiness which our Christian profession demands; and, to be logical, it would be necessary, with Tertullian, to forbid it to true Christians everywhere. Christian marriage—the only marriage of which I speak—is not a concession to our weakness, it is not even a mere means for perpetuating our race; it is, if I may be allowed to quote myself, 'the most complete, the most intimate, and the most holy union that can exist between two human beings.'"

He goes on to show that no one has a right to make irrevocable vows, nor can such vows be binding; that France needs more than any other reform—a reform in the estimate of the importance and dignity of marriage; that the Church equally requires this reform; and he ends by saying:—

"I am nothing, O my God; but I feel myself called by Thee to break the chains Thou hast not made, and which weigh so heavily, often alas! so shamefully on the holy tribe of Thy priesthood. I am a frail and fallible man; but, nevertheless, Thy grace hath made me strong to brave the tyranny of opinion, to refuse to bow before the prejudices of my time and country, and hath made me steadfast to act as though there were in the world naught save my conscience and Thee."—*Witness.*

THE BULWARK;

OR,

REFORMATION JOURNAL.

DECEMBER 1872.

I.—THE POPISH DOCTRINE OF MERITS.

By the Rev. JOHN MONTGOMERY.

THE doctrine of justification by faith was well declared by Luther to be *articulus stantis vel cadentis ecclesiæ*, the mark of a standing or falling Church. Everything in the system of religion depends on it. A conscience enlightened as to the guilt of sin, burdened with the sense of sin, is not to be satisfied with religious services and sacraments, auricular confession and priestly absolution, penances, pilgrimages, and indulgences. Even flagellation and self-torture are not a medicine of sufficient power. The blood of Christ is the only balm that can heal the wound; the doctrine of justification by the freely imputed righteousness of Christ is alone capable of satisfying the soul. And that doctrine once apprehended, the captive is free, and the errors of Popery must one after another be rejected. Justification in the righteousness of Christ, a free and full justification by faith in Him alone, excludes all expectation of winning the favour of God by works, all hope of benefit from penances, all confidence in the merits of the saints as contributing to our salvation. The whole system of Popery is overturned, the idolatries of Popish worship are regarded with abhorrence, and its mummeries discarded with contempt; no mediatorship in heaven but that of Christ can any longer be deemed either possible or desirable.

Professing to glorify God by ascribing salvation wholly to His grace, Papists set forth a scheme of doctrine which virtually denies that grace, and gives a man a right to glory in his own works, or leads a poor wretch, who knows his own works to be very insufficient, to glory in the works of others whom he is taught to regard as having been far superior to himself. The right to depend upon our own works or on the works of the *saints* is not, indeed, asserted in terms which expressly set aside all dependence on the finished work of Christ; but only as if these were in some way to be associated with His, and to be supplementary to His, by which the deluded soul is led away from dependence on Him, and the sufficiency of His work is virtually denied. This doctrine of the merit of works is, however, in general, very cautiously stated by Romish theologians when they write for Protestant readers, and engage in controversy; it is when we turn to books intended for circulation amongst Romanists themselves, and when we look to the way in which it is incidentally brought forward in connection with other subjects, or the form in which it appears in litanies and other prayers, that we obtain a clear view of its real nature, and perceive all its grossness. Berington and

Kirk in their "Faith of Catholics," a controversial work of great celebrity, intended to exhibit Popery in the most favourable aspect possible to the people of England, lay down the doctrine of justification in three propositions, the first and second of which, if they stood alone, might be deemed to contain the very doctrine of the Bible and of the Protestant Churches; but they are qualified by the third, which declares, although in a very guarded manner, a doctrine of human merit inconsistent with a complete dependence on Jesus Christ for salvation. It may be well to quote these three propositions, in order that we may compare with them statements of doctrine to be found in Popish works of a very different description, and intended for other purposes.

"I. When man has sinned, the remission or pardon of sin is not attainable by him, otherwise than in and by the merits of the sufferings and death of Jesus Christ, who freely purchased our ransom.

"II. It is only through the same merits of Jesus Christ that the just man can obtain either an increase of holiness in this life, or eternal happiness in the next.

"III. The good works of a just man, proceeding from grace and charity, are so far acceptable to God, through His goodness and sacred promises, as to be truly deserving of an eternal reward; 'God crowning His own gifts when He crowns the good works of His servants.'"

From this, let us turn to Dr Butler's catechism, a little book most extensively circulated in Ireland, and sent forth with the approbation of the four Popish archbishops of that country, "as a General Catechism for the kingdom." Here we find nothing on the subject of justification, except incidentally, under other heads, but what we find under them is sufficiently to the purpose. In the lesson of "Confession and Indulgences," it is asked, "What is the fifth condition necessary on our part for the sacrament of penance?" and the answer is, "To make satisfaction to God and our neighbour." It is asked, "How is satisfaction to be made to God?" and we have for answer, "By fulfilling the penance enjoined by our confessor, by fasting, prayer, alms-deeds, by bearing patiently whatever crosses come in our way, and by gaining the spiritual indulgences which the Church is accustomed to grant to the truly penitent." Here we have Popery in all its grossness, and the doctrine taught is evidently such as must needs lead men away from all confidence in Christ, making them trust in their own works, and at the same time, making them slaves of the priests, reducing them to the lowest degradation of spiritual bondage.

The statement just made concerning Dr Butler's Catechism, that it contains nothing on the subject of justification, except incidentally, in connection with other subjects, cannot but seem very extraordinary to Protestants unacquainted with Popish manuals of religion. It is, however, by no means singular in this respect; and nothing can more strikingly illustrate the complete departure of Popery from the truth on this vital point, than that the great subject of a sinner's justification never seems naturally to present itself to a Popish writer, nor to claim his attention, except when forced upon it by the exigencies of controversy. Bishop Challoner's "Catholic Christian Instructed," a little work which has long been in great repute among the Papists of this country, and of which the design is stated in the preface to be to "explain the doctrine and ceremonies of the Catholic Church"—although it contains

chapters on the "Sign of the Cross," the "Use and Veneration of Relics," &c. &c., has no chapter devoted to the Atonement, to Justification, to the Intercession of Christ, or to many other of the principal doctrines of the Christian religion. In Archbishop MacHale's work on the "Evidences and Doctrines of the Catholic Church," the subject of justification is only slightly and incidentally mentioned. A similar statement may be made generally as to all such Popish works, whether published in this or other countries. It is not on Christ and His work that the members of the Church of Rome are taught by them to depend.

The doctrine of Popery on this subject may be more fully exhibited by a few additional quotations. The first shall be from Dr Butler's Catechism. "When the Church grants indulgences, what does it offer to God to supply our weakness and insufficiency, and in satisfaction for our sins?—The merits of Christ, which are infinite and superabundant, together with the good works of his Virgin Mother, and all His saints." Here the merits of the saints are plainly placed in the same category with the merits of Christ, and represented as in the same way availing for *satisfaction for our sins* and the supply of spiritual wants, of which there might seem to be no need, if the merits of Christ are, as here stated, "infinite and superabundant." Still more gross, if possible, is the following statement of doctrine to be found in a little catechism, called, "Questions and Answers on the necessary Truths and Duties of Religion," published in Glasgow, "to serve as a form for instructing children and others who have learned the Christian doctrine, and attended to the instruction of their pastors, before their admission to communion." "What must you do to partake of the benefit of redemption?—I must avoid evil, and do good. What is the reward of those who avoid evil and do good?—The everlasting sight and possession of God in Heaven." Here men are plainly taught to depend on their own works, and to expect Heaven through the merit of them, as in the last-quoted sentence from Butler's Catechism, they are taught to depend on the merits of the Virgin Mary, and all the saints.

It is very interesting to note how the doctrine of human merit is wrought by Papists into their very formularies of devotion. Nowhere can we find more convincing proofs of the fearful apostasy of the Church of Rome than in her litanies and prayers. In these, we find men's own merits put in the same scale with the merits of Christ to outweigh their sins; and prayer after prayer, framed on the assumption of merits acquired by the saints in their works of supererogation, which become available to the worshipper putting his trust in these saints, and making mention of them, or addressing himself to them in his devotions. In the Ordinary of the Mass, is a prayer to be made by the priest when he goes up to the altar, which is thus translated in Hussenbeth's "Missal for the Use of the Laity," a work approved by all the Vicars Apostolic in England:—"Take away from us, we beseech thee, O Lord, our iniquities, that we may *deserve* to enter into the Holy of Holies with pure minds, through Christ our Lord. Amen." Prefixed to the "Office of the Virgin Mary," as published in Rome, with all ecclesiastical approbation and authority, in 1845, we find a prayer that those who recite the office may be able to recite it so well, that they "may *deserve* to be heard before the presence of the Divine Majesty, through Christ our Lord." In the service for Good Friday are certain prayers for the Pope, one of

which concludes thus:—"That the Christian people, who are governed under thy direction, may under so great a pontiff have *the merits of their faith* increased." (We quote the words as translated in Husenbeth's Missal, already mentioned.) Here it is obvious that faith itself is regarded as a work, and, as such, meritorious. In the "Key of Heaven," a devotional book much in use, and recommended to the use of the Faithful by the late Archbishop Murray of Dublin, is the following extraordinary prayer, in which self-righteousness appears not only in the use of the word *deserve*, but in its whole tenor:—"O God, who hast doomed all men to die, but hast concealed from all the hour of their death, grant that I may pass my days in the practice of holiness and justice, and that I may *deserve* to quit this world in the peace of a good conscience, and in the embraces of Thy love, through Christ our Lord. Amen." It consists with all this, that in some Popish devotional books, we meet with extraordinary prayers, in which men profess to pray for everything necessary to salvation, and yet almost or altogether omit to pray for pardon of sins. In the "Key of Heaven," there is *A Universal Prayer for all things necessary to Salvation*, in which there is nothing of pardon, except it be in these words,—"Grant that I may . . . escape hell;" and nothing of sorrow for sin, but this—"I am sorry that I have offended Thee: do Thou increase my sorrow." The "Litany of the Saints," which we find in the "Key of Heaven," contains a prayer beginning, "O God, who by sin art offended, and by penance pacified;" and another, in which occurs the petition—"May I endeavour by charity to make amends for all that I have sinfully, idly, or unprofitably mis-spent, and thus recover whatever prejudice my soul has suffered through my fault." And in a "Litany for a Happy Death," amongst other bombastic and turgid sentences, is the following:—"When the last tear, the forerunner of my dissolution, shall drop from my eyes, RECEIVE IT AS A SACRIFICE FOR THE EXPIATION OF MY SINS, grant that I may expire the victim of penance; and in that dreadful moment, Merciful Jesus, have mercy upon me." Can anything be imagined more contrary to the gospel of Christ?

We conclude these quotations from Popish prayers with three, to show how the merits of the saints are exalted to the place which really belongs only to those of Christ, as the prayers already quoted show that men are taught to depend upon their own works. In the Ordinary of the Mass, the priest is directed to bow with his hands upon the altar, and to say, "We beseech Thee, O Lord, *by the merits of those saints whose relics are here, and of all the saints, to vouchsafe to pardon all my sins.*" In the service for the feast of 30th November, in honour of St Andrew the Apostle, is the following prayer:—"We beseech Thee, O Lord, that the holy prayer of the blessed apostle Andrew may render our sacrifice pleasing unto Thee, *that it may be accepted by his merits*, in whose honour it is solemnly offered, through our Lord." And in the service of the festival of 6th December, in honour of St Nicholas, bishop and confessor, we find the following:—"O God, who didst adorn the blessed Bishop Nicholas with innumerable miracles, grant, we beseech Thee, *that by his merits and prayers, we may be delivered from the flames of hell.* Through our Lord, &c." All these appear in "Husenbeth's Missal for the Use of the Laity."

The lives of the saints contain most abundant proofs of the extreme

to which the Church of Rome carries its doctrine of human merit. Perfect innocence, or perfect obedience, has been no rare thing among them. In them ~~has~~ been reversed the saying of Solomon, "There is no man that sinneth not" (1 Kings viii. 46). But our limits are so far exhausted that we must refrain from offering any illustrative examples.

It is impossible to doubt, in view of the evidence which has been presented, that a doctrine of self-righteousness, opposed to the whole scheme of salvation by Jesus Christ, pervades the system of the Church of Rome, and gives it its most distinguishing character. Some attempt, however, Popish theologians have found it necessary to make, to maintain the profession of ascribing salvation wholly to Christ, and nice distinctions are drawn between the purpose which is served by the satisfaction made for us by Christ, and that served by the satisfactions of the saints or our own. Into the consideration of these, however, we cannot at present enter, nor into that of the different kinds of merit, *merits of congruity* and *merits of condignity*. These distinctions may serve the purposes of artful disputants, but can be of little avail in preventing religious instructions and forms of devotion, such as we have been contemplating, from leading unhappy multitudes to a vain confidence, and preventing them from taking refuge in Christ, and from that faith in Him, by which all the blessings of salvation are obtained, according to the sure promise of God. In the popular manuals of religion and devotion, there are no nice distinctions made, but reliance on our own works is plainly taught, and reliance on the merits of the saints has a place even superior to reliance on Jesus Christ.

II.—ROMISH DOINGS AT MANCHESTER.

By the Editor.

WE have had sent to us two Manchester newspapers, one containing a report of the proceedings at the consecration of a Romish bishop for Salford, and of a bishop *in partibus*; the other containing a brief report of a discussion in the City Council of Manchester respecting a certain matter connected with these proceedings. The facts are briefly these. The consecration was performed by Archbishop Manning, with a great display of mediæval millinery, and semi-heathen mummery. A sermon was preached by Bishop Ullathorne, replete with the highest Ultramontane doctrine; the Bishop telling his hearers, for example, that, "When the apostles departed from the earth, the apostolate did not depart from the earth with them, but was imparted by St Peter to his successors in Christ. He who sat in the apostolic chair could alone form dioceses, and could alone constitute a cathedral church, appoint a bishop, and invest him with the jurisdiction to feed and rule a flock. Without this divine provision, what would the Church be but a confusion and entanglement of jurisdiction? In the Catholic Church, the most holy and enlightened of bishops ever consecrated could not put forth the grace of his ministry until the sovereign of the Church had conveyed to him a diocese in which his jurisdiction could be exercised." He further asked them, "Where then were they to find the Church of Christ? Could they doubt where after the Vatican Council?

Could they doubt where after witnessing the unity of a thousand bishops in proclaiming anew the unity of the Catholic faith? In that they had an admirable spectacle of Christian humility and authority united. This unity was the more conspicuous when it was contrasted with the very few who already, devoured with their learning, and lifted up with the pride of private judgment, at the sharp touch of truth had fallen away, and left the Church more vigorous from their purification."

The Bishop's logic appears to us to halt slightly here. Was it in the exercise of private judgment that the thousand bishops came to the conclusion that the Pope is infallible? If not, then it does not seem to us any very great matter, or very much to be boasted of, that a thousand men obeyed the word of command. We suppose the same thing substantially happens every day in every regiment of the British army, when a thousand men give unhesitating and unthinking obedience to the command of their colonel. On this supposition, what authority could the decree of the Council have more than the authority of a simple decree of the Pope? *Quot homines, tot sententiæ*; and if a thousand *homines sentientes* agree in a judgment, while it will not be necessarily true that that judgment is right, it will at least be evident that it is in accord with the mental condition of those who pronounce it. But if the pronouncers of the judgment be not *homines sentientes*, but merely *homines obediētes*, then we humbly think that the judgment will not be theirs, but only his whom they obey. If, on the other hand, the question was submitted to the judgment of the Council, how comes it that the majority who answered it in one way are so worthy of laudation, and the minority who answered it in the opposite way are so unclean that the Church needed purification from the defilement of their contact? Does it not just come to this, that the members of the Council were asked to judge, and to judge with perfect freedom, only on condition that they should come to a prescribed conclusion? Such freedom, with such restriction, may be valued by some. It would not be quite to our taste; but it is proverbial that tastes are excluded from the domain of disputation.

With apology for dismissing so summarily the august service of the consecration, we follow the reverend and right reverend fathers to the banquet-hall. First, we extract what in Scotland would be called the *sederunt* :—

The consecration service was followed by a *dejeuner*, which took place at the Salford Town-Hall, at two o'clock in the afternoon. His Grace Archbishop Manning presided. He was supported on either side by the Mayor of Manchester (Mr Alderman Booth); the Right Rev. T. J. Brown, O.S.B.; Mr Alderman Grave; Mr J. Lomax; the Right Rev. Bishop Ullathorne; Sir Joseph Heron (Town-Clerk of Manchester); Mr C. B. Trappes; the Right Rev. R. Cornthwaite; Mr Weathers, M.D.; the Right Rev. J. Danell; Mr C. De Trafford; Very Rev. Provost Croskell, V.G.; Very Rev. Canons Kershaw, Formby, Boardman, Toole, Cantwell, Wallwork, and O'Reilly; Mr Mitchell Henry, M.P.; Bishop Caputlar of Liverpool (Canon Fisher); Monsignor Patterson; Mr E. Andrew (Town-Clerk of Salford), the Right Rev. J. Chadwick; Mr John Leeming; Sir John Iles Mantell; the Right Rev. J. Brown; Mr N. O. Walmsley; Sir Humphrey de Trafford, Bart.; Monsignor Weathers; and the Mayor of Salford (Mr Alderman Barlow). The vice-chair was occupied by Mr D. Lee, who was supported by the Hon. and Right Rev. W. Clifford and the Right Rev. W. Vaughan. There were about two hundred gentlemen present.

The only remark that we have to make upon this in the meantime, is an expression of surprise that the Town-Hall of Salford should have given for such a purpose. In the absence of definite information as to the practice with reference to such matters in English towns, we can only say that it does seem to us that it was a misapplication of a public building, and an insult to the Protestant people of Salford.

Our next extract relates to the commencement of the post-prandial proceedings :—

Archbishop Manning, on rising to propose the first toast, was received with cheers. He said their first duty on such an occasion as that was to propose the health of their holy sovereign, who was to them the keystone of their whole religious order throughout the world. He proposed the "Health of Pope Pius IX.," wishing him restored prosperity. The toast was drunk amid great enthusiasm.

Archbishop Manning next proposed the health of "The Queen," who, he said, had set an example to the whole country as a woman, as a wife, as a mother, and as a queen. Her character was an example to the whole civilised world; and when the history of the reign of Queen Victoria should be written, he believed it would be written as that of a just queen, who reigned equally and with an even hand, and with the spirit of mercy and tender regard towards all classes of her subjects. (Cheers.)

Dr Manning has lately been making vigorous and most creditable efforts in the cause of total abstinence. We doubt whether these efforts will be rendered more successful by his taking the lead in a banquet of wine in immediate connection with the most solemn ceremony of his church and faith, and giving his countenance to the idea that drinking is an exercise appropriate to all conceivable occasions. We have now to ask our readers to refer to the two extracts with which we have presented them. In the former they will notice, amongst the names of the company present at the banquet, those of the Mayor and the Town-Clerk of Manchester, and the Mayor and the Town-Clerk of Salford; while in the latter they will find Dr Manning declaring it to be "their first duty on such an occasion to propose the health of their holy sovereign," Pope Pius IX., and afterwards proposing "the health of the Queen." Having thus called attention to this matter, we have next to ask our readers to peruse the following notice of the proceedings of a meeting of the Manchester City Council held on the following day :—

THE MAYOR AT THE ROMAN CATHOLIC BANQUET.

Alderman Watkin put the question "Whether the reports which appeared in the newspapers of the 29th inst. were correct, which set forth that the Mayor of Manchester was a guest at a Papist meeting in Salford, and was present when the Bishop of Rome's health was proposed before that of Queen Victoria?"

Alderman Grave.—I protest against the Mayor answering this question. It is not on the proceedings of the Council.

The Town-Clerk.—The Mayor is quite capable of answering for himself. I hope that answer will simply be, in one word, that the report was correct.

The Mayor.—I was about to place myself in the hands of the Council, to say whether it was in keeping with the dignity of my office to answer it.

The Town-Clerk.—May I answer it for you?

The Mayor.—If the Council wish me to answer the question, I will do so; but I will say that Mr Watkin has been wanting in courtesy. If he wanted an elaborate answer to the question, I think he ought to have

acquainted me before entering the Council. I can only say this—that I was at the dinner, and, if the same thing happens again, I am prepared to go. (Hear, hear.)

Alderman Bennett.—The proposing of the toast, "The Pope," before "The Queen," is only following out what I remember was carried out in my early days—in the old Tory days—when at every dinner the toast was, "Church and Queen." I find no fault with it whatever.

The Town-Clerk.—The Mayor conferred with me upon receiving the invitation from the Bishop of Salford. I did not expect an invitation, but one was sent to me. I told the Mayor, that whatever inconvenience it put him to, he ought to go, to show his respect to the late Bishop and to the present Bishop of Salford, because the Mayor of Manchester had frequently to communicate with the head of the Catholic party. In times of excitement, when it was desirable that they should have peace preserved, we have never applied to the Bishop of Salford in vain. He has exercised most readily, and has done so on many occasions, the influence which he deservedly possesses over a large class in Manchester in order to preserve peace and order in Manchester; and therefore I was very anxious that the Mayor should go and pay his respects to the Bishop. Whatever inconvenience it might be to me, I was determined to go, and I had an opportunity of stating to the Archbishop and Bishops why I attended. One of the Bishops said to me, in a jocular manner, as explaining why the health of "The Pope" was put before that of "The Queen," and apparently to allay the loyal feeling which I might have, that "we adopt the old habit—we propose Church and State." (Hear, hear.)

Alderman Watkin.—I think I am entitled to a word in reply. We all know perfectly well no one is better able than the Town-Clerk to make the worse cause appear the better; but here is the bare fact, that the Mayor, who is the representative of her Majesty, was not only present, but, as the French said, was *assister* at a meeting, and made a speech, where the health of her Majesty was subservient to that of the Pope, and where the Pope was made the greater person of the two. He knows, and the Town-Clerk knows, that one of the principal canons of the religion we hold says that the Bishop of Rome has no jurisdiction in England; and I say, therefore, that the representative of her Majesty, in an assemblage of that kind, should not have suffered without protest the health of the Pope to be proposed before that of her Majesty. The subject then dropped.

The Council then adjourned.

Our first thought on perusing this passage was as to the "second fiddle" part of the Mayor in the performance. If there be anywhere a "grey mare that is the better horse," that man is the Town-Clerk of Manchester. But if the Mayor and the Corporation are pleased with that arrangement, we have no reason to be displeased with it. The naked facts of the matter are these. The Mayor of Manchester knew perfectly well that, according to social usages, the order of the "toasts" at a public banquet is regarded as an index of the degree of estimation in which the persons toasted are held by the company. He knew perfectly well when he accepted an invitation to be present at the Salford banquet, that a foreign priest would have precedence assigned to him of our Queen. With this knowledge he accepted the invitation given to him as Mayor of Manchester, and so gave his official sanction to the idea that Pius IX. is entitled to a higher place in the regard of Englishmen than Queen Victoria. We do not say—we do not suppose—that the Mayor of Manchester is a disloyal subject, but we do say that he has been on this occasion guilty of a disloyal act, and that in his official capacity.

And what is the excuse tendered by his officious friend the Town-Clerk? Substantially this:—"The Romish Bishop of Salford has it in his power to influence a set of men who are habitually breakers of the peace." The Mayor must, therefore, pay court to the Bishop in order that the Bishop may induce the members of his flock to keep the peace and obey the laws. Surely those who number the Town-Clerk of Manchester amongst their friends have need of protection from him. Must the representative of the might and majesty of English law pay court to a priest in order that he may cast the shield of his protection over those who wear the sword of justice? And must the high-born Bishop of Salford be insulted by the supposition that whatever influence he may have over his flock he will not use in the cause of law and order unless he be sweetened and conciliated by the Mayor's condescension? We doubt whether either the Mayor of Manchester or the Romish Bishop of Salford would choose us for their champion; but we volunteer to repel the indignity that is heaped upon the one and the other by the City-Clerk.

III.—THE REFORMING POPE.

NOT long ago the world saw, with thoughtless joy, which might have been very thoughtful joy, a real miracle not heretofore considered possible or conceivable in the world—a reforming Pope. A simple pious creature, a good country priest, invested unexpectedly with the tiara, takes up the New Testament, declares that this henceforth shall be his rule of governing. No more finesse, chicanery, hypocrisy, or false or foul dealing of any kind. God's truth shall be spoken, God's justice shall be done, on the throne called of St Peter: an honest Pope, Papa, or Father of Christendom shall preside there. And such a throne of St Peter, and such a Christendom for an honest papa to preside in! The European populations everywhere hailed the omen with shouting and rejoicing, leading articles and tar-barrels; thinking people listened with astonishment—not with sorrow, if they were faithful or wise—with awe rather, as at the heralding of death, and with a joy as of victory beyond death. Something pious, grand, and as if awful in that joy, revealing once more the presence of a divine justice in this world. For to such men it was very clear how this poor devoted Pope would prosper, with his New Testament in his hand. An alarming business that of governing in the throne of St Peter by the rule of veracity! By the rule of veracity the so-called throne of St Peter was openly declared, above three hundred years ago, to be a falsity, a huge mistake, a pestilent dead carcass, which this sun was weary of. More than three hundred years ago, the throne of St Peter received peremptory judicial notice to quit—authentic order, registered in Heaven's chancery, and since legible in the hearts of all brave men—to take itself away, to begone, and let us have no more to do with it and its delusions and impious deliriums; and it has been sitting every day since, it may depend upon it, at its own peril withal, and will have to pay exact damages yet for every day it has so sat. Law of veracity! What this popedom had to do with the law of veracity was to give up its own foul galvanic life, an offence to God and men; honestly to die, and get itself buried.

Far from this was the thing the poor Pope undertook in regard to it;

and yet, on the whole, it was essentially this too. "Reforming Pope!" said one of our acquaintance often in those weeks, "was there ever such a miracle? About to break up that huge imposthume too, by 'curing' it? Turgot and Necker were nothing to this. God is great; and when a scandal is to end, brings some devoted men to take charge of it in hope, not in despair!" But cannot he reform? asked many simple persons; to whom our friend in grim banter would reply, "Reform a popedom!—hardly. A wretched old kettle, ruined from top to bottom, and consisting mainly now of foul *grime* and *rust*; stop the holes of it, as your antecessors have been doing, with temporary putty, it may hang together yet a while. Begin to hammer at it, solder at it, to what you call mend and rectify it, it will fall to shreds as sure as rust is rust, go all into nameless dissolution, and the fat in the fire will be a thing worth looking at; poor Pope!" So accordingly it has proved. The poor Pope, amid felicitations and tar-barrels of various kinds, went on joyfully for a season; but he had awakened—he, as no other man could do—the sleeping elements, mothers of the whirlwinds, conflagrations, earthquakes. Questions not very soluble at present, even were sages and heroes set to solve them, began everywhere with new emphasis to be asked. Questions which all official men wished and almost hoped to postpone till doomsday. Doomsday itself had come; that was the terrible truth.—*Thomas Carlyle*, 1850.

IV.—BIBLE BURNING.

THE unwearied labours of the Roman Catholics, and their untiring exertions on behalf of their own religion, may teach sleepy, lazy, covetous Protestants many an important lesson. Would to God that they took pattern in this respect from those who in error "compass sea and land to make one proselyte," and who deny themselves in many ways to advance the interests of their pernicious religion! Popery lays the axe to the root of civil and religious liberty, to the advantages of education, and to the spiritual benefits of the free use of the Word of God; and thus is an enemy to God and man.

A few years ago, two ladies from England were located near Dublin, and, wishful to scatter a little good seed, provided themselves largely with portions of Scripture, bound in cloth, and sold at a very small cost by the Religious Tract Society. In one of their daily drives near Dublin, they saw a nice-looking rank of cottages, and, ordering the carman to stop, they went up to the dwellings one by one, and left in each a portion of God's Word. The houses were about twenty in number, and some short distance from the road. As the last was given, the ladies made their way to their vehicle; but before they got up to it, a little lad ran after them, who had followed them as they went from house to house. He said, "They're all burnt—every one of them, ma'am—not a leaf left. We live in the last house, and we are Protestants, and I made sure they'd burnt them." As soon as the boy said this, he ran for his life back into his home, but he gave a wink, as much as to say, "Now you know more than you thought of." The following extract from the very interesting life of the late Mrs Thompson, whose mission to Syria was so signally blessed, just proves the oneness in practice, and

the unchangeableness in principle, of the Roman Catholic religion. Many in our day have the foolish idea that Popery is very different to what it formerly was; but Popery only wants the power to be what she was, and what she will ever be. People may deceive themselves about the character of Popery, and may fancy it is changed, but that it cannot be; and, moreover, facts prove it is unchanged, as the following extract from a letter, written in 1860, by Mrs Thompson, proves:—"Our school at Mokatara has given us considerable anxiety during the past year. In addition to the interruption of the summer holiday, when the children are employed in stripping the mulberry trees, fattening the household sheep, gleaning grapes, and gathering the olives, the French nuns from Dier El Kamar commenced operations. They waited upon the Sitt Jumblatt for her patronage, which she declined, saying that the English were her friends. In the holidays the parents sent down to request that we would re-open school as soon as possible. On sending a confidential person to make necessary arrangements, he found the French nuns had applied for our school-house, and offered the owner to double any sum we might now give or offer, though our contract had still a month to run.

"We authorised our agent to pay down a year's rent in advance, and the owner, though tempted by the offer of a larger sum, said he did not like the Jesuits, and would rather let the English have the school as before. It was quite surprising how much these zealous fanatics had achieved in a short time. The priest came over from Dier El Kamar to aid in enlisting children into their schools, and the Sisters (of Mercy) had induced several young women to give in their names as probationary nuns. He ordered all the people who had Protestant books to bring them to the church. They did so. But what was their indignation to see him collect them in a heap, and burn the Word of God! Many were very angry; but the priest told them to come to church on a given evening, when he would show them that he had good cause for what he had done. The church was darkened. The priest told the people to look one by one into the hole in a little box, where, he said, they would see the fate of those who became Protestants. They did so, and in this (which was, no doubt, a camera obscura) they saw the school children, with their hands folded, and others carrying books, thrust into a yawning gulf of fire, by devils with swords and pitchforks.

At Rome, this very year 1872, a large number of Bibles was collected in the yard of the Cathedral at Frascati, and publicly burnt, the priests lighting the fires. The sacred pile was crowned with the portrait of the King, which meant, "*Thus perish Victor Emmanuel and the Bible!*" An English Protestant minister at Rome, Rev. James Wall, Baptist pastor, of 46 Piazza Trajana, being told of the sacrilegious act, went in person to see with his own eyes what he could scarcely believe from hearsay; and saw the smouldering pile and gathered up the burnt fragments of the Word of God. It is this gentleman who gave these awful facts to a correspondent of the *New York Independent*, and also a burnt page of the New Testament, which he found to be from Matthew x. 15, 16: "Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrhah in the day of judgment, than for that city. Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves."

The Bibles thus destroyed were those the Protestant missionaries and ministers had sold and distributed among the people, who have manifested a great desire during the past year to read and to possess for themselves the sacred Scriptures. This coming to the knowledge of the priests, the work of Bible-hunting and destroying soon commenced. Is Popery changed? No, only CHAINED!

"We have a pleasing contrast in the following anecdote:—One day, after accompanying our friends as far as the river, we rested under a shady booth near the mill-stream. Two respectable men were seated near the bank, and we entered into conversation with them. One of them was a Roman Catholic, and on my asking him had he read the Testament, he put his hand into his vest and pulled out a very small edition, telling me it was his constant companion and comfort. Taking the book into my hands, I saw the name of one of our young pupil teachers. He stated that his wife had for some time attended the women's Sunday class, and at his earnest request the teacher had lent him the book, saying, she could not give it, as it was a gift from Mr Mott. 'I ought to return it,' he said, 'but I know not how to part with it.' Of course, he now possesses one of his own."

"Amid deep discouragements, these are the bright spots that cheer God's people in their work and labour of love, and happy it is for those who, from the power of grace in their own soul, are desirous to circulate God's blessed Word, which, in the hands of the Spirit, is "able to make men wise unto salvation through faith that is in Christ Jesus."—*Old Jonathan.*

V.—ENFORCED CELIBACY.

THE question of an enforced celibacy of the clergy, strangely enough, seems to be thrust upon our consideration. There are a few who are willing to accept the view of Siricius, according a greater sanctity to the unmarried life. There are many who are too sadly convinced by the stress of circumstances, that even if the single life should not be preferred on account of its greater purity, and affording opportunity for higher Christian attainment, yet it becomes a necessity on account of the great advance in the cost of living, with the very trifling increase in the salaries of the clergy. There is no just proportion between the two. Our clergy, therefore, must be taken from the class whose inheritance will protect them from the tooth of penury, or who are able to form alliances which will guarantee their support, or otherwise submit to the degradation of adopting a Franciscan rule without the reverence which it formerly begot. That this question is again to be discussed, appears from the act of Hyacinthe Loyson, whose defence has the character of one who aims much higher than to vindicate his own conduct.

We feel assured that he is not alone in the view that he takes, and that the great movement in Germany is not out of harmony with the opinions he holds and has forcibly expressed.

Such acts are liable to be repeated by many others, and, therefore, we do not hesitate to produce a part of his able letter as demonstrating not merely the complete justification, but the duty of a large majority of the ministers of God.

Says the Abbe Loyson :—

“My marriage has no connection with any religious convictions, nor with any act of the 20th of September 1869 ; or, rather, let me say, it is most intimately connected with them, but in that large and general sense which binds together all the steps achieved by a soul in progress toward light and liberty. I will express my meaning with entire openness. I owe to the rule of religious celibacy some of the most exquisite joys, some of the most profound and decisive experiences of my existence. From the age of eighteen, when I chose it, I have observed it with a fidelity for which I give glory to God. If now, at the age of forty-five—in the calmness, as well as in the maturity of my judgment, of my heart, of my conscience, in a word, of my whole being—I believe myself bound to renounce it, it is that marriage comes home to me as one of those laws of the moral government of the world which cannot be set aside without overturning the fabric of life, and without running counter to the will of God. I do not say that this law comes home to all. I believe that celibacy may be a holy and glorious exception. I only say that this law presents itself unmistakably to me. When a man has received in his heart, as another exception no less rare, holy, and glorious, that pure and lofty love in which the world does not believe because it is not worthy of it, such a man, be he priest or be he monk, has the most absolute proof that he is not of the number of those self-dedicated victims of whom the Gospel speaks. Such a man am I ; and here once more I give glory to God for what He has wrought in me. Such workings of His Spirit may appear contradictory ; but their true harmony is known to Him. At the very moment when I seemed to be abandoned, renounced by my friends and by my kinsmen, exiled by blow upon blow from my Church, from my country, from my family, he sent on my solitary and desolate path a noble and holy affection, a sublime devotion, poor in this world's goods, rich in the gifts of intellect and of heart ; and, when all had crumbled away, alone, or almost alone, this support remained to me. Surely this support would not be what it ought to be, I should not recognise the blessing which God has given me, were I to hesitate in seeking for it the consecration of marriage.

“And why should it be otherwise ? I see no reasons which make marriage unlawful to me ; for I cannot admit as such the law of any ecclesiastical system, and still less the prejudices of my fellow-countrymen.

“I will ever submit myself to the laws of the Church when I am not called upon to recognise as such what Jesus Christ, speaking to the Pharisees of the ancient people, already designated as ‘the commandments of men which made of no effect the commandments of God.’ (Mat. xv. 6-9.) It is fully admitted that celibacy is not an article of faith ; it ought to be acknowledged that it is not even a matter of Catholic discipline, but merely of the discipline of the Latin Church. Even at this hour, in the East, the Catholic clergy are married, with the full approbation of the Holy See. It is true that such marriage must precede and not follow ordination ; but this restriction, besides being full of objections, is without meaning in the eyes of sound judgment, and does not the less establish in all its strength the principle that, in the mind of the Church, there exists no real incompatibility between the two great sacraments of ordination and marriage.

"The countervailing prejudice belongs to a perversion of moral ideas, which one has a right to marvel at finding amongst Christian nations. How have they come to degrade marriage to this base and unworthy conception of it, which is as repugnant to the delicate and generous instincts of the heart as to the teachings of Revelation? Truly, if marriage is but a concession to the infirmity or even to the passions of our nature, I admit that it is for the priest a degradation and defilement. But I am then equally at a loss to see how it can be reconciled with the dignity conferred by Christian baptism, with the holiness which our Christian profession demands, and, to be logical, it would be necessary, with Tertullian, to forbid it to true Christians everywhere. Christian marriage—the only marriage of which I speak—is not a concession to our weakness; it is not even a mere means for perpetuating our race; it is, if I may be allowed to quote myself, 'the most complete, the most intimate, and the most holy union that can exist between two human beings.' It is thus that I defined it only five years ago, in the pulpit of Notre Dame; and I added, with St Paul and the whole Catholic tradition, that it has been since the Gospel the mysterious and the radiant likeness of the union of the Divine Word with human flesh—of the union of Christ with the Church—'*Sacramentum hoc magnum est, ego autem dico in Christo et in Ecclesia.*' (Eph. v. 32.) It is because we no longer understand the doctrine of the apostles, nor the examples of the first Christians, that we have ceased to see in the union of husband and wife 'the estate of marriage honourable in all.' (Hebrews xiii. 4); that we have come to regard it as incompatible with the condition of the perfect life; and that we shudder to think of the proximity of the altar of God to the family hearth, which also ought to be a sanctuary, and in one sense the first of all sanctuaries!

"Another error, not less fatal and not less widely spread, consists in regarding the state of celibacy as capable of being made a subject of perpetual engagement. Precisely, because it relates to what is most personal, most delicate, and, I ought to add, most perilous in the relation of the soul with God, celibacy ought to remain at each moment of its duration the work of grace and of liberty. Only to the Holy Spirit of God does it belong to attract toward it and to maintain in it the small number of exceptional beings whom he has rendered capable. But no human authority, neither the authority of councils nor of popes, can impose as a commandment, and especially as an eternal commandment, that concerning which Jesus Christ Himself only spoke a word of counsel 'to those who are able to receive it.' 'Now, concerning the unmarried,' wrote the Apostle St Paul to the Corinthians, 'I have received no commandment of the Lord; but I give my counsel.' (1 Cor. vii. 25.) This counsel it is the mission of the Church to transmit to all through the course of ages, but without imposing it on any one; and, if I may here speak my whole mind, there is not a single case in which the Church should prohibit marriage to its pastors, but there are a thousand where it ought to command them to marry.

"The individual himself has not the power of making an absolute surrender of a right which at any moment and in so many ways is liable to be changed into a duty. In answer to my question on the liberty of the clergy, whether secular or regular, with regard to marriage, one of the most learned and most pious bishops of the Roman Church (it will

be easily understood that I do not feel justified in giving his name) wrote] to me these words: 'Such a step is always permissible, often necessary, and sometimes a sacred duty.' Similar convictions exist in the most enlightened minds, amongst those especially who possess the light of experience, and who know the state of the clergy and the practical condition of human life; and, if such convictions are not expressed freely, it is the fault of the iron yoke which weighs upon the bishops as well as upon the priests, no less than the culpable connivance of public opinion."

These views, so well and forcibly expressed, have led us to examine the work of our accomplished fellow-citizen, Henry Carey Lee; a work so superior in its style, so conclusive in its arguments, so thorough in its research into the history of Sacerdotal Celibacy, that we cannot but wonder that a layman who appears to be so engrossed in business, should have surpassed the great majority of theological writers in our country in all that makes his statements trustworthy and interesting. From this work especially we shall draw our argument, as we shall proceed to examine the question of enforced Sacerdotal Celibacy.—*Episcopal Register (Philadelphia)*.

VI.—THE JANSENISTS, OR "OLD CATHOLICS" OF HOLLAND.

From the "Christian World" (New York) Nov. 1872.

THE European papers inform us of the singular embarrassment in which the "Old Catholics" of Germany lately found themselves involved. "Wanted, a Bishop," was the form in which their necessity would most briefly have been expressed. Of laymen, independent in thought and willing to give practical effect to their rejection of the recent impieties and absurdities of Papal Rome, there was no lack. Learned professors and grave statesmen had given in their adhesion to the views of Dr Döllinger, and the University of Munich was so far a unit on the subject as to re-elect him to the honourable office of rector, which he had occupied several years ago, at a time when Rome still regarded him as one of her chiefest glories. A very considerable number of parish priests could likewise be reckoned among the Old Catholics—priests who had ventured to defy the ecclesiastical censures with which they were menaced, and to risk the almost certain loss of the prospect of preferment, as well as the more immediate loss of their official positions and the temporal support they derived from them. But not a single bishop of the many who at first countenanced the movement had been able to resist the pressure brought to bear upon him to compel his acquiescence in the promulgation of Papal infallibility. One after another the bishops had slowly but surely been driven back into the ranks of the submissive but insincere converts to the new dogma. The loss of their support, and of the prestige they might have lent the party, was a small one compared with the perplexity entailed by the impossibility of obtaining their participation in the ordinary offices of the Church. None but a bishop can administer the rite of confirmation in the Church of Rome, and without confirmation no candidate can be admitted to his "first communion."

Happily for the Old Catholics of Germany, they have discovered a way out of their dilemma, which enables them to continue their ecclesiastical life, without either surrendering at discretion to the exorbitant demands of the Ultramontanes, or renouncing the fiction of an unbroken chain of descent from the apostles, and suffering themselves to fall into what they still hold in horror—a democratic constitution. The Archbishop of Utrecht, head of the small body of Dutch Catholics who for a century and a half have maintained an existence independent of the Popes of Rome, has consented to assist them in their extremity. A month or two ago he visited Bavaria and the old Palatinate, and administered confirmation to numbers of young people in the churches which have been conceded to the Old Catholics. Everywhere he was received with tokens of honour to which he and his predecessors have been strangers ever since the schism from which their ecclesiastical body dates its origin. And it is reported that he has accepted an invitation to extend his episcopal labours to Bohemia and Upper Austria, where he is insured an equally gratifying reception.

These incidents have revived the interest of the Christian world in the half-forgotten sect which the Archbishop of Utrecht represents.

The Jansenist discussion which convulsed the Roman Catholic Church during the greater part of the seventeenth century, and in France brought into notice a remarkable school of theologians who were far from agreeing with the views prevalent at Rome, led in the Low Countries to the formation of a separate church organisation. When pope after pope had in vain sought to obtain the submission of the Dutch Romanists to the decision of the Roman See in favour of the Jesuit theology, Clement XI., in 1704, finally resorted to harsher measures, and deposed from office the leading Dutch prelate. His chapter, however, refused to recognise the justice of this action, or to give it effect. The schism which then commenced has continued to the present day. In 1723 the canons of Utrecht cathedral chose an archbishop, and having no other means of obtaining ordination for him, applied to a bishop in *partibus infidelium*, whose titular diocese was the long-since destroyed city of Babylon. This bishop, who was in Holland, on his way to his distant field of missionary labour, seems to have become interested in the fortunes of the recalcitrant Dutch, and granted their application. Naturally enough the Bishop of Babylon incurred the violent displeasure of the Papal court, and on reaching his destination found himself under the ban of the Church. Hereupon he returned to Holland, where he spent the rest of his days, and was twice more called on to consecrate a head of the Jansenist Church.

However, the obliging Bishop of Babylon could not live for ever; and should this source be cut off, it was seen to be difficult, if not impossible, to find another prelate whose hands might confer on another archbishop the needed virtue. It was therefore resolved to consecrate two new bishops—of Harlem and of Deventer—and so avoid the possibility of disaster. From that day to this, the Roman Catholics of Holland have maintained an independent existence, recognising the Pope as their spiritual head, but receiving only contumelious treatment from him in return. Every new bishop notifies the reigning Pope of his election, and solicits his blessing, only to be rejected or excommunicated by the Pontiff. The bishop as regularly responds with an appeal to the future

lawful Council of the Universal Church. Here the matter ends until the same dreary farce is repeated by his next successor.

A vigorous church-life could by no possibility exist under such conditions. If the clergy could endure the technical quibble, and persist in pretending to honour a pope who excommunicated them, the laity must in the end rebel at the humiliating inconsistency. We are not therefore surprised that the number of the adherents of this body is said to be not more than from four to six thousand persons out of a million and a third of professed Roman Catholics in the Netherlands; nor that the Pope has set up an archbishop of his own who disputes with the Jan-senist the diocese of Utrecht.

H. M. B.

VII.—GUNPOWDER TREASON.

FROM A LECTURE BY THE REV. J. C. BARRET, M.A.

FROM the time that the glorious Reformation was established in these realms, history warrants us in saying, that the Church of Rome was continually addressing itself to the task of restoring its lost influence; and by plots at home, and by intrigues abroad, was using its restless endeavours for the accomplishment of its purpose. During the reign of Queen Elizabeth these plots assumed from time to time a darker character; until at length her own life being jeopardized, and the lives and liberties of her subjects perilled, laws were enacted which compelled the traitors to fly the country, and seek refuge in some foreign clime. In the meantime, the Queen died, and was succeeded by James I., who pursued the same line of policy which his predecessor had adopted, and favoured and maintained, to the utmost of his power, the pure principles of the Protestant faith. The result of this, his close adherence to the reformed religion, and his consequent opposition to the religion of Rome in any form, stirred up the embers of hostility in the breasts of the Roman Catholic population, many of whom formed this project of sweeping away at one fell stroke the three estates of the realm—King, Lords, and Commons—when they were assembled in Parliament. The exact number of those that were privy to the plot has not been clearly ascertained. Foulis, in his "History of Popish Treasons," says, "What number of them were engaged in it in England, I know not, nor did there appear above a hundred in a body; but that others had some hints or notice of it is more than probable." The chief agency of it, however, was entrusted to the hands of eleven—four, priests, Garnett, Cresswell, Baldwin, and Gerard, and seven laymen, Catesby (who is universally admitted to have been the originator) Percy, the two Wrights, the two Winters, Bates, who was Catesby's servant, and Guy Fawkes. There were many others to whom their intentions were made known, such as Sir Everard Digby, Rookwood, and others; but I do not think that they took any active part in the conspiracy, further than supplying the requisite money for carrying out their purposes. When they enlisted any new conspirator, in order to bind him, as they had bound themselves, to secrecy, they always, together with an oath, administered the sacrament. The oath was as follows:—"You shall swear by the blessed Trinity, and by the sacrament you now purpose to receive, never to disclose, direct or indirectly

by word or circumstance, the matter that shall be proposed to you to keep secret, nor desist from the execution thereof, until the rest shall give you leave." And as Hume in his "History of England" strikingly observes, "it is remarkable that no one of these pious devotees ever entertained the least compunction with regard to the cruel massacre, which they projected, of whatever was great and eminent in the nation. Some of them only were startled by the reflection, that of necessity many Catholics must be present, as spectators or attendants on the King, or as having seats in the House of Peers; but Garnett removed these scruples, and showed them how the interests of religion required, that the innocent should here be sacrificed with the guilty." This is Hume's statement.

The plot, however, proceeded. On May 24, 1604, the conspirators hired a house in Percy's name, adjoining the one in which the Parliament was to assemble; their object being to penetrate the wall, and thus gain access to the rooms below. Whilst, however, they were pursuing their work, they learnt that a large vault beneath the House of Lords was to be disposed of to the highest bidder; and therefore, without hesitation, they seized the opportunity, so favourably presenting itself, hired the place, and had soon deposited thirty-six barrels of gunpowder, over which they laid 1000 billets, 500 faggots, with stones and iron bars. Parliament was convened at a particular season, and the conspirators were prepared for their work of destruction at that season; but unexpectedly the opening of Parliament was postponed by the King for some months, and therefore the explosion was of necessity postponed. In the mean time the conspirators consulted how they might seize upon Henry, Prince of Wales, should he not be at the House, and his brother, Duke of York, afterwards Charles I., upon whose deaths also they had determined. They also planned the capture of the Princess Elizabeth, who was then at Coombe Abbey, the residence of Lord Harrington, in Warwickshire; with a view to bring her up and marry her according to their own interests; thinking thereby, as Foulis puts it, to win over many of the nobility to their cause, in the hope of having her to wife, and with her the crown.

Hitherto they had proceeded without interruption, having already been engaged more than one year in their treasonable and murderous preparations; for these preparations were not completed till the beginning of May, 1605. At length, after another prorogation, the meeting of Parliament was definitely fixed for the 5th of November. The hopes of the conspirators again rose, and the expectations became more sanguine; and, as nothing more in the way of preparation remained to be done, they all withdrew from the immediate neighbourhood, with the exception of Guy Fawkes, who was left to manage the firing of the train. But ten days previous to the time fixed for the re-opening of Parliament—that is on the evening of October 26—the following letter, written in a strange hand, and bearing no signature, was put into the hands of Lord Monteagle, a Roman Catholic nobleman:—

"My Lord, out of the love I have to some of your friends, I have a care of your preservation; therefore, I would advise you, as you tender your life, to devise some excuse, to shift off your attendance at this Parliament, for God and man have concurred to punish the wickedness of

this time ; and think not slightly of this advertisement, but retire yourself into the country, where you may expect the event in safety. For though there be no appearance of any stir, yet I say they shall receive a terrible blow this Parliament, and yet they shall not see who hurts them ; this counsel is not to be contemned, because it may do you good, and can do you no harm, for the danger is past as soon as you have burned the letter. And I hope God will give you grace to make good use of it ; to whose holy protection I commend you."

Now, when Lord Monteaigle received this letter, being unable himself to attach any definite meaning to it, although he could not fail to regard it as an intimation of some impending danger, he carried it at once to the Privy Council. They in their turn examined it, but were equally at a loss to make anything of it ; and at last gave it as their opinion, that it was sent to create some unnecessary alarm. They determined, however, upon laying it before the King, who, with all his faults, was a man of remarkable shrewdness ; and having seriously considered it, he conjectured the right interpretation—viz., that some sudden and fearful calamity was threatened, and that the scene of execution was to be the House of Lords. This gave rise to a lengthened discussion ; but ultimately orders were issued, that the strictest search should be made in and about the premises. The orders were carried out on the night before the Sessions, and the whole matter was then discovered. In the cellar before mentioned, under the House of Lords, were found the barrels of powder, with all the apparatus : and at the door there stood Guy Fawkes, booted and spurred, with a large dark lantern, (now to be seen at the Bodleian Library,) with matches, tinder box, and all other materials necessary for his design. Of course he was at once apprehended, and as quickly brought before the Council, where he displayed the same intrepid firmness, mingled even with scorn and disdain, that had marked him throughout, and manifesting no concern but for the failure of the enterprise. This obstinacy lasted for two or three days ; but being confined to the Tower, and left to reflect upon his guilt and danger, and fatigued with so long an effort, and unsupported by hope of escape, or by friendly intercourse, his courage at last gave way, and he made a full discovery of all the conspirators. This ended in the discomfiture of the entire body. For though many fled into the country, and endeavoured to raise the standard of revolt, yet they were entirely overthrown. Some were killed on the field, and the rest of the leaders were taken prisoners, tried, confessed their guilt, and died by the hands of the public executioner.

Thus terminated the famous, or rather infamous, Gunpowder Plot—famous for its infamy. Men may speak of it as an accident, or as an extravagance of zeal, or as a ministerial contrivance ; but the history of that conspiracy is authenticated beyond all future controversy—the mine was made ready, and the train was laid. It is, as Hume so tersely expresses it, "a fact as certain as it appears incredible." And what was it preserved us ? We had an able and vigilant administration—England perhaps never produced greater statesmen than those who directed her counsels at that period of her history—and yet when the intended victims were preserved, it was by the Providence of God, for the vigilance of man had been effectually eluded. I need scarcely to state this. I need not to state, that there was in all this a wondrous providence of God—that the construction of the letter was very far from its natural

construction—and that it does seem as though Providence urged the King, I will say naturally, to put a construction upon the words of the letter, which they did not naturally convey. And is not this an historic exposition of the truth, “By ME kings reign, and princes decree justice.” Does it not show that He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise? Yea, does it not prove a providential interference for the preservation of the Protestantism of this realm? And ought we not to reflect well and prayerfully upon this fact, which by so many years’ repetition has been impressed on our minds; and if, as Protestants, we have any sense of the worth of the Reformation, ought we not to observe, with hearty thanks to God, each recurring Fifth of November, which tells us of the discovery and discomfiture of the Gunpowder Plot?—*Birmingham Protestant Association Magazine.*

VIII.—TERCENTENARY OF THE DEATH OF JOHN KNOX.

THE General Assembly of the Free Church of Scotland instructed ministers to call the attention of their people to the subject of Popery, and the blessings we derive from the Reformation, on Sabbath, the 24th of November, the Tercentenary of the death of John Knox; and they appointed a committee to prepare and issue an Address on the subject. The following brief statement was accordingly drawn up by a committee, and was put into the pews of all the churches on the Sabbath before the 24th of November:—

John Knox died in his own house, at Edinburgh, on the 24th of November 1572. He was born in the Giffordgate, Haddington, in the year 1505, the precise day and month unknown. He studied at St Andrews, and was ordained a Popish priest before the canonical age, which was twenty-five. When about thirty, he began to entertain doubts about Popery; and in 1542 he openly professed the Protestant doctrine.

He was called to the Protestant ministry in St Andrews in 1547; was that year made prisoner by the French, and sent to labour in captivity in the French galleys; was released, after much suffering, at the end of nineteen months; spent a number of the immediate years thereafter in exile in various places, chiefly on the Continent; and, finally, returned to Scotland in 1559. From that period till his death in 1572, he was constantly occupied, in the midst of much opposition and many dangers, in promoting and consolidating the work of the Reformation in Scotland.

The life of John Knox was a life worth living. It was fruitful in many blessings to his country and to mankind. It left its mark on Scotland; and, may it not be added, through Scotland, on a large portion of the human family? Let us sketch a brief outline of what John Knox did for his country and for mankind, as an honoured instrument in the hand of God.

1. What, under God, did *true religion* owe to the life and labours of John Knox? At the time Knox entered on his work as a reformer of religion, Scotland was held in the firm grasp of the Papacy. The priests had the will and the power to send to the stake all who taught or held what they called heretical doctrines. They had burned Patrick Hamilton and George Wishart, and a number of others. But these martyrdoms

had caused a considerable ferment in the public mind, hostile to the priesthood and Popery, and favourable to the doctrines held by the martyrs. This had led to the Scottish Parliament passing an Act declaring it lawful for every one to read the Scriptures in the vulgar tongue—a thing that had previously been strictly forbidden. That was a great step in favour of the truth, and a great help thereto. The preaching and martyrdoms of Hamilton, Wishart, and others, had called public attention to the Scriptures; and so a very general desire was felt to possess and read them. Hence, when Knox preached his first sermon in St Andrews, to an immense audience of all ranks, he was able to refer his hearers to the Word of God for the truth of all that he advanced, and to fortify his statements, new and startling as these must have been to many of his hearers, by express testimony from that Word.

Knox's first sermon at St Andrews struck the key-note of the Scottish Reformation. Hamilton, Wishart, and others, who had gone before Knox, had preached the doctrines of grace, and had assailed the immoral lives of the Popish clergy, and the corruption of gospel ordinances and doctrines by the Popish Church. But they went no farther. John Knox at once, and boldly, denounced the Popish Church as anti-scriptural, and demanded its overthrow and subversion, and the setting up of a scriptural Church in its stead. Religion must be reformed; but Popery would not, and could not, be reformed. And, therefore, in order to the reformation of religion, the Popish Church must be subverted and removed out of the way.

Such was the gist and substance of that first sermon of Knox. The question, in his judgment, was not about reforming abuses in the Church of Rome, but about setting aside the whole system as thoroughly corrupt and anti-scriptural. This was what Knox and his coadjutors kept steadily in view in all those stormy years that followed, till their efforts were crowned with success. It is a great truth, as true this day as it was three hundred years ago, when John Knox proclaimed it in the parish church of St Andrews, that the Church of Rome cannot be reformed. The whole system is an apostasy, and must be subverted, and the Church of Christ organised on a scriptural basis.

Having lodged this great pregnant truth in the minds of his countrymen, and sent them to the Word of God to examine for themselves whether it was indeed as he had taught, the active personal labours of Knox in Scotland were, for a time, interrupted. The next twelve years of his life were spent, first as a captive in the French galleys, and afterwards as an exile, living in various places beyond seas, or in England. But even during that period of exile his heart was in Scotland, and his influence was felt among his countrymen. He wisely counselled and greatly encouraged the Protestant party in Scotland by his messages and letters. And once or twice he paid a visit to Scotland, and even dispensed the Lord's Supper in Ayrshire, and preached in Edinburgh and other places; but the power of the Popish party made it impossible for him to remain in Scotland at that time. In the places where he resided during the years of his exile, he was active and useful in disseminating the Protestant doctrines. But his great work was to be in Scotland, to which he returned permanently in 1559.

By this time the doctrines of the Reformation had taken a firm hold on the public mind, though they were still violently opposed by the Court

and a strong Popish party. In August 1560, a free Parliament assembled in Edinburgh. It immediately gave its attention to the important subject of religion. On the 24th of August, by a deliberate and solemn deed, it abolished the Papal authority, and prohibited the celebration of the mass throughout the realm of Scotland. And it rescinded all laws formerly passed in favour of the Popish Church and against the reformed doctrine. The Protestants were called upon to draw up a Confession of Faith, to be presented to the Parliament for consideration, and, if approved of, for ratification as the National Confession of Faith. This was promptly done by six of the ministers, of whom John Knox was one. The Confession of Faith which they produced was laid before the Parliament, and there read over and considered article by article, and then, only a few dissenting, it was solemnly approved and ratified, and forthwith published as the National Confession of Faith. Thus was the disestablishment of Popery in Scotland completed, and Protestantism established in its room.

The organisation of the Protestant Church as the National Church, required next to be attended to. This organisation was left to the Church itself. Accordingly, after the Parliament rose, the first General Assembly of the Church of Scotland met at Edinburgh, on the 20th of December 1560, to take measures for organising the Church now established on a scriptural basis. The same ministers, including Knox, who had drawn up the Confession of Faith, were appointed to draw up a scriptural system of ecclesiastical polity. This resulted in the production of the First Book of Discipline, which contains substantially the platform of the Presbyterian Church of Scotland. This was laid before the General Assembly, and approved by it. It was then laid before the Privy Council, where, chiefly for selfish worldly considerations, it met with strong opposition from some of the members of that body, and was never formally ratified by it. It was, however, approved and subscribed by the greater number of the nobles and barons, members of the council.

This First Book of Discipline contains the deliberate views and sentiments of John Knox and the other Scottish reformers, regarding the fundamental principles to be kept in view in organising the Church now happily being established in Scotland. Apart from some temporary provisions suited to a transition period, it laid down substantially the Calvinistic Presbyterian doctrine, discipline, and government that have existed in Scotland during the three hundred years which have elapsed since that time.

But oftentimes between 1560, when Popery was abolished and Protestantism established in Scotland, and 1572, when John Knox died, Protestantism was assailed by both guile and violence, and strenuous efforts made to subvert the Protestant Church and bring back Popery. John Knox watched and boldly resisted all such attempts, and their defeat was often owing in a large measure to his sagacity and energy. In the cause of religion and liberty he feared no dangers, and shrank from no labours; and God honoured him to do a work which, for thoroughness, and development into permanent beneficial results, has been rarely equalled. It was this noble habitual boldness in the cause of truth that drew from the Regent Morton, as he stood and looked down into the open grave of the Reformer, the memorable eulogium, "There lies he who never feared the face of man."

2. The views of John Knox regarding *education*, and the measures which

he proposed for carrying out these views, are worthy of most grateful remembrance by his countrymen.

The education of the people, previously sunk in deep ignorance, entered largely into Knox's plans for the reformation of religion, and his desires and hopes for the civil liberties and social progress of his country. His views and plans regarding education were laid down by him and his coadjutors in the First Book of Discipline. The principle on which his plans for education were based was stated in the following sentence in the proposal submitted in that book to the Scottish Legislature:—"Of necessity it is that your honours be most careful for the virtuous education and godly upbringing of the youth of this realm." To accomplish this, the plan of Knox embraced a school in every parish for elementary education, and instruction in religion, grammar, and the elements of the Latin tongue; a college in every notable town for instruction in logic, rhetoric, and the learned languages; and the universities for other more advanced studies.

Knox's plans of education had reference to the whole youth of the realm, from the child of the poorest peasant to the child of the wealthy and powerful noble. It contained something very like a compulsory clause, for it declared that "all must be compelled to bring up their children in learning and virtue." It was not a *system of pauper education* (like some systems misnamed national that we hear of in the present day), but truly a *national system*. It was based on religion, and pervaded by it; and it included all branches of secular learning up to the highest degree of them, with the view of fitting men for discharging in the best manner the duties of life as Christian citizens. And what constituted one of its most important and valuable features (a feature which, we trust, will be jealously watched over and secured in any national system of the present day), it provided means and opportunities for youths of talent, industry, and good conduct all over the country, rising from the humblest ranks of society to places of wealth, influence, and honour.

But this grand comprehensive scheme of national education was opposed, curtailed, and what of it was left, stunted and starved, through the unscrupulous rapacity of the nobles and powerful barons. Knox had designed and proposed that the revenues of the Popish Church, which was now suppressed, should be devoted to the support of the Protestant ministers, the maintenance of the various educational institutions, and the relief of the poor. But the nobles had other views with regard to these revenues. They had already laid their hands on portions of the rich lands and tithes of the Romish Church. They were not only unwilling to part with what they had secured, but they were looking with a covetous eye on what remained of the Church property. They therefore refused to ratify the First Book of Discipline, in which the proposals regarding education were made; and the only part of Knox's plans that was carried out, was the establishment of the parish schools; and even for the support of these, only a miserable pittance out of the property of the Romish Church was allowed. And yet, what unspeakable benefits have these parish schools conferred on Scotland for the period of three hundred years! And how thankful to God should Scotland be, that He raised up a man like John Knox, and endowed him with such Christian sagacity and noble boldness in the cause of the full and Christian education of the nation!

3. *Civil liberty and social progress* are intimately connected with that freedom of thought and action called forth and fostered by the Reformation from Popery. Bible Christianity is liberty without licentiousness. John Knox having found this liberty in the Word of God, fearlessly asserted and taught it. His views of civil liberty were in advance of his age. But nevertheless he did not conceal them. And though they were not fully accepted then, the principles regarding civil and religious liberty held and promulgated by Knox, were not without effect on the minds of his countrymen, and told their tale when subsequently tyranny and open persecution attempted to crush the civil and religious liberties of Scotland. The resistance offered to the tyranny of the Jameses and Charleses, and the heroic endurance of persecutions unto death for conscience sake, were the fruit produced from the seed of the principles that had been sown by John Knox. The following is a brief and just summary of these principles, given by Dr M'Crie in his *Life of the Reformer*: "He uniformly inculcated a conscientious obedience to the lawful commands of rulers, and respect to their persons as well as to their authority, even when they were chargeable with various mismanagements, as long as they did not break through all the restraints of law and justice, and cease to perform the essential duties of their office. But he held that rulers, supreme as well as subordinate, were invested with authority for the public good; that obedience was not due to them in anything contrary to the divine law; that in every free and well-constituted government, the law of the land was superior to the will of the prince; that inferior magistrates and subjects might restrain the supreme magistrate from particular illegal acts, without throwing off their allegiance, or being guilty of rebellion; that no class of men have an original, inherent, and indefeasible right to rule over a people, independently of their will and consent; that every nation is entitled to provide and require that they be ruled by laws which are agreeable to the divine law, and calculated to promote their welfare: that there is a mutual compact, tacit and implied, if not formal and explicit, between rulers and their subjects; and if the former shall flagrantly violate this, employ that power for the destruction of the commonwealth which was committed to them for its preservation and benefit, and, in one word, if they shall become tyrants and notorious oppressors, that the people are absolved from allegiance, and have a right to resist them, formally to depose them from their place, and to elect others in their room."—*M'Crie*, I. 206.

Such was John Knox; such, in brief, what he did for religion, for education, and for civil liberty. Scotland and mankind owe much to him. He is worthy to be had in grateful remembrance. He being dead yet speaketh. The influence of his principles and labours is felt to the present day. It will be a dark time for Scotland when she forgets what John Knox did for her, or abandons, or even casts into the shade, the principles which he promulgated, and the institutions of which he laid the foundations.

By authority of the Committee,

JAMES JULIUS WOOD, *Convener*.

IX.—THE TWO TYNDALLS.

THE patronymic of Tindal, Tyndale, or Tyndalls, first made famous in the world by the pioneer translator of the Bible into the English tongue, is revived again with much *eclat* in this nineteenth century by Professor John Tyndall, LL.D., and F.R.S., whose lectures on science are of world-wide reputation. The first of these two eminent Tyndalls delved in the mine of Revelation, the other does so in the mine of Physical Knowledge. In some points of character they are alike ; as in wealth of mental endowments, love of learning, vigour of resolution, and utter unreserve in the utterance of their convictions. But as to their religious status, and in respect to all the cardinal tenets of our revealed faith, they are as far asunder as the northern and southern poles. William Tyndall spent his entire life in the toilsome, hazardous, but most noble work of filling England with the Bible. John Tyndall, on the other hand, is openly, and apparently with much zest, casting the great weight of his name and pen on the side of those engaged in the misanthropic work of emptying England of the Bible. In this thing they are the antipodes of each other.

William Tyndall saw all man's best good, as well as England's highest glory, linked indissolubly with the Bible, and its spread among the people. And to one who said to him, "We had better be without God's laws than the Pope's," he indignantly replied, "I defy the Pope, and all his laws ; and if God give me life, ere many years the plough-boys shall know more of the Scriptures than you do." With such a spirit, he could not long be hid from the persecution ; and, in 1526, he became an exile from his native land, which he was never more to see. Basely entrapped on the Continent, he was imprisoned for two years, and then executed. His last words were, "Lord, open the King of England's eyes !"

In quaint verse he said of himself :—

"Though I am old, clothed in barbarous weed,
Nothing garnished with gay eloquency,
Yet I tell the truth, if ye list to take heed,
Against their froward, furious frenzy,
Which reckon it for a great heresy,
And unto lay people grievous outrage,
To have God's Word in their native language."

And another quaintly wrote of him :—

"Rome thundered death, but Tyndall's dauntless eye
Looked in death's face and smiled, death standing by ;
In spite of Rome, for England's faith he stood,
And in the flames he sealed it with his blood."

And he wrote home, that if the King would only suffer the circulation of the *bare text* of the Bible among the people, he would immediately repair to England, and there "offer his body to suffer what pains and tortures—yea, what death—his Majesty would."

Now, turning again to John Tyndall, though we may find him with a Bible in his house, or even in his hand, and hear of him possibly as a church-goer, yet, when he steps out of his way, as a scientific lecturer, to assault the whole theory of Scriptural miracles, and argues against prayer for any effect, or even in natural providence, as the baldest of scientific absurdities, he sets himself in deadly array against the Bible,

and expends his might in weakening England's, and the world's, confidence in it. How gross is his ridicule of an Old Testament miracle in his saying, that, "the idea that the Builder and Sustainer of all should contract Himself to a burning bush, or behave in other familiar ways, is astounding to the scientific man." And it is to the Bible that he refers when he speaks of the "credulous prattle of the ancients about miracles." And in regard to prayer, his disbelief in it is none the less outspoken and decided. So that no one can adopt his tenets on these points without an utter loss of all trust in the Bible as the revealed Word of God to man, and a letting drop of the most distinctive belief and practices of a Christian life. John Tyndall laughs at the book of miracles, which William Tyndall spent his life in translating into English, that the ploughboys might read it; and pities the mediæval ignorance of the man who prostrates himself before heaven in request, or thanks, for his daily bread, or who begs the life of a darling child in the grasp of the croup, or in the burning furnace of a fever. He grants that we may pray *emotionally*. By which he means, for the sake of the effect of the prayer upon our own feelings. But aside from that he seeks to explode the whole theory of it, as the blankest nonsense, an anachronism in an age like ours, and on its way to extinction. And he takes special pains to have these jeers of Christian truth and duty bound up in the same volume with his short lectures upon science, as if thereby the better to insure their circulation among the masses, and to gain an apparent endorsement of them from the very halls of science themselves.

Of such a course of conduct, whatever else we may say, this, at least, is not invidious, that it is the very reverse of the animus and life of his famous namesake, William. The one aimed to get the Bible into England; the other seems to be aiming to get it *out* of England and the world. The one looked upon all nature, physical as well as spiritual, as the legitimate realm of God's constant work. The other takes all physical nature, at least, out of the hands of God's personal agency, and tries to tie it fast with the cords of fate, or enwraps it in the network of self-moved laws, energies, or forces.—*Rev. John G. Hall.*

X.—PROTESTANT INSTITUTE OF SCOTLAND.

THE present session of the Protestant Institute of Scotland was opened with an address by the Rev. Dr Wylie, on "Scotland's Place and Power in the Reformation." The lecture was delivered in the hall of the Institute, 17 George IV. Bridge, in presence of a large audience. The Reformation, Dr Wylie remarked, brought down from the skies a divine principle for the government of human society. All history since had centred round that principle, and the tumults, revolutions, and battles which had shaken Europe had been but the echoes of its advancing footsteps, marching on to the supremacy of the nations. In no country of Europe was the principle to which he referred so fully recognised and so cheerfully submitted as in our own little country of Scotland. From the moment that the principle established itself among us, Scotland came to the front, and took up her position as one of the chief actors in the great drama. The task which Providence resolved itself into three parts—first, the establishment of its national independence; second, the recovery of its ancient faith; and,

third, the organisation of its Church. It was altogether indispensable for the ulterior and grander design which was in store for us at the period to which he referred that Scotland should be a distinct and separate nationality, for otherwise our country could never have become the seat of a pure Christianity and a reformed Church. It was an error to suppose that Scotland, up to the sixteenth century, had been always either heathen or Popish, which two came much to the same thing. (Hear, hear.) In early ages there existed a Gospel Church in Scotland, substantially Presbyterian. The domination of Popery was from the twelfth to the sixteenth century, or nearly parenthetical. The seed scattered by the Reformers fell upon that which had been previously sown by the Culdees; and both in a manner sprung up together. The one almost exclusive agency that awakened our country from the dead sleep in which the sixteenth century found it, in common with all the nations of the West, was the Bible. (Applause.) Pre-eminently, and above all other instruments, the Word of God was the evangeliser of Scotland; and hence it was that the Reformation in our country bore essentially a Scriptural character. In Scotland the Reformation received a more perfect and complete organisation than it did anywhere else. Certainly it was not equalled in that respect either in Germany or Geneva. The Reformation in Scotland was no mere system of doctrine, as in Germany; it was no Christian commonwealth, as in Geneva; it was no hybrid structure, partly Scriptural and partly secular, as in England—it stood out a distinct independent spiritual society. To what was it owing that the Reformation in Scotland received a better organisation than it did anywhere else in reformed Christendom? He was disposed to think it was owing to this, that in Scotland the ultimate and central principle of Christianity was more clearly seen than was either in Germany or in Geneva. What was that ultimate and central principle? It was not one truth, as in the hand of Luther; it was not even all truth, as in the system of Calvin. The ultimate and central principle in Christianity was not a truth—it was a person. It was the person of Christ; and the Reformation in Scotland had as its distinguishing characteristic the prominence which it gave to the person of Christ. It placed Him at its centre and at its head; it placed Him at the centre of its theology; and it placed Him at the head of its organisation, by declaring theoretically, and by acting out the grand truth, that He was the alone King and Head of His Church. (Applause.) I trust (said Dr Wylie, concluding his lecture) that you, gentlemen, will never become unmindful of your glorious ancestry. I trust that along with their blood you will inherit their patriotism; and your patriotism, like theirs, must be grafted on deep piety. I pray you to consider well the great position which has been assigned to our country—the world-wide significance of the conflicts which have been waged upon its soil; and, above all, I would have you to reflect that the war is not yet ended, and that there may be need for our country, and for you, before it is. Matters are critical. Christendom is in a bad way. Its air—that is, its public sentiment—is loaded with pestilential and electrical elements which must bring on some terrible explosion. Depend upon it, you shall yet see the lightnings flash and hear the thunders roll. How soon the storm may come is known only to One—even to Him who sitteth King upon the floods. There is a mustering of Ultramontaniam. Infallibility was meant to

give it a centre and a head, and gather all its forces, dispersed throughout the world into one army and one battle, and to wrestle a fall with all the powers and systems opposed to it. Then there is the gigantic system of atheism, combining against all order and all religion. These are the two great forces in Christendom—the two camps that divide it. They rest upon their arms meanwhile, until they shall join battle. Then there is England. It is now lawful to teach in the pulpits of its Established Church the doctrine of the Real Presence. Alas! we cannot look for help from thence. Scotland must again go into the battle—ay, into the front. There are names to be made—glory to be achieved; but the old battle must be fought with the old weapons. It is neither culture nor philosophy, neither science nor politics, though all are useful as subsidiaries—it is the old Gospel, that will strengthen the heart, the hand, and the soul, and enable you, through reproach and suffering it may be, to triumph as your fathers did. (Applause.) On the motion of the Rev. Dr Duff, a vote of thanks was given to Dr Wylie for his lecture.

XI.—ILLUSTRATIONS OF THE LEADING CHARACTERISTICS OF POPERY.

"Even Him whose coming is after the working of Satan, with all power and signs, and LYING WONDERS."—2 THESS. ii. 9.

MR EDITOR,—I think you will agree with me in the opinion that, in the passage just quoted, the great Apostle of the Gentiles has described certain leading characteristics of the "mystery of iniquity" to the very life. With your kind permission, I shall now present the readers of the *Bulwark* with a few illustrations of one of these characteristics, viz., "lying wonders." I need scarcely say that these "illustrations" are taken *verbatim* from Popish authors.—I am, &c.,

A PROTESTANT OF THE JOHN KNOX SCHOOL.

"A certain peasant of Auvergne, a province in France, perceiving that his bees were likely to die, to prevent this misfortune was advised, after he had received the communion, to keep the host" (i.e., the wafer, or "round-clipped God," as John Knox calls it), "and blow it into one of his hives; and, on a sudden, all the bees came forth out of their hives, and, ranking themselves in good order, lifted the host up from the ground, and carrying it upon their wings, placed it among the combs." (What pious little creatures! they must have been Papists to a man!) "After this the man went out about his business, and, at his return, found that this advice had succeeded contrary to his expectation, for all his bees were dead. When he lifted up the hive, he saw that the host was turned into a fair child among the honey combs! And being much astonished" (as well he might) "at this change, and seeing that this infant seemed to be dead, he took it in his hands, intending to bury it privately in the church; but when he came to do it he found nothing in his hands, for the infant was vanished away! This thing happened in the county of Clermont, which, for this irreverence, was a while after chastened by divers calamities, which so dispeopled those parts that they became like a wilderness!" (Alas! alas! most unhappy country!) "From which it appears that bees honour the holy host divers ways, by lifting it from the earth, and carrying it into their hives, as it were in procession."

Well done, Peter Clunius! well done! Your father himself, who was a "liar from the beginning," could scarcely outdo that!

THE BULWARK;

OR,

REFORMATION JOURNAL.

JANUARY 1873.

I.—THE WORSHIP OF THE VIRGIN.

*A Letter addressed to Msgr. Capel, by the Rev. Robert Arkwith Taylor,
Norton Malward, Bristol.*

“Quicquid non habet auctoritatem ex Scripturis, eadem facilitate
contemnitur qua approbatur.”—**HIERON.**

MONSIGNORE,—I read in the Bristol papers, dated December 4th, that you are reported to have used the following words in a sermon :—“There was another fact that struck him more and more every day he lived—the display of prejudice on the part of Englishmen against the Blessed Virgin. How came that hatred of Mary, the mother of God, while speaking of her as though they (the Roman Catholics) adored her? Whence came that kind of delicate desire to save her from the privileges that the Catholic Church declared belonged to her? It was because they did not believe that she was the mother of God. If they believed that she was the mother of God, that she gave birth to Him, that she bore God in her arms as she walked from Bethlehem, did they think they would be surprised to hear that she was a stainless creature redeemed by God himself?” Our Saviour says to *all*, clergy and laity, “Search the Scriptures,” St John v. 39. Perhaps you would be surprised to hear that the title “Mother of GOD” is not to be found in Scripture. If “Mother of God” had been a title essential to be used, St. John, the Virgin’s adopted Son, the latest of the Scripture writers, would surely have used it. You like the Papal doctrine recently put forth, that Mary is stainless. Scripture asserts that Jesus was made in the LIKENESS of sinful flesh, HE is personally sinless: the HOLY ONE, Christ Jesus, only is free from actual pollution, without original blemish or actual blot, *ἀμωρος* (Heb. vii. 26) undefiled (1 Pet. i. 19), the Lamb of GOD, a complete sacrifice for Mary’s sins and the sins of Israel. Melchisedek was a suitable type of Christ in the particulars mentioned (Heb. vii. 3), as God Jesus was without beginning, *without mother*; as man His origin was miraculous, *without Father*; immaculate, free from all sin, infinitely holy as God, and perfectly holy in His manhood. A great stress is laid by you, Monsignore, on the words, “Behold, from henceforth all generations shall call me blessed,” St Luke i. 48. Does *blessed* mean mother of God? Asherah, Ashtaroth, Astarte, Isis, CYBELE MATER DEUM, from the pagan mythology, are terms proper to heathen. The expression of the Virgin signifies the same thing, though in a wider extent, with the exclamation of Leah upon the birth of her son Asher, Gen. xxx. 13—“Happy am I, for the daughters will call me blessed!” No man can be

so foolish as to imagine she meant that the daughters should pray to her and worship her ; but only that they should think and acknowledge her to be a happy woman. So when the Holy Virgin saith, "All generations shall call me blessed," she means no more than that all generations should, upon the ground of her bringing into the world the common Saviour, esteem and proclaim her the most blessed woman, and this we most willingly and gladly do. We think and speak most respectfully of her, and do not ordinarily mention her name without a preface or epithet of honour, as the Holy, the BLESSED Virgin, &c. By the appointment of the Church of England, we sing or rehearse in our daily service her excellent MAGNIFICAT ; and thereby we testify our assent to, and complacency in, those singular favours which GOD is said therein to have bestowed upon her, and, together with her, we finally return the praise and glory of all to God alone, the Father of our Lord Jesus Christ, with one mind and one mouth. We celebrate two annual festivals in her memory, the Feasts of her Annunciation (March 25th) and Purification (February 2d). * And if we could think of any other honour that we could do her, without dishonouring GOD the Father and his eternal Son, we would most willingly yield it to her. Wherefore, Monsignore, you egregiously calumniate when you charge English Christians that we are displaying *prejudice*—nay, *hatred*—against Mary. Be assured that we repel such a charge. We honour the Blessed Virgin as a most singular elect vessel of GOD, highly favoured and graced, in the highest degree of all mere mortals honoured by GOD ; but therefore we will not yield her any of that honour which is peculiar to GOD : the most HIGH GOD himself hath told us that HE will not give His glory to another (Isa. xlii. 8). She saith, indeed, that all generations should call her blessed, but not that any generation should call upon her to bless them. This had been a most arrogant, sacrilegious speech, altogether unbecoming the most humble as well as holy Virgin (Prov. xxxi. 28; Judges v. 24). In England, the land of Bibles, Christians read how the Wise Men contemplated the world's Creator, born in Bethlehem, St Matt. ii. 11—"When they were come into the house, they saw the young Child with Mary His mother, and fell down and worshipped HIM ; and when they had opened their treasures, they presented unto HIM gifts ; gold and frankincense and myrrh." We are content to act like the wise men.—Augustine, speaking of her (Epist. 43), saith, "*Virgo erat, verum ad adorationem nobis non data.*"—She was a Virgin, but not given us to be adored, &c. I challenge you, Monsignore, to produce one sentence in the whole Book of God that sounds like a precept or exhortation to worship her. The practice of invocation began to creep in among some superstitious people about A.D. 373, although not publicly usual until afterwards. Epiphanius calls it THE HERESY OF THE WOMAN. He informs us that whereas some had treated the Virgin Mary with contempt, others were led to the opposite extreme of error, so that women offered cakes before her, and exalted her to the dignity of one to be worshipped. This, Epiphanius says, was a doctrine invented by demons. Hear him refuting the heresy of the Collyridians thus :—"No doubt the body of Mary was holy, but she was not a God, she was a Virgin, and honoured, but not proposed to us to be worshipped ; but as worshipping Him, who, born of her flesh, had descended from heaven, and from His Father's bosom. . . . "The words, WOMAN, *what have I to do with thee ?* were spoken on purpose that we might know her to be a woman, and not esteem her as something of more excellent nature, and because our Lord foresaw the

heresies likely to arise." Thus earnestly did the Christian fathers protest against an error with which the modern Latin Church is so incurably tainted. Their devotions to the Virgin Mary are prodigious: not content to say ten *Ave Marias* to one *Pater Noster*, and make use of her name forty times oftener than that of Christ, they call upon her in these words—"O Mary, Queen of Heaven, Queen of Angels, Patriarchs, Prophets, and Apostles,—Source of the Fountain of Grace, Refuge for Sinners, Comfort of the Afflicted, Advocate of all Christians, &c., &c. Modern Latins truly deserve to be called MARIANI rather than CHRISTIANI (see "*Litany of our Lady*"). So long as that one text of Scripture remains in our Bibles, 1 Tim. ii. 5—"There is one God, and one Mediator between God and man, the man Christ Jesus," we shall never be persuaded by any sophistry or subtle distinctions of the infallible Hierophant at Rome to betake ourselves to the mediation of the Virgin Mary. I have used the word *infallible* deliberately. I believe in the infallibility of the Bishop of Rome in a certain sense. *In*, the grammarians say, means *very*—*in auget significationem*: e.g., *infatuate* signifies *very* foolish; *illusory*, *illuded*, *infallible* are all equivalent terms, signifying deceiving very and deceived increasingly. The blunder of the Roman Chair is manifest. In St Luke's Gospel (i. 35) these words occur, addressed to Mary, "The power of the Highest shall overshadow thee," as once He moved on the confused chaos in the Creation. This very expression was a great confirmation to the Virgin's faith, and may well serve for a caution to us not to be overcurious in searching into this secret. The mysterious and incomprehensible work of the Holy Ghost in forming our Saviour's manhood in the womb of the Virgin is covered with a shadow. Strange that a monad, I mean an old bachelor Bishop of Rome, by natural selection, should pry into that which is overshadowed, which he has no call nor need to know! (Col. ii. 18.) God anciently appeared wrapped in a cloud and darkness (1 Kings viii. 12), to mark His majesty, and that His glory, purposes, and works are unknowable, unsearchable (Exod. xvi. 10; Ps. civ. 3; Matt. xvii. 5; Ps. xcvi. 2). I pray you, Monsignore, to observe the great silence concerning Mary in sacred history: after the relation of her bringing forth our Saviour, and her presentation of Him in the Temple, and their exile in Egypt and return to Nazareth, after this we hear of her seldom, and only occasionally. Once she is mentioned as present, and receiving check from our Saviour at the marriage feast in Galilee (St John ii. 1). The last account given of her in Scripture is as one praying herself, but not prayed unto (Acts i. 14). If Mary had been *stainless*, conceived without spot, what need had she at her purification to have offered two young pigeons? (St Luke ii. 22-24, compared with Lev. xii., Numb. xix.) To purify a Jewish woman who had lain in of childbirth, she was to offer a lamb, turtle, or pigeon, for a burnt-offering, and a turtle or pigeon for a sin-offering. Mary wrangled not with the law, nor claimed immunity. This law of Purification proclaimed her maculate infection. She might not until the seventh day converse with men, nor until the fortieth day appear before God in the sanctuary, nor then without a burnt-offering for thanksgiving, and a sin-offering for expiation. What proof does Scripture offer that she was born without sin, and that her body is not still in the grave? None whatever. She calls Christ her "*Saviour*" (St Luke i. 47), which word proves that she was a sinner needing a Redeemer. Mary is included amongst those to whom the Catholic doctrine of the oneness of man's brotherhood in Adam, and above that, in Christ Jesus, is precious.

St Paul saith, Rom. iii. 23, "*All have sinned.*" Mary is not excluded from the *all*. The first man defiled the nature, and ever since the nature defileth the man. Adam was a parent, a public person; the whole country of mankind was in him, and fell with him. Did not Mary die? Rom. v. 12—"Death passeth upon *ALL* men" by the offence of *ONE*. By Adam's transgression all mankind inherited condemnation and death; by the second—Adam's obedience—*all* Christians are possessed of justification and life (Rom. v. 12-21). Why, considering the above scriptures, do the Latin community bow their knees *ῥη Βεάλ*—to that *LADY*? (Rom. xi. 4.) They are guilty of demonolatry (1 Tim. iv. 1). Such worship is not lawful, being without warrant from the obligatory standard—Holy Scripture. The faith of the Bishop of Rome is not the faith of Christ's Church. The Epistle of St Paul to the Romans of his day is *against* the Romans of our day. How does Pio Nono translate the rule of Vincentius Lirinensis—"Quod semper, quod ubique, et ab omnibus fidelibus creditum est? Truly thus in effect—"That which hath been believed at any time, in any place, and by all who think as I do." Cease, Monsignore, to preach up the "*cultus*" of the Virgin, it is a novelty which disturbs the peace of the Church; it is called, saith Epiphanius, the "*Heresy of the woman.*" Copy Epiphanius; imitate not the Arabians. Know you that the Mohammedans have a tradition very like yours? They say that in an Eastern town where there are three holy tombs, the most magnificent is that of Fatima, daughter of Mahomet. The true believers pay Divine honours to her, whom they call "*the pure and Immaculate Virgin, the chaste mother of 12 illustrious Vicars of Allah.*" The tomb, however, is not believed to contain the body of Fatima, as she had been lifted up to heaven by the Almighty. Is not this account of Fatima very like the idea of the old nun in Saxony, who declared that it was revealed to her that the soul of the Virgin Mary was received into heaven, and, forty days after, the body also? All assumption and presumption! What idle tales are believed by men when Holy Scripture is not the Appellate Tribunal. "Ye do err, not knowing the Scriptures," saith the Teacher of teachers, the AMEN, the Faithful, the True, GOD only wise, the Prophet of prophets. Believe me, Monsignore, yours faithfully.

II.—THE POPIISH PERVERSION OF THE DEATH-BED OF JOHN KNOX.

BY SHERIFF BARCLAY.

WE know nothing which can more strongly support the necessity of the people of Scotland being made intimately conversant with the life of the great Scotch Reformer, and the history of his times, than the wickedly perverse versions of these great facts industriously circulated by Priestcraft. We have now before us a pamphlet, published in London in 1869, from the pen of a well-known controversialist priest, John Stuart M'Corry, D.D. On the sole authority of Lingard, whom he designates "the great historian of England!" concealing that he was a Romanist, Dr M'Corry declares that the martyr "Wishart was hanged for sedition and burned for heresy!" Then the writer eulogises Cardinal Beaton as "a man of whom Scotland had reason to be proud," for his many excellencies!

The author having thus interchanged sides, and made the murderer the martyr, he proceeds to deal with the life and character of John Knox. He fixes on him the violation of every commandment of the Decalogue; but we are content to pass over the disgusting details, and confine ourselves to a few passages descriptive of his death-bed, as given by the priest, contrasted with the authentic records of his peaceful death. "A man, *far advanced in years* (only 67), was stretched on the bed of death, and on the point of expiring. There he lay, incapable any more of continuing his life-long work of iniquity. . . No wonder, then, that the agony of his soul should have manifested itself in the groans from his lips, the heavings of his breast, and the contortions of his body. His features became frightfully disfigured, his mouth was so elongated as to resemble the dog, while his voice sounded like barking. Some friends who had come into his room to listen to his last sayings were shocked beyond measure. After telling them that they had been rebels against the Queen, and that the old religion would eventually be restored, he began to reveal some secrets about magic which he had before concealed. . . He told them all to retire from his chamber, as something portentous was to happen. They speedily withdrew from the apartment, leaving simply the candles lighted. After a while, they returned to see what had occurred, and certainly a portent of evil omen now met their affrighted gaze. The candles had been extinguished, the bed was left unoccupied, the wretched body of the Reformer lay shrivelled on the ground, with the head twisted to the back, and the soul in the agony of despair. . . Such was the end of the most virulent persecutor of the Scottish Catholic Church; such the unhappy end of the unhappy apostate, John Knox. No dirge was chanted over the remains—no mass of requiem was celebrated—no *Requiescat in pace* could be uttered for the enemy of God's holy Church. The wretched corpse was laid low in the graveyard of St Giles, which is now Parliament Square, *but no stone marks the place* where the body of the great incendiary of the realm of Scotland was consigned to the tomb."

Such is the life and death of one of Scotland's greatest sons, as industriously taught to a section of her people. It will become Protestants to publish truth, and to remove the rather well-merited taunts of this Romish priest as to their long disregard to perpetuate the memory of her great benefactor.

III.—THE GOLDEN WEDDING OF THE BISHOP OF MONTREAL.

WE can, of course, find no fault with the votaries of any system of religion rejoicing in their own manner on such an occasion as the entrance of one of their ministers on the second half-century of his ministry. But the manner of the rejoicing, on such an occasion, may well be taken as an indication of the character of the religion itself. When, therefore, we find the Bishop of Montreal attended by "a detachment of Papal Zouaves, dressed in their jaunty picturesque costume of light blue," we cannot but regard this as an assumption of a position which no man can, without treason, assume on British soil. Papal Zouaves, like slaves, cannot breathe in England. On British soil there can be no soldier, in a

soldierly capacity and doing soldierly acts, except the soldiers of our Queen, and those of our Queen's enemies. The soldier who is not of the one is of the other.

If, as loyal Britons, we protest against the royal prerogative of our beloved Sovereign, with how much greater indignation shall we condemn the blasphemous application to this old priest of the words appropriated to the welcome of the Lord of Glory, *Benedictus qui venit in nomine Domini*. "Blessed is he who cometh in the name of the Lord."

We take the following account of the proceedings from a Montreal paper, which has been kindly sent to us:—

Yesterday the *noces d'or* of Monseigneur Bourget, the Roman Catholic Bishop of Montreal, was celebrated with every demonstration of affection and regard by the Catholic population of this city and diocese. Fifty years have passed away since the right reverend prelate was ordained to the priesthood, and the celebration of an event so interesting not only to him, but to his people, and withal so unusual, has been looked forward to with anxious interest. Some time ago the Vicar General Truteau issued a circular, in which he called the attention of the Catholic community to the fact that early in November the Bishop would have completed his fiftieth year of priesthood, and also stating, that as that date was somewhat late in the season, it had been decided to hold the celebration of the event yesterday, the anniversary of his birth. He called upon them to show their regard for their Bishop on the occasion, and issued a lengthy programme of the mode in which it was proposed to keep the festival. The invitation thus given met with a most hearty and earnest response. For several weeks past preparations have been made on all sides to celebrate the event with becoming rejoicings, and in the past week these preparations were all but completed. Within the past week addresses and presents have poured in; all of the former breathing sentiments of respectful esteem and affection for one who for so many years has occupied the post of the chief pastor of the diocese, and the latter being costly and valuable. The ceremonies culminated yesterday. On Sunday there was special High Mass in the churches, and a plenary indulgence to all on the usual conditions. On Monday several more addresses and gifts were given to his Lordship, and yesterday the excitement reached its height. From an early hour in the morning the clang of bells told to the public that the day so long looked forward to had at length arrived. The bells of the French Church were answered by the peals of all the other churches in the city, and the clamour was almost deafening. Early in the morning the streets were filled with people who had manifestly made holiday on the occasion. The holiday garments of the people were in keeping with the streets, for they had put on a gala dress, everywhere banners, festoons, and flags being prominent in nearly all the principal thoroughfares. The proceedings were appropriately commenced by service in the French Church, where were collected a vast number of people, and a perfect army of ecclesiastics. After mass a dinner was given at the City Hall, and in the evening several of the Catholic institutions were illuminated.

THE PROCESSION.

At nine o'clock the joyful peals of bells from the turret of every Catholic church and chapel in the city announced that the Bishop was about to

issue from his palace to proceed to Notre Dame. A detachment of Papal Zouaves, dressed in their jaunty, picturesque costume of light blue, lined the steps of the palace down to the sidewalk, forming a fit escort to the Bishop as he stepped forward to take his seat in the splendid *coupe* presented him by the parishioners of the Tanneries. The long procession was soon formed, and moved slowly down St Antoine to Craig, across Victoria Square to St James, down St James to Place d'Armes, and thence into the Parish Church. The bulk of the procession consisted of pedestraians; but there were five carriages, besides that of the Bishop, containing the other prelates of the Province, His Worship the Mayor, and several prominent citizens. At the Seminary gate the Bishop was received by the authorities of the Parish Church, while the great *bourdon* tolled, and the band of Montreal College played a march of welcome.

INSIDE THE CHURCH.

the spectacle was very imposing. The vestibule was festooned with evergreens, and over the principal entrance were read the words: "*Benedictus qui venit in nomine Domini.*" From central points of the roof long streamers of white and red described fanciful curves to the galleries where they were attached. Along the wainscoting of the high galleries wreaths of greenery were set at intervals, decked here and there with shields and medallions bearing such inscription as these *Heureux le peuple dont le Seigneur est son Dieu; C'est le peche qui rend les peuples malheureux; Honneur au peuple Chrétien.* The pulpit bore the motto—"*Plenus dierum in Domina;*" the Tabernacle was inscribed with—"*Tu es sacerdos in aeternum;*" on the high altar, resplendent with many-coloured lights, gleamed the words—"*Eligit eum Dominus sacrificandum sibi.*" Underneath, a shield bore this inscription—*Noce d'Or, 50 ans*, and around these in golden letters we read—"*Deus dedit honorem senectutis.*"

The vast edifice was thronged to its utmost capacity by an eager throng. Delegates from the different parishes of the diocese, as well as Presidents of all charitable, national, and other institutions occupied reserved seats, which they procured by means of a ticket, which served them also for the dinner.

THE SERMON.

The sermon was preached by the Rev. Father Braun, S.J. He dwelt at length upon the virtues of the right rev. prelate, and remarked upon the eminent benefits conferred by him on the Roman Catholic Church in the diocese during the extended term of his office. They owed a debt of gratitude to their aged Bishop, and should repay it by obedience to his wishes and to the commands of the Church. At this time there were peculiar errors invading the modern world, opposing the view that the authority of the Church was supreme in all matters. The Church was suffering persecution in Germany; and in these days the view seemed to have taken possession of men's minds that the majority was right, and they held the reins of power to the detriment of the Church. He spoke strongly against Gallicanism and Catholic Liberalism as being opposed to the supremacy of the Church, and stated that the Council of Provincial Bishops held at Quebec had decided to uphold the independence of the Church in this country as far as their efforts could do it. He contended that all questions appertaining to the division of parishes, the management of schools, and the appointment of the teachers belonged to the

Church, and he denounced any attempt to interfere with its rights in these matters. He laid down the doctrine that the civil state was rightly subordinate to the Roman Church, and held that if the civil decrees were permitted any authority at all, it was owing to the leniency and kindness of the spiritual authorities. The spiritual power made the laws, and simply employed the state to carry them into effect. All states who pretended to act without first having obtained the sanction and authority of the Church were guilty of sacrilegious impiety.

THE DINNER.

After the Grand Mass the procession formed again and proceeded to the City Hall, where a sumptuous banquet was served. The hall was gorgeously decorated with evergreens, banners, mottoes, a special feature being the magnificent dais of cloth of gold reserved for the Bishop, which we are told is the same as used by Charles X. at his coronation in the cathedral of Rheims. Eight hundred guests, of whom there were eleven prelates and four hundred clergymen, sat down to table. Mgr. Bourget had at his right the Archbishop of Quebec, Dr Trudel, Vice-President of the St Jean Baptiste Society, Mgr. Rapp, late Bishop of Cleveland, Judge Drummond, the Hon Mr Archambault, Mgr. Larocque, Bishop of St Hyacinthe, Mgr. Farrell, Bishop of Hamilton, and Judge Monk. On his left were His Honour the Mayor of Montreal, Mgr. Lynch, Archbishop of Toronto, Mr Howley, President of the St Patrick's Society, Mgr. Guigues, Bishop of Ottawa, Judge Badgely, Mgr. Lafleche, Bishop of Three Rivers, the Hon. Mr de Boucherville, the Bishop of Ogdensburgh, Mr Cherrier, Q. C. the Rev. Mr Bayle, Superior of the Seminary, and Mr Armoud.

The dinner, which was of a very excellent character, and well served, was prepared by Mr Geriken, of the St Lawrence Hall.

No toasts were given; but Mr Cherrier, in an eloquent address, eulogised the worth of the episcopacy and clergy of the Province, and expressed the hope that the union between them and their people would endure for ever.

Mgr. Bourget returned feeling thanks, and shortly afterwards the proceedings closed.

THE ILLUMINATIONS.

Yesterday evening many of the streets of the city were illuminated to do honour to the occasion. The illuminations were in almost every instance left to private effort except in the case of the Catholic institutions. Taking them as a whole, while the intention was obviously good, the performance was only meagre, and somewhat marked with tawdriness. Chinese lanterns hanging in the windows seemed to begin and end the ideas of the people as to an illumination, and if they were compared to those produced on any special occasion by the inhabitants of other great cities, we fear that the verdict could not fail to be unfavourable. But the people did the best they could, and the result was that the general effect was very pleasing. Multitudes of lanterns shone from the windows of the houses, and as one passed through the streets the only matter of surprise was that so many persons had been found ready to spend their money and time in illuminating their houses to do honour to their Bishop. The principal illumination was at the Bishop's palace, which was gaily adorned with lanterns and mottoes, the principal being that over the entrance,—“*vivat—50—vivat*,” together with a portrait of the Bishop,

bearing the words—"Benedicat vos Omnipotens Deus." These were beautiful, but as a matter of art, they were surpassed by the display from the next house, that of Mr McGarvy, a charming residence, hung all around with lanterns that had a wonderfully picturesque effect. Many of the houses in the same street were lighted up, and then when the spectator walked to St Catherine Street several charming designs met the eye. The school of the Plateau was brilliant with light, though they were rather too much of a mathematical character; but the fireworks that ascended from the roof delighted the spectators. Perhaps, however, the best illuminations of any were those of the Christian Brothers, which were both tasteful and brilliant, the Chinese lanterns being tastefully alternated with the glare of the gas jets. The Providence House was also very pretty, and a row of lamps in St Denis Street added much to the charm of the scene. Nor should it be forgotten that in Notre Dame Street the office of the *Minerve* was radiant with light, the proprietors having used great efforts to make the display a success, as they succeeded in doing. The Seminary of St Sulpice was glowing with light; and taking them altogether, the illuminations were worthy of the occasion.

So far the account from the *Montreal Gazette*. From the short notice of the sermon, it will be seen that the Jesuit preacher took the highest Ultramontane ground. It is satisfactory to know that his discourse did not meet with universal acceptance on the part of his co-religionists. It will be noticed that the *Gazette* commends the zeal of his rival, the *Minerve*, in lighting up his office in a style worthy of the occasion. But it will be seen from the following extract from the *Daily Witness*, another Montreal paper, that the doctrines of Father Braun were not to the taste of the *Minerve*.

THE SERMON AT NOTRE DAME YESTERDAY.

It seemed quite in keeping with the character of the rev. prelate who has been receiving the homage and laudations of our Roman Catholic citizens, that a Jesuit priest should have been selected to preach the sermon of the occasion at the French Church yesterday, and that the subject of it was the advocacy of the wildest and most extreme Ultramontane views of the relations between Church and State, and between priests and people—an appeal for the concurrence of Roman Catholics in abdicating their claims to intellectual independence or the right of judging for themselves, so that the hands on the dial plate of history might be put back several hundred years. Coming to particulars, the preacher ventured to speak of the matters at issue between the Bishop of Montreal and other prelates and clergy of the Romish Church in this Province, and very emphatically pronounced the opinion that in these disputes the Bishop and his organ, *Le Nouveau Monde*, were right, and all the others were wrong. This has called forth an emphatic protest from the *Minerve* as follows:—

"We have a disagreeable duty to fulfil at present, and which we would be glad to have avoided. We find ourselves obliged to protest against the sermon preached yesterday by the Rev. Father Braun, Jesuit.

"All the population of this diocese willingly participated in the celebration of the golden wedding of the Bishop; each tried to out rival his neighbour in zeal in organising the fete; the dissensions which unfortunately exist among us were forgotten in the common desire to render

homage to our venerable Bishop, and every one will admit that the pretended *Gallicans* were not the last to lay their good wishes and offerings at the feet of his grace. The Archbishop and other bishops have given an example to all. It is well known that on certain questions, which do not involve any dogma, but which nevertheless engage the best minds, some of them do not hold the same opinions as the Bishop of Montreal. Spite of that they all came to the celebration of his sacerdotal jubilee.

"It is in these circumstances the Rev. Father Braun has thought fit to express his opinions on the civil erection of parishes, the Catholic Programme, and the *Nouveau Monde*. Whether these opinions be just or not, was this the time to proclaim them? Those who did not think like Father Braun participated in the *fete*. Was it becoming thus to hurt their feelings? We think not.

"At any rate, for ourselves, we feel bound to declare that in taking part in the celebration of Bishop Bourget's golden wedding, we intended to share in a demonstration that was Catholic in the broad sense of the word, and not in a manifestation of the narrow character conveyed by Father Braun's sermon."

Thus things progress. Roman Catholics having swallowed all the Jesuit-invented dogmas which the present Pope has imposed upon them, up to the crowning one of infallibility, now feel themselves pushed and driven by the wily followers of Loyola to the logical conclusions of these dogmas. A few, indeed, recoil from the abyss of slavery to body and soul which they are thus invited to plunge into, but they must go with the Romish crowd or leave it altogether. No one who desires the right to think or act for himself can consistently be a follower of the infallible Pope. The only true liberty is in the Gospel of Jesus Christ, who has given authority to no man, be he pope or priest, to stand between Him and those who call upon His name.—*Daily Witness (Montreal)*.

IV.—MR NEWDEGATE ON THE MONASTERIES AND THE JESUITS.

AT the Knox Tercentenary meeting in Dundee on Thursday evening, Mr Newdegate, who was received with great applause, said—"You are, every one of you, I believe, convinced of the enormous advantages and blessings which have flowed to you through your parents and forefathers, from the labours of that great Reformer and great man, John Knox. (Applause.) But we all know that if we will reap, if we will live, if we will provide our families with material comforts, we must plough and we must sow; and so it is with you, if you imagine that Knox by his labours has secured for you the blessings of the Reformation, the capacity for freedom—for that is what the Reformation really gave to Scotland. He gave freedom to your forefathers because they had the capacity for freedom. It was that that made room for the reception of freedom, national, moral, and spiritual. The mental, the religious, the moral slave is incapable of freedom. It is the capacity of freedom which you feel for which you have to thank God in having used John Knox as an instrument in preparing your fathers. Well now, this resolution proposes that you should recommend Parliament to pass a law by which there shall be a Commission empowered to inquire into these monastic and conventual institutions. You will be told there has been

a committee of the House of Commons appointed on this subject. In 1870 the House of Commons, on my motion, came to the conclusion that there should be an inquiry by the Committee of the House of Commons. I am sorry to say Government opposed me, but the House of Commons gave me a majority of two. (Applause.) Attempts were made to overthrow the decision, and the House went on reaffirming its sense of the necessity for inquiring into these institutions, and subjects connected with them, by increasing majorities, until at last it was a majority of forty-eight. (Cheers.) But then Mr Gladstone, in the exercise of his discretion—I am unwilling to believe, and I do not believe he intended to divide the House—persuaded the House of Commons to allow him to take the subject out of my hands, and allow him to prepare the instruction for the committee, which are the terms in which its duties are defined and limited. Mr Gladstone so limited the sphere of this inquiry into these institutions that I ventured to tell him the truth. I told him I should support his motion, but I feared the committee would find itself incapacitated in meeting that which I knew we would have to meet—the steadiest and most determined resistance on the part of the priests of Rome who belonged to these monastic orders. And so it turned out. Mr Gladstone nominated the committee; but after struggling, I must say fairly, with the narrow limits of their powers, the committee eventually limited their labours so narrowly, that, with all desire to inquire into the manner in which these institutions are conducted, the committee refused evidence that had been received in one case by the Court of Chancery, in the case of a property acquired, and in another they refused evidence which had satisfied the Vice-Chancellor as to the title of property which had been sold by the Dominican order. In short, the committee eventually refused evidence that had been accepted by the courts of law; and so, at the close of the session of 1870, Sir Thomas Chambers, one of the most distinguished lawyers in the House, and I, declined to serve on it in the ensuing session, because we were convinced that its existence and inquiries merely served to delude the people of this country, and its existence stood between Parliament and information which we knew Parliament must have if it were to be justified in taking action upon so great a subject as this really is. (Applause.) Well, I have endeavoured to show you that the committee which was appointed in the first instance upon my motion, in 1870, but not finally in the terms of that motion, and which sat again in 1871, was a failure. And I shall tell you why it was so. It ascertained that there are 230 convents, or something like that, in Great Britain. It ascertained that according to the admission of the solicitors who were sent to represent the inhabitants of the monastic houses, there were thirty. Well, but it is a singular fact that Mr Cruddon, employed to represent all the monastic establishments in Great Britain, said there were but thirty monasteries. Well, but Cardinal Wiseman in 1863 spoke at the Congress of Malines, and I shall give you the substance of his statement. He said there were fifty-five houses containing communities of men at this time. Well, monastic institutions are houses containing communities of men. How was it that in 1870 Mr Cruddon declared that there were but thirty of those houses, when Cardinal Wiseman had said seven years before there were fifty-five?" Mr Newdegate went on to explain that the only witnesses produced before the committee were solicitors, who were instructed to give the committee no more information than they could help; and conse-

quently when questions were put to elicit from them where the convents and monasteries were situated, where the landed property belonging to them was situated, or the names of any of the farms belonging to these institutions, the invariable reply was that it was contrary to the interests of their clients that they should answer the question. Mr Newdegate then went on to say—"Is not an inquiry conducted on such terms as these, by a committee that felt itself compelled to remain satisfied with evidence of that sort, a sham? Sir Thomas Chambers, who is one of the most distinguished lawyers in the House, and at whose instance, in 1853 and 1854, the House of Commons resolved that there should be an inquiry, but afterwards gave up its object, he and I, to whom the House of Commons had in 1870 given a majority in favour of an inquiry, thought it our duty to retire. Well then, what is to be done? We say to Parliament, Pass a statute—appoint a commission, as a commission can make local inquiries. There have been commissions appointed with respect to the universities, with respect to colleges, with respect to lunatic asylums, with respect to endowed schools in England, and with respect to schools in Scotland. All their inquiries have been conducted by commissioners empowered to make local inquiries, to take evidence on oath, and why are these monastic and conventional institutions to be exempted from that, when it was enforced with respect to these other institutions? (Applause.) I put this to you. Is it safe to grant this privilege of exemption from inquiry to Popish institutions only? ("No, no," and applause.) Is it fair? ("No no.") Well, then, I trust that your voices will be raised demanding that, as a measure of precaution, Parliament shall pass a bill empowering commissioners to ascertain the site, the character, and discipline of each of these institutions—(great applause)—shall ascertain what property each of them holds—(applause)—and the method of its holding. Remember this, when the Reformation took place one-half of the whole property in Scotland belonged to the Church, and the greater part of it to monasteries and convents. Are not Roman Catholics, ritualists, and tractarians looking back to that day, and telling you that it was a happy time? (Laughter.) They desire, no doubt, that the Church should enter upon the same proportion of property in Scotland as her rightful inheritance. We know that in Rome there are preserved old maps showing all the Church property, and the property of the ancient families in Ireland—records upon which, when the good time for the Pope should come, Ireland will be made to restore her dowries to the Church. Ten to one there are records somewhere about Rome still showing how one-half of the property in Scotland is still due to the monasteries and convents, and to the Church. I have seen an announcement in the newspapers that the Jesuits are now leaving Germany because they will not comply with German law, and coming to this country. They are self-expelled from Germany, for, if they will comply with German law they might remain; but with the characteristic presumption and obstinacy of their order, rather than obey the law they will leave the country. Well, in the Roman Catholic Relief Act (1829), that Act by which Roman Catholics were empowered to enter Parliament, and to hold offices, there remained clauses forbidding the establishment of houses of Jesuits and the monastic orders in this country. (Applause.) And there were provisions in this Act to this effect—that if any man be a Jesuit, on applying to the Secretary of State he shall have liberty to come

into this country to visit his family, and do his business ; for such was the memory, such was the history of the offences of this order—of the Gunpowder Plot, of their attempt to destroy, by one fell explosion, King, Lords, and Commons, the framework of our constitution at one blow ; such was the known adherence of that order to such destructive principles, that even when Parliament was granting equality of privileges to Roman Catholics, it felt bound to except the Jesuits.

Well, you know how liberal the world has been for some years ; you know how strong the cry has been for religious equality, and that I have been treated for years back as the blindest bigot, because I have upheld the policy upon which Germany has now been obliged to act ; for Germany—now she sees that the Jesuits had obtained dominion in the Church of Rome over the Papacy, had actuated the Papacy in stimulating France to attack Germany—knows that Jesuitism is a deadly enemy to her national unity and freedom, and she has therefore been obliged to adopt, with respect to the Jesuits, laws similar to those which have been standing upon our statute-book, and which ten years ago, I was told, disgraced the statute-book, and that my advocacy of their maintenance proved my bigotry. Is Bismark a bigot ? Is Bismark a fool ? Then, I say, when you find the agents of Papa Rome—the Jesuits, an order avowedly combined from the beginning for the political purposes of the Papacy, coming by hundreds to settle in this country, contrary to your law, contrary to the very statute by which Roman Catholics have been placed upon a level with yourselves, and empowered to hold almost any office—I say, when you see this order, which Germany has been compelled to combat and eject, coming by hundreds to settle here, and erect their conventual houses in defiance of your law, refusing as they do to comply with the conditions of your law, by which they may come here as visitors, but claiming to come here to take possession—when you see this, I pray you take action, and urge your representatives to insist upon a law that shall empower commissioners—not to go down and drive these men from their temporary homes, but to inquire upon what terms they may be allowed to stay here, if at all consistent with the safety of those great principles of Government which flowed from the Reformation, which they are bound to uproot and assail. The Jesuit order is now the dominant and leading order commanding all the rest—that is the evidence in *Quirinus*, a publication of the Old Catholic school in Germany. Then I say, if you value the great principles of the Reformation, if you value the capacity for freedom, and if you would transmit that capacity for freedom to your children, demand that now those who proclaim themselves the soldiers of the Pope, opposed to the Government and the laws you value—demand that Parliament shall inform itself where these establishments are founded, what property they have acquired, and whether they can be safely left to spread themselves again throughout the land, and acquire a dominion perhaps as great as what they possessed before the Reformation. Remember this—John Knox had to contend with Popery : he met it ; he defeated it—but the Pope of Rome and the authorities at that time devised a system to counteract his efforts, and to stay the Reformation, and that system of resistance received its most perfect development in the Jesuit order. (Applause.) The present Pope has said that the enemies of the Church, and all men who will not accept his authority as supreme, who will not admit that he possesses the Divine attribute of infallibility, that all who are opposed to the tyranny that he would esta-

blish throughout the world, dislike the Jesuits. Why? (This is a brief issued last year.) Because they find them the most difficult of all the regular orders to deal with—so they are. They had more to do in fomenting the insurrection in Poland than any one else, which was proved by Prince Gortschakoff's despatch circulated among all the Courts of Europe. They more than any one else have had to do with this Council at Rome, which has struck down whatever remained of freedom, or independence, or genuine ecclesiastical organisation even in the Church of Rome, and substituted an organisation akin to their own, which is a greater tyranny than ever existed in that Church before. They more than any one else had to do with the promotion of the Franco-German war, for they hoped that the Roman Catholic France would strike down Protestant Germany, and by so doing would check the spread of the Reformation principles, which have evidently begun to work in the German Roman Catholic community. They hoped to stop the spread of the civilised principles of the Reformation by striking down Germany, but they failed; and now they will not remain in that country upon the terms Germany will receive them, but are coming to take possession of England. Then, as practical men, I pray you insist that Parliament shall inform itself by adequate inquiry—that precautions shall be taken to guard for you and your children that civil and religious freedom which you so highly prize, but of which the Jesuits would use their utmost endeavours to deprive you. (Applause.) The question is asked, "Why do you not give a Jesuit the same civil and religious freedom that you claim yourself? My answer is this, "Because he neither will accept that freedom, nor permit enjoyment of it to others." (Great applause.)

V.—LECTURES. ON ROMANISM IN DUMFRIES.

CHRIST'S SACRIFICE AND THE "REAL PRESENCE."

ARRANGEMENTS having been made for a course of lectures, the object of which is to expose the errors of certain doctrines of the Church of Rome, the Rev. Dr Wood delivered the initial discourse on Sabbath evening in his church, George Street. The church was crowded, and a collection was taken at the close to defray expenses. The rev. doctor said his subject was, "Can the sacrifice of the Lord Jesus Christ be repeated?" and "What is the Real Presence?" These questions ran into one another, and the text he took in connection with them was Heb. x. 14, "For by one offering He hath perfected for ever them that are sanctified." The priests of the Church of Rome taught that, in addition to, or in repetition of, Christ's one sacrifice on the cross, they had our Lord really present and offered on their altars daily, a true propitiatory sacrifice. It would thus be seen that the Church of Rome did not count Christ's one sacrifice enough. The question then came, Could the sacrifice be repeated? The Church of Rome answered in the affirmative, and founded their answer on the doctrine of Transubstantiation. By that doctrine they meant that the bread in the Lord's Supper was changed to the real body of Christ; and that by elevating the bread become Christ, Christ was offered to God by the priest as a real propitiatory sacrifice. Romanists held that Christ changed the bread into His own body when He instituted the Supper, and when He said, "This is my body broken for you;" and

they maintained that every priest could and did daily do the same thing. All this we Protestants distinctly denied. We held that there was no ground for such doctrines in the Word of God, no ground for them according to the testimony of our senses, and no ground for them according to sound reason. The Church of Rome gave a literal meaning to the words, "This is my body;" but in support of her doctrine she was not able to stick to her literal meaning: there must be words supplied. When our Lord took the bread into His hands, it was not His body; and so the Church of Rome explained that the words "This is my body" meant "This is changed into my body"—the whole Christ, body, blood, soul, and divinity! We Protestants also supplied words to the text, but they are somewhat different. We said that when Christ used those words the meaning was, "This bread represents my body." It could not actually be His body that bread, for Christ's entire person was there, and He held out the bread in His own hand. Then there was not a word in Scripture to show that Christ gave power to the apostles or priesthood to change the bread in the Sacrament into Himself. The priest's words produced no change—the senses perceived none. How different was it with respect to Christ's miracles when on earth. In those miracles a sensible visible change was effected. Take, for instance, the water made wine. It was no longer water—it was wine; its appearance was changed—its quality was changed. It was real wine, and the senses took cognizance of it as such. In like manner, the multiplication of the loaves was cognizable to the senses. But in this alleged miracle, said to have been wrought first by Christ, and afterwards by the priests, the senses perceived no change whatever. The bread appeared the same after consecration as it did before, and a piece of consecrated bread was, just precisely as a piece of unconsecrated bread, liable to decay. And yet the Church of Rome taught that the consecrated bread was the real body of Christ—not only that, but in every morsel of it there was a real body of our Lord—and that the portion which each communicant received was the entire body of Jesus Christ. This alleged change having been effected by the priest, he elevated the bread—the host as it was called—and this constituted a true propitiatory sacrifice for sin—a repetition of the sacrifice that Christ offered on the cross. The people were taught to worship the host, as no doubt they ought if it were really Christ; but Protestants could say of such worship nothing less than that it was idolatry. He did not wish to offend his Roman Catholic fellow-countrymen: he knew they did not like to have this called idolatry, and that they told us that it was not the bread they worshipped, but Christ, the bread having been changed to Him. Notwithstanding that, however, we could not but regard it as idolatry; when Jeroboham set up his golden calves, the people were told that in worshipping them they were really worshipping Jehovah. But the sin of that idolatry was so grievous that the kingdom was destroyed.

As to the repetition of the sacrifice, Scripture taught that there could be no propitiatory sacrifice without the shedding of blood, and that Christ's sacrifice on the cross was offered once, and never to be repeated. Heb. ix. 22, "Without shedding of blood is no remission." Well then, supposing it possible that the elevation of the host was a sacrifice, it could not be a true sacrifice, because there was no shedding of blood. In connection with this point he also quoted Heb. ix. 12-25, and x. 11-14; 1 Pet., iii. 18; Rom. vi. 10, confirmatory of the doctrine of Christ's one sacrifice, and

its all-sufficiency. Then as to the Real Presence, the scriptural doctrine was that Christ was really and truly, but spiritually, and not bodily, present in the sacrament. This was no strange doctrine to us. It might be illustrated by a number of statements we found in the Word of God. For example, when the Lord was about to depart from His disciples, He said, "Lo, I am with you always, even unto the end of the world." That could only mean that He was with them spiritually. It meant something more than His omnipresence as God, it meant His spiritual presence as their Saviour, and their friend to care for them and do them good. Then again, He said, in the hearing of His disciples, "Where two or three are gathered together in my name, there am I in the midst of them;" He was not in the midst of them bodily, but spiritually. The Scripture told us His glorified body remained meanwhile in heaven—Acts iii. 21, "Whom the heaven must receive until the time of restitution of all things." Then the 10th chapter of Hebrews (10-13) was to the same effect—Christ sat down at the right hand of God. The Roman Catholics appealed to John vi., from the 31st verse, in proof of the Real Presence, and he appealed to the same chapter to prove that the presence was spiritual and not "real." He had to remind them that Christ in this chapter was not speaking of the Supper at all, for it had not then been instituted; He was speaking of how the spiritual life in the soul was communicated, promoted, and nourished, and did not refer to bread—there being no reference to the bread at all, further than that afterwards at the Supper, and in the bread, there was a lively representation of the truths spoken here. Our Lord here told us that the spiritual life in the soul was to be strengthened by appropriating Him and His benefits. He spoke of Himself as "the Bread of God which cometh down from heaven and giveth light to the world;" "I am the Bread of life; he that cometh to me shall never hunger—he that believeth on me shall never thirst." Believing in Him was what was meant by partaking of Him as the Bread of life. The rev. doctor explained the other verses of the chapter in a similar fashion. "He that believeth in me hath everlasting life." That meant the appropriation through faith of Christ, and the benefits which flowed from His death. The same could not be said of the Romish doctrine. The consecrated bread of the Church of Rome might be fed upon without the partaker receiving eternal life. It was plain that numbers did partake of it who lived and died in sin. No man would say that partaking of the consecrated elements in the Romish Church was absolutely necessary to a man's having eternal life; but it was clearly shown in this chapter (ver. 54) that the partaking of Christ spiritually, the feeding on His body in a spiritual sense, by faith, was essentially necessary to life eternal. That was a test—the receiving of eternal life—by which to try the Romish doctrine, and by which to try the Protestant doctrine; and it was perfectly clear that the latter was the Scripture doctrine. It was not at the communion table only that the believer fed on Christ; but it was the ordinary way and the only way by which one who had been led to believe on Christ could have his spiritual life nourished. The supper was afterwards instituted to commemorate the death of our Lord, and the elements were merely intended to help our faith. "Do this in remembrance of me." That commemorative ordinance was not to be perverted to the purposes of superstition.

At the close of his lecture, Dr Wood intimated that the second of the course would be delivered on next Sabbath week, in the Free Church,

Maxwelltown, by the Rev. J. Moir Porteous, Wanlockhead : subject, " May the Church have a visible as well as invisible Head ? " and that prizes will be given to young men of Dumfries and neighbourhood who could best sustain an examination on Popery tested by the Bible, the subjects being chiefly those discussed in the lectures, and the prizes to be—First, £2 ; second, £1, 10s. ; third, £1 ; fourth, 10s. ; and probably several other valuable prizes in books.

VI.—THE SHILLING IN THE MUD, AND GOD'S DELIVERANCE.

MR W—— was suffering from a very bad leg and nervous debility. His wife came to me," says Nurse B——, " she having heard that I went to see some of their neighbours, and asked me to go and see her husband. I found him so weak that I thought him dying. I advised him to have a doctor. He said, ' I think you can do me more good than the doctor.' I told him he must look to the *great* Physician. I attended to his case, read to him the 23d. Psalm, and committed him to the Lord in prayer. It was a clean home. There were three little children, and they did not complain ; but the next morning when I went, I found they had had nothing for two days ; they were boiling a few potatoes, and the children were crying for them before they were cooked. I gave them all I had with me, and went and told the minister. He said he had no means of helping them. I felt distressed in mind, and asked the Lord to send help.

" It was very wet, and the snow had been falling fast. I crossed a muddy part of the street, and in the middle of the crossing there lay a shilling. I did thank the Lord for it, as just an answer to prayer, and went immediately and bought some meat, rice, and a loaf of bread, and took it round to them, and gave it to the poor wife. Oh ! if you could have seen her tears of joy and gratitude, and how fervently she exclaimed, ' The Lord bless you ! the Lord bless you ! ' you would not soon have forgotten it. I felt it was the blessing of them that were ready to perish. I said to her, ' Give God thanks ; for He has sent it.' She afterwards said, ' Oh ! was it not beautiful ? I made a stew for my husband, and it strengthened his chest, and did him so much good ; and the children and I had the rice boiled. Oh, it was so nice ! '

" I said to the poor man, ' Now you can say, " The Lord is my Shepherd " ' (after telling him all about it). ' Ah ! ' he said, ' it is wonderful, indeed, how He does provide ! '

" I kept him on my list till he was a little nourished and restored, and able to go to work again ; and never were two more grateful than he and his wife.

" The week after I had left them, the wife came running to me in great trouble, to know what she should do about her little girl. It seems that while the father was so very ill some time before, and they were reduced to such extreme poverty, an aunt had offered to take this child, and bring her up, and put her to school. She had since found that this school was a convent, and that her child was to be brought up in the Roman Catholic religion. I said I would go with her to see the child, and we would together try to get her away. She had been living with her aunt four

years ; but the aunt had only lately turned Roman Catholic, and had then put the child into this school, where she had been about ten weeks.

"On reaching the school, a Sister opened the door, and we asked for Mary W—, but had to wait a long time before she was brought. We asked if she might go home to see her father, who had been very ill, and, after a great deal of hesitation, the Sister said she would allow her to go, on condition she should be soon sent back again.

"The meeting between the father and his child was quite affecting. They wept on each other's neck, and could not speak for some time. I took the Bible, and read a Psalm, and we all knelt and prayed together. The child said she had prayed every night and morning since she had been in the school that God would send her father or mother to take her away from that place, where she was so unhappy.

"In the evening the mother and I went again to the school to tell the Sister that Mary could not return, as her father could not part with her again. She was very angry, and said she did not think we should behave like that, or we should not have taken her ; that we *must* bring her back, as she must be given to the person who placed her there. But the mother said, 'She is my child, and I claim her, and would never have allowed her to come here, if I had known it.' The child is thirteen years old, and they have had much difficulty in retaining their hold of her, even now she is at home, as the people from the convent are always watching, and the father is much afraid lest they should steal her away. The aunt has been also, and tried to get the child back again ; but the parents will not hear of it, telling her she should never have had her at all, if they had known her principles.

"A Miss R— has a home for rescuing young girls at Stepney, and most providentially came to see me," says Nurse, "just at this time. I really believe God sent her for this very purpose. I directly asked her if she would take Mary, and, upon relating the circumstances, she was quite willing to do so ; indeed, she said she could see the hand of God in it, for she seemed compelled to come and see me that afternoon, and could not tell why. The 'Sisters' at the convent would not give up any of her clothes ; but we got her some clothing from your 'Mother House,' and sent her off comfortably and happily. The parents were quite willing for her to go, and look upon it as *God's deliverance*, for they were in daily fear while she was with them. The good man now takes the Bible for his guide, and is happy in the midst of poverty."—*Missing Link Magazine*.

VII.—ST PETER NEVER "A POPE."

SIR—It has been seen that St Peter never was in Rome ; been seen, by gospel history, where else he was. To be added another—viz.; that Peter the apostle never Peter could not have been a Pope, for the following Pope claims to be "Lord over God's heritage;" but the title (see 1 Peter v.)—2d, The Pope professes St Peter was a married man (see Luke 1:16) locates at Rome, whereas Peter had no

laboured in "Pontius, Galatia, Bithynia, and Cappadocia," besides the other places already mentioned, taking with him his beloved wife (see 1 Cor. ix. 5). 4th, St Peter did not die at Rome, as is alleged, but was martyred at Babylon; and like Moses of old, no man knows of his grave unto this day.

Many of your readers may not see the full report of the discussion; the following extracts from it may therefore be interesting to them. And first, touching the absence of *proof* that Peter was at Rome, Signor Rebbetti remarks, "We, the Protestants, say the Roman edifice was not built either by Jesus Christ or by His apostles. It is based only upon insinuations. They (i.e., the Papists) dare not say that in the early Fathers of the Church are to be found any *declarations*, but they say there are insinuations. These insinuations have been repeated, by the capital fact in the history of Roman Catholicism, of St Peter coming to Rome, has not been asserted by ocular and contemporaneous witnesses. The *proof* of Peter being at Rome does not exist; therefore, because it does not exist, and there are no witnesses to prove it, the alleged fact is not true."

Secondly, Sr. Rebbeti says, "Our opponents have spoken of another question very interesting, and that is, whether St Peter wrote his epistles from Babylon or from Rome. My opponents maintain that these letters were written from Rome. I maintain, on the contrary, that they were written from Babylon. For proof they rely upon the Apocalypse. Well, let us admit for a moment they are right. What would be the consequences! The consequences would be that Rome is that great Babylon which is anathematised by the Word of God, which has caused all the hurt done in the Church of Christ. It would result that the Church of Rome is truly the persecuting church spoken of in the Apocalypse—the woman who was seated upon the beast, and who has apostatised from the verity of the gospel. Now St Peter, with the greatest simplicity, said that he wrote from Babylon (see 1 Peter v.), therefore when he said 'Babylon' it is evident that he did write from that place, and not from any other."

Again, by the Protestants it is asserted that St Peter not only lived, but died in Babylon. Sr. Gavazzi, in his incomparable oration, says, in confirmation of this fact, "According to the Word of Christ, it was to be the Jews who were to crucify some *one* of His apostles. Now we have only two apostles who were crucified, one in tradition—viz. Andrew, another in the Bible—Peter. But Christ charges the crucifixion upon the Jews. It would therefore have occurred by the action of the Jews, and consequently could not have happened at Rome, where the Jews had no power; but Babylon was a place where they were in great numbers and in great power.

The manner, too, wherein St Peter was put to death is not conformed to Roman usage, but to that of the barbarities practised by the Parthians. Crucifixion with the head down was not practised by Romans. They crucified with the head up, in order that the sufferings might endure longer; in fact, so long did it endure, that to put the patient to death the legs were broken. The penalty of crucifixion with the head down appeared more ignominious, but it lasted a less time, from asphyxia; and to render it shorter the barbarians were in the habit of kindling straw under the head, by which the patient was suffocated.

The manner, therefore, of the crucifixion of Peter is an *historical proof* that he was not put to death in Rome, but in Babylon.

But it is said by Romanists, If Peter died in Babylon, why did not that city make an outcry to reclaim the honour of this martyrdom, &c.? I reply, that this is a very simple matter; because in those times of the apostles they did not make much ado and much noise about their death, and there was no great stir made to receive their bones, and to honour them after they were dead. As at that time no one did claim the death of Peter, Babylon was not excited, and it began only in the *fourth century* to be determined that Peter had been in Rome at all. With the Bible in hand, we have not only the proof which is called negative, and silence which demonstrates that Peter never was in Rome, but we have positive proof, and the other concomitant ones, of the crucifixion of Peter—of his special commission—of the apostleship of Paul, and of the date of Babylon, all of which lead me to the conclusion that St Peter never did come to Rome.

Sir, in conclusion, the arguments and proofs against the cardinal dogmas of the Church of Rome are not only clear, but they are overwhelming. It will be seen that another deadly blow has been given to the Papacy by the late discussion. "The axe is laid to the root of the tree." As St Peter never was in Rome, and as Peter never was a Pope—and yet Romanists believe he was both—the inevitable conclusion is, that God has fulfilled His Word toward them as He did to others, 2 Thessa. ii. 11, "And because they received not the love of the truth, God has sent them strong delusions, that they *should believe a lie*." Hence, sir, the Papacy, together with its "*miserable sham*," Ritualism, is shown to be a baseless fabric, not having "so much as the point of a needle" for its foundation, either in truth or in fact.

Hoping that many who have been deceived may now hear the divine call, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues—for her sins have reached unto heaven, and God hath remembered her iniquities," and will obey it, I am, sir, yours respectfully,

C. J. P.

VIII.—MIRACLES IN FRANCE.

IT is not without a blush that one reads of the scenes that have taken place this year in France in the name of religion and of Christ. Bogus miracles have been performed. Multitudes of pilgrims have gone to a spot in which the Virgin Mary is said to have revealed herself to a child. There priests and bishops encourage the fanaticism of the people. An asthmatic and ignorant peasant girl, aged fourteen, concocted the story in 1859. The "Virgin" appeared to her, but not to two children who were with her. The "vision" appeared ten or twelve times. The scene of the vision was a grotto from which a spring of water flows. This water has been performing many miracles of late, and vast numbers of pilgrims flock to it. A fine chapel has been built close to the spot in honour of the Virgin. The people in the neighbourhood keep up the appearance of belief in the story, because it has proved very profitable to them.

A Presbyterian minister, accompanied by two strangers, Protestants, visited the place some time ago, to witness the scene. His narrative, dense from the *New York Observer*, will be read with interest,

Going up the mountain, he met numerous groups of pilgrims, to whom he gave tracts. After an ascent of three hours, we reached the hut where Maximia, father of the child to whom the Virgin appeared, now sells liqueurs, chaplets, and relics to the devout pilgrims. Every one wanted to speak with this man, who, alas! does not seem to have much that is spiritual about him. At last we reach the terrace, at one end of which rises a majestic cathedral, to which is attached a large and very well kept hotel. About 200 persons were assembled, and listened attentively to the calm narrative of the priest, who was interrupted once or twice by what sounded like sobs. The priest said that frequently, when persons had obtained striking deliverances by the intercession of the Virgin of La Salette, they testified to the fact; and he invited any present, who had received such, to relate them. On hearing this appeal I felt an emotion which I had never before experienced, and which I shall not attempt to describe. A voice urged me to open my mouth and to proclaim Jesus Christ; but another to stifle the appeal, saying, How! you to bear witness to Jesus, you—miserable sinner! . . . I trembled. At this moment a woman related the circumstances of a deliverance. When she ceased to speak, I exclaimed, "Mons. l'Abbé, permit me also to bear my testimony." He answered by an affirmative gesture. I then related, with emotion, the work of Christ, and what He had done for me, beseeching my auditors to look to Him, that they might have life. Their quiet and serious attention encouraged me, and I continued my appeal without interruption; carefully avoiding saying anything which might offend; feeling that my duty was to uphold Him who died on the cross for our sins. Having finished what I had to say, I withdrew; but had scarcely gone a few steps, when I was surrounded by several women, whose faces bore traces of sorrow. I again spoke of the joy of pardon, and of salvation as found in Jesus, when suddenly I was interrupted by a young priest asking, "But how can these things be applied to the heart?" "By the Holy Spirit," I answered. "You are a Protestant." "I am a Christian." He fell into a violent passion, crying furiously that I was a villain come to insult the Virgin. In vain I appealed to him to show what I had said that was wrong; but he was deaf to all I could say. "Go down on your knees, and beg of the Virgin to forgive you, miserable as you are. We do not dispute with heretics. Yes, I will send for the Virgin. Long live the Virgin of La Salette! Live the Pope King!" And all cried together, "Vive la Vierge!—Vive la Pape!" Exeited by these cries, I expected to see them turn and knock me down; one seized me by the arm, to force me on my knees; another knocked my hat off. Another priest approached, and asked the question, "Do you love figs?" "What do you mean?" "I ask if you love figs!" "What does this question mean?" "Sir, the fig-tree bears figs; so the Virgin bore Jesus Christ." I confess that I was confounded. The cries of "Vive la Vierge!" became every moment more threatening; and I did not well see what might be the end, when a gentleman of a certain age came up to me with an air of good-will, and seeing the danger I ran, took me by the arm, and endeavoured to draw me away. I followed him, but soon perceived that he was taking me to the church, that I might pray to the Virgin there; so I thanked him, and begged him to let me alone. The cries became louder and louder. Happily, at that instant, a priest—I fancied the same who had related the vision—asked the people to pray for my con-

version. All fell on their knees, praying aloud; then they sang a hymn. This was the end. When they fell on their knees I slowly walked away; two kind ladies approached with looks of compassion, saying, "Dear sir, you appear to be sincere; we will pray for your conversion. Will you drink this glass of water?" "Certainly," said I, and emptied the offered glass, of which I stood in real need—only the effect was not that which they expected. I may own that I thought that the most fanatical would have pursued me, but they did not; the bell rang for dinner, and God used this simple means to deliver us. What a scene! It recalled to mind St Paul's testimony before the Ephesians, and the multitude crying, "Great is Diana of the Ephesians!"

It is the gross ignorance and fanaticism of one large class of the people in France that drives another large and increasing class into infidelity and atheism. The two extremes make government a difficult task in the nation. The vast majority of enlightened Frenchmen laugh at these stories of miracles, and they are thus bitterly prejudiced against the true miracles of the gospel.—*Presbyterian Witness*.

IX.—CHOCOLATE—THE POWER THAT THREATENS THE WORLD.

BY BISHOP ARTHUR CLEVELAND COXE.

IN the year 1701, according to the Duke de St Simon, eight heavy cases arrived in Cadiz from the Indies, marked "*Chocolate*." The poor fellows whose duty it was to discharge this part of the cargo from the ship complained that they never had hoisted such boxes before.] They fancied that by some mistake they were lifting lead instead of an article of diet. Of course, curiosity was awakened, especially as this merchandise was consigned, not to a merchant, but to "the Very Reverend, the *Procureur-General* of the Society of Jesus at Madrid." The reverend Jesuits were always dealing in mysteries, and here, certainly, was one of them. On opening the cases, nothing was to be seen but veritable chocolate, in enormous cakes, well packed. Yet the immense weight of the cake remained to be accounted for. It was not found so easy to break a cake as might have been expected; but when one yielded to a smart blow—alas! the cakes were found to be solid gold thinly coated with chocolate. This led to a discovery that the Fathers, under colour of their missions, were carrying on [a vast trade for the profit of the Society, which for a long time had been known to be rich, in ready gold to a degree for which even their known craft and greediness seemed insufficient to account. Spain swarmed with Jesuits, and they enjoyed the favour of the court; their vast possessions in houses, schools, colleges, and churches were magnificent beyond the splendour of palaces; they lived like princes; their commercial speculations had been suspected, though their landed wealth had been gained by other schemes. The affair of the chocolate was not soon forgotten, however, though the Spanish Jesuits denied all knowledge of the transaction, and were so persistent in their assumed innocence as to suffer the entire confiscation of the gold to the royal exchequer. So enormous were their commercial gains, that they put up with this loss rather than defend their rights to the gold by a process of law, which would have exposed and unmasked their world-

wide enterprises. It was not well to confess before the world that gain was the secret of their godliness. "Chocolate" thus became a proverbial expression for Jesuit schemes. Underneath their most specious and harmless pretence, there was sure to be something hidden that was gain to them. Power and wealth were the grand objects of the society; and nothing in the world that might yield them profit in these particulars was left untaxed.

The affair of the "Chocolate" was brought to the recollection of the French in 1755, when the English captured a great number of French merchantmen on the high seas, which involved a Marseilles house in enormous bankruptcy. This bankruptcy disclosed the fact that the Marseilles merchants were only factors for one Father Lavalette, in the Antilles, who, under colour of the French mission there, was found to have trafficked on a grand scale in the interests of the Jesuit Society. It was found impossible for the Jesuits in this instance to evade the skill of the French lawyers, who drove them like a fox from covert to covert till they were fairly run down. Confounding them in their chief plan (that Lavalette was merely acting for himself, or for his immediate mission), the advocate Lepelletier proved, in open court, by the bulls of the Popes, their patrons, that the General of the Society was absolute and sole proprietor of all their wealth, and responsible in law and equity for all the debts of its members. Amid tremendous outbursts of popular applause, this detested Society was therefore condemned to pay the debts of Lavalette, amounting to 1,500,000 livres, with 50,000 francs interest money.

This second affair of "Chocolate" led to other civil processes, in which, be it remembered, *it was legally proved* that the Jesuits are a vast company of conspirators against all other social systems, *their own church not excepted*. At the Council of Trent the Jesuit Laynez had obtained such a mastery over the machinery which was there constructed for the spiritual subjugation of the nations, that, from that day, they became the real supremacy of the Papal Church, whose successive pontiffs have been, to a great extent, their creatures, and, almost without exception, their tools. The Italians know this so well that they call the General of the Jesuits "the black Pope," regarding the "white Pope" (Pius IX., for example) as the mere puppet of his sable brother, who works in the dark, and makes the paste-board Pope perform according to his will.

In 1761 it was proved before the French Parliament that the Society operates through a vast body of *assistants*, who know nothing of the secrets of the Order, and who can be safely thrown off or disowned as having no part in the same. These associates, then, are, at the same time, "not Jesuits," and yet the most mischievous Jesuits for all practical purposes. It was shown that the Society is a band of aliens in any country where it exists; owing abject obedience, in every particular, to their absolute despot at Rome, and having no will but that of their chief. It appears that the Jesuits are exempt from all diocesan authority; no bishop can direct them, or call them to account; they are, on the contrary, in every country, the spies who make its local bishops tremble before them, and execute their pleasure on pain of being denounced at Rome and visited with fearful penalties. It is the system which enslaves the Roman episcopate, and renders it everywhere the mere tool of their Society. Their corrupt morality, and the evils they imparted to the minds of youth in

their schools and colleges, were not less clearly demonstrated at this crisis ; and in spite of a royal commission, which struggled to save them, and of the efforts of the French bishops, who were their creatures as well as their instruments, the Parliament would not succumb. Louis XV. endeavoured to gain from the chief of the Society certain concessions of reform which he fancied might save his friends ; but the General was resolved to 'die game.' It was on this occasion that he uttered these words, which express the unyielding spirit of the Society—*Sint ut sunt, aut non sint*—"Let us be what we are, or not be at all."

In 1762 Parliament suppressed not less than eighty Jesuit colleges which were found to be public frauds, having no charter. The Bishop of Soissons, though friendly to the Order, published a pastoral letter at this time, in which he conceded the essential and constitutional wickedness of the Society, which is such a machine that its virtuous members themselves must be impotent to correct its necessary operations and results. Such was the bishop's statements. It was prohibited by the Inquisition ; but the Parliament circulated the letter, and the king was forced to protect the bishop against the violence of the Roman Court. The war agitated Europe. The Jesuits adopted the role of martyrs ; they were as innocent as lambs. But Europe had come to another conclusion. Their enormities were everywhere unmasked and exposed.

On the 9th of May 1764, the Jesuits were expelled from France by decree of Parliament. In 1769 died their protector, Pope Clement XIII. France, Spain, Portugal, and Naples insisted on the election of a successor pledged to abolish the Society itself ; and the virtuous Ganganelli, though unpledged, was finally elected, with good hopes that he would act according to his known convictions. Finally, July 21, 1773, this worthy person, as Clement XIV., signed the brief for their suppression—sighing, as he gave it his signature, "I have signed my own death-warrant." In September 1774, after many menaces, this prophecy was fulfilled. No candid student of the facts can doubt that he died by poison. The Society survived. After a masked and hidden life, it was openly reinstituted by Pius the VII. It immediately re-entered on its course of unchanging craft and intrigue, and regained the mastery of the Roman world. Pius IX., after a short struggle to be his own master, was forced to succumb ; the policy of the Jesuits triumphed in the syllabus, and culminated in the late Council of the Vatican. Henceforth, under the pontiff's mask, the General of the Jesuits is the infallible autocrat of the Roman Church, and is able to overcome the counsels and the liberties of nations, in proportion as the Romish population is numerous, through the agency of the confessional.

The Galway elections and the troubles in Belfast are an example of what may be expected, even under the strongest governments, where populations are mixed and where exciting questions are to be decided by elaborate suffrages. From that bloody epoch, of which the massacre of St Bartholomew made but part, an epoch of terrors that raged through Europe, and spared neither thrones nor firesides ; from that day to this the Society of the Jesuits has been, directly or indirectly, at the bottom of the miseries which the human race has suffered from the Papal power. True to its motto—" *Sint ut sunt, aut non sint* "—alike obstinate and implacable, and incapable of reform, it exists to-day, unchanged in its spirit, its machinery, and its designs.

The new movement in Germany has become a necessity therefore. The policy of Bismarck is bold. He is forced to fight openly, and to show his hand; but he has against him a "snake in the grass," and the Pope threatens a stone that is to fall suddenly and "crush the colossus." It is certain that nothing would tempt him to such a policy save that same conviction which moved all Europe in 1773, and which forced a Pope (whom the Jesuits regarded as an exception to the law of infallibility) to suppress the Society, as he supposed, for ever. What Bismarck is now doing, be it remembered *Pius the Ninth did also*, in the first and best days of his reign. Every Romish power in Europe has been forced to expel the Jesuits—Rome not excepted. Woe to any land which affords a refuge to these locusts! It remains to be seen, if Bismarck's policy is successful, whether the ransom of Germany is not to be paid for by the most cruel consequences to our own Republic!

Beware of "Chocolate!" Such is the moral. The harmless looking cakes which the Jesuits are now bringing into America disguise not only their merchandise of gold and silver, but the poison of their principles and of their purposes to destroy freedom, civil and religious. In what I have thus said about them, I have taken nothing from Protestants. I have written according to the records of Romish nations and the bulls of Popes. It is easy for me to multiply proofs, and to give warnings to my countrymen from such authorities. One such warning shall suffice. The late Comte de Montalembert is not to be suspected of any indifference to the interests of Romanism and the authority of pontiffs. His history of "St Elizabeth" is an extravagant eulogy of an age that deluged France in blood, and of the pontiff that set the Dominican upon that horrible crusade against the Albigenses. But Montalembert was too wise a man to confound the 17th century, and the 19th as capable of being governed by the same political and hierarchical principles.

He struggled for many years to tempt the court of Rome into a policy more consistent with enlightenment and with freedom. The pre-determination of the late Vatican Council broke his noble heart. He saw in it the triumph of Jesuitism, finally and for ever, over the Church which he had loved, "not wisely, but too well." Among his last words were those of painful ejaculation against a late *pronunciamento* of the Jesuits, which he regarded as the indication of war with every free government in the world, for it denounces all liberty as evil in itself. Not the abuse of liberty, but liberty itself is bad, according to the bold avowal of the Society under the Syllabus and the infallible Pope. Let Americans put this and that together. In the State of New York we have already a war on the public schools, and Jesuit schools are everywhere lifting their innocent heads. Who pays for them? Who send their children to them? Let us beware of "Chocolate."

X.—ST PETER NEVER IN ROME.

From the Birmingham Protestant Association Magazine.

SIR—You are already aware that a great and glorious victory has been gained in the city of Rome. Truth has triumphed over falsehood; and the Word of God over tradition. So great is this victory, that "a tridium

(a holy day of three days), for a ceremonial in St Peter's, to offer reparation for the terrible blasphemies with which infidels (as they are called) have denied the presence and death of St Peter in Rome has been commanded by the Pope"—whilst "the crowding by thousands of the people to listen to Protestant teachers has taken place with an ardour that seemed like fanaticism."

I am aware that you have called attention to the report of the discussion published at the Wesleyan Conference office. Its perusal will well repay any calm and serious thinking man or woman. But, sir, as some of your readers may not have an opportunity of doing so, permit me to lay before them, through your columns, some few extracts. And first let me premise that the discussion was carried on by some of the ablest and most honourable of the Romish priests, under the auspices of the Pope on the one side, and by God-fearing and devoted Protestants on the other side. Its object was to show that St Peter came to Rome in the 2d year of Claudius, in the year 42 of the vulgar era—"here held the Pontificate 25 years, and here was martyred in the year 66." The Protestants undertook to prove that St Peter never went to Rome at all. By the Romanists no Scripture testimony is quoted, nor a single early Father's name given who says he saw St Peter or heard his voice in Rome. By the Protestants it is shown not only that St Peter was not there, but by New Testament history they show where he was from the day of Pentecost until his death. Permit me therefore to give a few particulars from the report.

First, It is said by the Protestants, "We are well convinced that St Peter could not have come to Rome in the 2d year of Claudius, for the following reasons:—The conversion of St Paul must have taken place in the 39th of the Christian era. He says himself, Immediately after this I went, *not* to Jerusalem, but to Arabia, and returned again to Damascus. Then three years afterwards he went to Jerusalem to see Peter." Three years, then, after his conversion—i.e., just in the year 42, St Paul went to Jerusalem to visit Peter. In the 42d year, then, St Peter had not come to Rome. It is said (Acts ix.) that after this visit, it came to pass that Peter came to Lydia, a town only eight leagues distant from Jerusalem. After this he went to Joppa, a place nigh unto Lydda, and abode there many days with one Simon a tanner." From Joppa he went to Cæsarea, at the request of Cornelius the centurion, and remained there some days (see Acts x.), and then returned to Jerusalem. Now, if Peter, after he had remained for some days in Cæsarea, went up to Jerusalem, evidently he could not have come to Rome after he had passed a few days in Cæsarea.

Thus, in the 2d year of Claudius—viz., the year 42, if St Peter had to fulfil all this mission, how can it be asserted that in the same year he came to Rome? Besides which, the Book of the Acts of the Apostles having so particularly described to us all this period of the life of St Peter, how comes it that it holds its peace with regard to his journey to Rome? It is false that Peter came to Rome in the 2d year of Claudius, and in the 42d year of the vulgar era. Again, in the year 45, Herod Agrippa died, and not long before his death it is said (Acts xii.) he killed James, and cast Peter into prison. Being delivered therefrom by an angel, it is said he went into another place. If, then, about the year 45 he was put in prison in Jerusalem, it is proof that up to that time

he had not come to Rome and that his pretended Pontificate of twenty-five years must be shortened at least by three years.

According to Galatians ii., the Apostolic council held in Jerusalem took place fourteen years after St Paul had been to visit Peter—viz., in the year 56 of the Christian era. In this council Peter was present (Acts xx.), how then could he have come to Rome to establish his see just after being liberated from prison? And how comes it that in their council nothing was said of his journey to Rome?

He could not have come to Rome before the Council of Jerusalem—i.e., till the year 56, and thence his Pontificate of twenty-five years must be cut short by fifteen. Nor could he have come to Rome immediately after, for from Galatians ii. we gather on the contrary he went to Antioch. Towards the year 58, St Paul wrote his Epistle to the Romans. In it he makes no allusion to Peter, although filling about a chapter with greetings to every person in office in this church. It is evident that St Peter could not have been in Rome at this time, and therefore the twenty-five years must be reduced by seventeen. In the year 61 St Paul arrived at Rome, and the brethren went out to meet him (Acts xxviii.) How comes it that the Apostles did not meet one another? It is impossible to think that Peter could have been at Rome at the time St Paul arrived in the city in 61, and therefore his pretended Pontificate must be abridged by twenty years. Again, it is said (Acts xxvii.) St Paul passed two years in Rome from whence he wrote some of his epistles. If at this time Peter had been there, would he not have enumerated him among the companions of his work? How comes it that of St Peter he does not say anything? It is proof *he was not* there. In the year 66 the 2d Epistle to Timothy was written, shortly before Paul's martyrdom. In this it is written, "Only Luke is with me. At my first answer no man stood with me, but all forsook me." It is therefore by necessity we conclude that in the year his letter was written St Paul had not yet come to Rome. Then, according to that which the Holy Ghost teaches, it is not true that St Peter came to Rome to establish his see there.

Such, sir, are a few from the many proofs against St Peter's visit to Rome. The speech of our beloved Gavazzi on the occasion is so overwhelming and demonstrative that everybody ought to read it. Hence the Papacy is shown to have no foundation in fact, and the scriptural brand is again fastened upon it, "Mystery, Babylon the great, the Mother of Harlots and Abominations of the Earth" (Rev. xvii. 5), "speaking lies in hypocrisy" (1 Tim. iv. 2). May God in His mercy to His Church hasten its doom.—I am, sir, yours very respectfully,

C. J. P.

XI.—CONFIRMATION AND FIRST COMMUNION.

To the Editor of the Bulwark.

SIR,—A lady deeply interested in the work the *Bulwark* endeavours to do, i.e., to uphold a pure gospel faith, and to expose Roman Catholic error, hopes she will be excused by the editor of the *Bulwark* for intruding on his valuable time, in order to point out an error which would be patent to Romanists, and might, if controverted on, shake confidence in the statements of the *Bulwark*. In the article entitled, "The Jansenists,

or Old Catholics of Holland," New Series I., No. 6, p. 155, three last lines, "And without confirmation no candidate can be admitted to his first communion."

In France, all Roman Catholic children are made to receive their first communion at twelve years of age, and are confirmed *afterwards*. Any one living in France can testify to this, especially any who have been mixed up with the French, and had *friendly* intercourse with their French servants—nothing unusual abroad.

The article is taken from the *Christian World* (New York), and seems in other respects a little questionable.

[We have to thank our unknown correspondent for this communication, but we doubt if the statement to which she refers is really erroneous. We believe that in theory, and in correct practice, confirmation should precede communion. Although there may be laxity in France, it does not follow that there must be the same in Holland; least of all is it likely to be amongst the Dutch Jansenists.—ED.]

XII.—FENIANISM AND ROMANISM.

To the Editor of the Bulwark.

SIR,—A Constant Reader of the *Bulwark* begs to enclose a paragraph from the *Rock* newspaper of Nov. 29th. The Editor will perceive the connection between it and an article in the *Bulwark* for this month; also to suggest that a reprint be made of "The Secret Oath of the Jesuits." The writer has a copy of an edition, published some years ago by Simpkin, Marshall, & Co., and thinks what it discloses calculated to rouse the people of England from their present lethargy, if anything will. Would that it could be widely circulated! The following is the passage:—

"FENIANISM AND ROMANISM.—*Bell's Weekly Messenger* asserts that the organisation of the swarms of Irish located in the metropolis, and in all the centres of trade in England, is going on quietly, incessantly, and scientifically. The meetings of thousands of Irish labourers on Clerkenwell Green—at one of which Archbishop Manning was present—was not for *temperance purposes* really, but for occult objects, soon to be made plain. The meeting at Islington of the same class of lawless persons, called, we believe, by Roman Catholic Canon Oakley, had a similar purpose in view. The meeting in Hyde Park is in the same category. The plain object of these meetings of Irish men and women is to collect and drill their physical forces into one compact body. The leaders of this new movement boast that they will soon have 100,000 Irishmen in London alone under their banners. If they are ever permitted to gather this force, or half of it, at a concerted signal from various Irish localities, what means have the authorities at hand to preserve the peace? The head centres assert that they contemplate only legitimate and constitutional objects; but that is all nonsense. When will our rulers see the folly of winking at sedition and silencing gospel truth? When it is too late to mend matters, unless the people of England are up and doing."

THE BULWARK;

OR,

REFORMATION JOURNAL.

FEBRUARY 1873.

I.—EXTRACTS FROM REPORT OF THE PARLIAMENTARY AGENT OF THE SCOTTISH REFORMATION SOCIETY.

SESSION 1872.

1. RELIGIOUS DISABILITIES ABOLITION BILL.

THIS Bill was read a first time on the 13th of February. It bore names sufficiently indicative of its origin and tendency,—gentlemen whose sole object in legislation would appear to be the aggrandisement of the Romish bishops. The support of that hierarchy is conditional upon the unfailing obedience of the members who owe to its influence their seats in the House of Commons, and an impartial observer cannot avoid confessing that the honourable members who introduced the above Bill gave thereby a signal proof of their fidelity to the terms of the bargain. Its chief promoter, Sir C. O'Loughlen, has especially distinguished himself in former sessions by his readiness to lead Papal assaults on the Constitution under the banner of so-called Religious Equality. Emboldened by previous success, he now selected the profession of Protestantism on the part of the Lord Chancellor of England and of the Lord-Lieutenant of Ireland, as offering a favourable opportunity for equalising, in a Romish sense, the political power of the contending religions, and he desired to repeal the existing laws against the Jesuits and the confederate orders. With these projects in view, he counted—and, it must be allowed, the experience of the past gave him too much reason for counting—on the apathy of the House of Commons, its indifference to dangers which alarm the chief statesmen of the Continent, the cool and serene equanimity with which the average member of the House thinks fit to regard alike the domestic intrigues and the international plots of the Papal priesthood. Sir Colman reckoned that the usual dose of delusive rhetoric would produce the expected effect, that the “prejudices” of Protestant members would gradually soften and finally melt as they heard him declaim in favour of “one more instalment of justice,” and that another barrier in the way of his Church's complete supremacy might be removed and destroyed.

But, if such were the hopes and expectations of the Papal promoters of the Religious Disabilities Abolition Bill, the debate on the second reading must have given them a painful shock. That debate of the 24th of April elicited from Sir Thomas Chambers a powerful and comprehensive speech, in which it was shown that Romish policy at the present period is guilty of all the evil traditionally ascribed to it. The system of making strong personal attacks on Protestant speakers was exposed. The House was

reminded that Romanists now sought to repeal the conditions on which the Act 1829 was granted, and to destroy those safeguards of the State which were designed for the purpose of protecting the civil and political government against the spiritual influences that were brought to bear against it. Sir Thomas Chambers showed that "the unrestrained working of the machinery of the Roman Catholic religion by means of the monastic orders had been the cause of the gravest political evils." He charged the Roman priesthood with setting agencies to work against all the schemes that had been devised for a national education for Ireland, and for improving the condition of the people of that country, and exposed the plan of the Romish leaders in England to withdraw their adherents out of the community, especially in the matters of education, the reform of criminals, the safe custody of prisoners, and the relief of paupers. With regard to the 4th clause of the Bill, which repeals the law against the monastic bodies, he quoted the emphatic language of the Duke of Wellington in introducing the Act of 1829. The Duke said:—"There is no man more convinced than I am of the absolute necessity of carrying into execution that part of the present measure which has for its object the extinction of monastic orders in this country. I entertain no doubt whatever that, if that part of the measure be not carried into execution, your lordships will very soon see this country and Ireland inundated by Jesuits and regular monastic clergy, sent out from other parts of Europe, with means to establish themselves within His Majesty's kingdom." Further, Sir T. Chambers declared that, at the present time, these religious orders in England are "wholly secluded from the operation of the law. At the door of every such institution the British Constitution stopped. No *Habeas Corpus* could be obtained, and it was idle to assert that it could. It was impossible to prove what was necessary to set in motion the machinery of the law." The eminent speaker proceeded to show that the 5th clause of the Bill virtually amounted to a proposal to abolish the law of mortmain, and declared that the real object of the law against superstitious uses was to protect the civil community against spiritual influences which, from the nature of the doctrine of Purgatory, worked with a force which it was impossible for the State to resist. In the light of such powerful arguments, the feeble declamation of the Papal advocate made no impression upon the House. The law against the monastic orders was seen to be, what it really is, a measure of self-defence, a contrivance for the security of the people against the cupidity of a grasping priesthood, which cares for no rights nor laws but its own.

The amendment which Sir Thomas Chambers moved was seconded by Mr W. Johnston, and very ably supported by Mr Holt and Mr Newdegate. The feeling of the House was adverse to the scheme. Sir C. O'Loughlen resorted to the plan of talking out his own Bill, and thus saved it from the open defeat which inevitably awaited it. It is not too much to say that the country was thoroughly awakened. Petitions were presented in great numbers. A large number of our friends wrote to their representatives, strongly urging resistance to the Bill, and corresponding efforts were made by your agent to induce members to be present in the House in sufficient number to insure an effectual opposition. These efforts were aided by messages specially sent to members whenever it appeared likely that the Bill would come on for discussion. The debate itself cannot have failed to enlighten the public mind.

2. PRISON MINISTERS' BILL.

On the day after the debate on the Religious Disabilities Abolition Bill an event occurred which must have gone far to revive the drooping spirits of the Ultramontane party in the Legislature. The Prison Ministers' Bill was read a second time in the House of Lords by a majority of 36 in a House of 80 members.

The Prison Ministers' Bill provided that the Act of 1863, which *permitted* magistrates to appoint Romish priests as chaplains and permanent officers in the prisons of England and Scotland, should be made compulsory, and that under a severe penalty; also that these priests should be appointed and constituted chaplains to all prisons containing ten or more Roman Catholic prisoners, and, when so appointed, said priests should be made "officers of such prisons," and "shall stand in the same position, as nearly as circumstances will permit, as the regularly constituted chaplain." The Bill also provided that if local magistrates failed to comply with the above provision, the Home Secretary should then have power to make such appointments. It also proposed that the Home Secretary may make from time to time such regulations, and provide such *means and facilities* for the due celebration of Romish worship as he may think proper. Such is the Bill which attracted the approval of the House of Lords. It was left to the Protestant members of the House of Commons, representing, as they did in this matter, the enlightened convictions of a vast number of the constituencies of the country, to save the ratepayers from the burden and the disgrace of devoting £40,000 a year to the further endowment of Romanism.

The Protestant members of the House, being strengthened by a loud and general expression of public opinion, resolved to put their power to the test on the 18th of July. On that day Sir Thomas Chambers and Mr Dimsdale suddenly withdrew the notices of opposition which for so many months had stood on the Order Book, and thus insured the bringing forward of the Bill and a determination of its fate. The Ultramontanes, by the mouth of their leading tactician, the late Mr Maguire, announced, just before the House adjourned, that they were reluctantly compelled to withdraw the Bill.

It would, I venture to think, be impossible to provide a clearer demonstration of the necessity and value of Protestant exertions in connection with the House of Commons. Not in vain came the petitions against this bad Bill from the General Assembly of the Church of Scotland, the General Assembly of the Free Church, and the Supreme Court of the United Presbyterian Church, as well as from Presbyteries, Sessions, Prison Boards, and Town Councils, and from public bodies also in all parts of England. The withdrawal of the obnoxious measure was simply and solely due to the urgent representations made to members of Parliament as to the strong feeling entertained by the constituencies against a measure which was opposed to the best principles of modern legislation, which promised to provide Romanists with renewed materials of war, and to place their priests in positions from which fresh assaults might be made upon the morality and the religion professed by the majority of our people. The same consideration applies to very many of the measures which annually come before the House of Commons, and which threaten to take the form of anti-Protestant legislation. The majority of the members, in

whose minds Protestantism is not an active principle, are too much immersed in political affairs connected with their own constituencies to pay due attention to Papal intrigues for place, and power, and public money. They probably are induced to seek Roman Catholic support in the boroughs or counties which they represent, and nothing short of an organised and systematic expression of Protestant opinion will induce them to enter upon a political course which involves any risk to their local influence and popularity.

3. CARDIFF CHURCH BILL.

This Bill was introduced at the instance of the Marquis of Bute, its object being to convert All Saints' Church, Cardiff, into a Romish place of worship. It proposed to take away the right of the Welsh Protestants to worship therein, the marquis engaging to build and endow a church for them in another district. This aggression was resisted in the House by Mr Dillwyn, Mr Osborne Morgan, Mr Newdegate, Mr Horsman, Mr Henry Richard, Mr Greene, and others, and thus evoked a lively outburst of Protestant feeling among members whose names are not often seen in the same division-list. I had the honour of co-operating with the Welsh members who opposed the Bill, and was glad when, on May 30th, the day fixed for the second reading, it was rejected on a division by a majority of 19 in a house of 325 members.

4. THE CONVENT BILL.

The object of this Bill, which was introduced on April 23rd, is to appoint commissioners to inquire into the number, situation, and character of monastic and conventual institutions in Great Britain; into the property held by such institutions, and whether its mode of acquisition and holding contravenes the law against superstitious uses, or the law of mortmain, or the law relating to charities; and also as to what regulations might be needed with respect to convents; also to inquire what circumstances and securities would be desirable to promote the emigration of the inmates of such institutions, with the view of providing them with proper protection. No one who is acquainted with the temper which Romish members bring to the discussion of this question will be surprised to hear that they did their utmost to prevent the introduction of the Bill. Mr Newdegate, on this occasion, reminded the House that it was deeply pledged to investigate the question, and referred to the support which the movement continues to receive from large masses of the English and Scottish people. He was able to say:—"I speak upon this question, not in my own name, nor only as the representative of the great constituency who have done me the honour of returning me to this House for so many years. I speak on behalf of thousands, aye, I might multiply the thousands by tens, throughout this country, who feel uneasy at the rapid increase of these institutions, and, let me say, uneasy also at the temper which they are generating among the Roman Catholic portion of the population. On behalf of thousands and tens of thousands of the inhabitants of Great Britain, I ask the House to consider whether some commission ought not, by statute, to be appointed to investigate such portions of the subject as to the wisdom of this House may seem meet,—the commission to be furnished with such powers as shall first have the sanction of this House; and afterwards obtain the approval of the other House of Parliament." Mr Newdegate then reminded his hearers that

the House of Commons, in 1870, once positively, and twice virtually, affirmed that there ought to be an inquiry by a committee into the number, increase, and character of the conventual establishments. It is fresh, I would remark, in the recollection of those who feel earnestly on this question, that the Government, in 1870, dealt most unscrupulously with the resolution of the House. Finding themselves unable altogether to crush the movement for inquiry, they contrived to deprive it of much of its vitality and importance by limiting the scope of the inquiries which the Committee appointed in 1870 were instructed to make. It is notorious that the intention of those who sought to establish a system of inspection was to ascertain the real character of the remarkable and mysterious institutions which have so suddenly re-appeared in our midst. But the Government, acting on this question, it would seem, in full accord with the Ultramontanes, induced the House to refrain from giving effect to its own declared determination, so far at least as the most important part was concerned, and the labours of the Committee were accordingly restricted to an inquiry as to the state of the law respecting these establishments. That inquiry took place, but led to no solid or satisfactory results. Many of the members of the Committee itself were quite opposed to the searching, genuine investigation which had been demanded by public opinion, and did their best to frustrate Mr Newdegate's efforts to enlighten the House and the country as to the character of the convents, the amount of property they hold, and the description of its tenure, and as to the number of inmates contained in the cloistered buildings. Mr Newdegate was able, in appealing to the House for leave to introduce his Bill, to show the urgent necessity for full information, and for safeguards of personal freedom in connection with institutions which "love darkness rather than light," and which no Roman Catholic State allows to be independent of civil control. It would appear indeed, as was forcibly urged by Mr Sinclair Aytoun at a subsequent period of the debate, that the case as it regards convents is analogous to the position of lunatics. It is not enough to say that if a keeper barbarously maltreats an idiot or a madman, the criminal law will take cognizance of the offence. We provide a system of registration and inspection, and it is rendered illegal for a lunatic to be confined except under legal licence and subject to inspection. Further, the question was pertinently put by Mr Aytoun—"How was it possible for the inmates of convents to bring the law of *Habeas Corpus* into operation? Supposing anyone to be in prison, the law of *Habeas Corpus* could be put into operation only by some one outside the prison. What means, then, had the inmate of a convent of applying for a writ of *Habeas Corpus*? We might be told that the friends of the person who wished to obtain her liberty might apply. But it might so happen that those very persons did not wish that the law should be put into execution." It is sufficient to add that to these and other unanswerable arguments, our opponents replied with bitter personal taunts, and that with great violence they denounced the attempt to legislate for the protection of those of our fellow-subjects who have become involved in the monastic meshes.

The House permitted the introduction of Mr Newdegate's Bill; but it is painful to have to add that the Romish faction combined throughout the session to take undue advantage of the forms of the House, and so prevented the Bill from being proceeded with. The Government showed

no disposition to resist the combination of the Romanists, and on July 8th the second reading became "a dropped order."

5. THE GOVERNMENT AND THE VATICAN.

I did not fail to call the attention of members to the singular relations maintained by the Government with the Pope of Rome. On the 3rd of June, Mr Monk, the member for Gloucester, put a question to the Under Secretary for Foreign Affairs as to the appointment of Mr C. Jervoise to a diplomatic post at the Papal Court. The question was answered by Lord Enfield in a way far from satisfactory to Protestant feelings, and Mr Monk, therefore, gave notice of a motion against the vote for Mr Jervoise's salary for the coming year. The attempt was made and repeated in another form, but failed on a division, the language of the Government too plainly indicating a disposition to recognise the Pope "as a spiritual Head," as well as a temporal sovereign.

II.—THEOLOGY *versus* NECROLOGY.

APOSTASY OF THE LATTER TIMES.

A letter addressed to Msgr. Capel, by the Rev. Robert Askwith Taylor, Norton Malreward, Bristol.

"Sint castæ deliciæ meæ Scripturæ tuæ; nec fallar in eis, nec fallam ex eis."—AUGUSTINI CONFESS. xi. 2.

MONSIGNORE,—The Word of God is infallible: ἀσφαλής, safely certain, Luke i. 1-4. The eminent Augustine honoured the source of true doctrine, viz., the Scriptures, because they reclaim our mental faculties from barrenness, and call them back from idle wanderings, and by the power of the Lord of life cure the vertigo of idolatry. This second letter is written to draw you away on Scriptural grounds from "cutus" to a creature (Rev. xxii. 18-19). We must not thaumatropically deify her who ought to be regarded only as the Lord's handmaiden—his servant. We owe no allegiance to Mary, since she has not been crucified for us, and we have not been baptized into her name. I write in the dread of a divided heart (1 John v. 21; 1 Cor. i. 12). *Hyperdouleia*, under a pretence of honouring Christ, is great moral debasement, and indefensible on Scripture grounds. John, the beloved disciple to whom the Virgin Mary was consigned by the Saviour on the cross, mentions the whole intelligent creation as worshipping conjointly God and the Lamb. No homage, no act of worship is paid to the Virgin Mary: for proof read the Apocalypse. The Redeemer is entitled to adoration. Blessing, glory, wisdom, honour, and power are ascribed alike to the Father and to the Son, thanksgiving to the Father, wealth and dominion to the Son. Follow the evangelical prophet into heaven, and consider well the worship he was privileged in the Spirit to behold (Rev. vii. 9-12). He who liveth for ever and ever, alone is the object of worship to the redeemed. In Psalm cvi. 28, it is written: "They joined themselves to Baal-peor; and ate the sacrifices of the dead." What is meant by the word "*dead*," מֵתִים? Allow me to endeavour to give an answer to the question. The word is spoken, "*De idolis*, in opposition DEO VIVO, יְהוָה חַי:" so Gesenius asserts. Idols are dead things without life or virtue in them: opposed to the

Living God. By this word is set forth the origin and beginning of idolatry, which was to attribute divine honours to great persons when they were dead. Necrolatry and necromancy were prohibited by the Word of God (Lev. xx. 27; Deut. xviii. 9-13). Not without reason, Moses' body was hidden (Ps. exv. 17 compared with vers. 4-8). *G'atsabim* signifies *the idols, such as had been mourned for*, being dead. The word is used of David's mourning for Absalom (2 Sam. xix. 3). The Egyptian *Serapis*, whose idol had a bushel upon his head, is thought by some to mean JOSEPH, whose soul the Egyptians had canonised for a demon, *Δαίμων*, i.e., *Δαίμων*, an *Intelligence*, or wise one, after his death. Baal, or, in the Chaldee dialect, Bel, was the first king of Babel after Nimrod: the first deified and reputed a god after death: whence afterwards they called all other demons Baalim. In the prophetic song of Israel's spiritual *necrosis* and apostasy (Deut. xxxii. 17), we read: "They sacrificed to devils, and not to God; to gods whom they knew not, to new gods that came lately up, which their fathers feared not." The Septuagint *δαίμονας*, Hebrew *leshedim*. Isaiah lrv. 3, 4: Idolaters in tombs; viii. 19: for the living to the dead. In Psalm cvi. 36, 37, *g'atsabim* is explained to be *shedim*, devils. Isaiah xlviii. 5, *g'atsab* is distinguished from graven and molten images. St Paul, in the Areopagus, saith: "Ye men of Athens, I see you in all things too much addicted to the worship of demon-gods, *Δαιδαίμονιστίους*." But I preach no new demon to you; but that Sovereign, Celestial, and Living God who made the world and all things therein; who, being Lord of heaven and earth, dwelleth not; as your demon-gods do, in temples made with hands, neither is worshipped with men's hands, as though He needed any thing, as you conceive of your demons: seeing He giveth to all life and breath and all things: this God I preach unto you (Acts xvii.). See next 1 Tim. iv. 1-4: "But the Spirit saith expressly (Dan. xi. 36-39), that in after times some will revolt from the faith, giving heed to seducing spirits, and doctrines of DEMONS; though the hypocrisy of liars (or legend-mongers), seared as with hot iron in their own conscience; that forbid to marry, and command to abstain from meats, which God created to be received with thanksgiving by them that believe and have known the truth." Ver. 10: "We trust in the LIVING God, who is the Saviour of all men, especially of those that believe." In Rev. ix. 13, &c., the sixth trumpet from Euphrates brings a huge array upon the Christian world, which destroyeth a third part of men; and yet those which remained repented not of those sins (verse 20) for which these plagues came upon the earth, viz.: "that they should not worship *demons*, and idols of gold, silver, and brass, and stone, and of wood, which can neither see, nor hear, nor walk." Is not the above a comment upon the apostle's prophecy (1 Tim. iv. 1-6)? The time which it concerns must fall in the *last* times; for it is the last trumpet save one. The place must be the Roman empire, or Christian world; for that is the stage of all the seals and trumpets; and how could it be otherwise, seeing St John, at Patmos, saw them coming from the great river Euphrates? Whatever comes thence must fall upon the territory of the ROMAN empire. The best expounders make it the Turkish invasion, which swallowed up so great a part of Christendom. But what people are they who, in the Roman territory, do in these latter times worship Mahuzzim, protectors, guardians, demon-gods, patrons, dead

saints, and idols of gold, silver, brass, and stone, and wood? Are they Israel? No! They have no public or private idols, according to Hosea iii. 4: "Without image, without teraphim." Are they Mohammedans? Nay! They have no image-worship, and zealously insult the Divine unity, and teach that the image of a deity may be a proper object for that which is but the image of a religion. Then must the idolaters be occidental Roman Marians, worshipping demon-gods and *re fasc!* that demoness (Rom. xi. 4), *THAT LADY*, as modern idolaters, with the Pope at their head, call the Virgin Mary. How like the old heathen *matrim* and *gatasim* and Baalim to modern demons and demonesses! The Roman Church is one huge necropolis. They have made molten images of their silver, which, in their opinion, are *gatasim*, inspired; as they suppose, with those *mournd for! matrim* (Hosea xiii. 2). Alas! the state of demon-worshippers and Parthenolaters—Vatican-impetrated, Babylon-led—is two ways miserable: first, in that which they worship they find no succour; and, secondly, at his hands whom they ought to serve, there is no other thing to be looked for than the effects of just displeasure, the withdrawing of grace, dereliction in this world, and, in the world to come, confusion.

If I had the ear of the Pope of Rome, I would plead with him against blind "cultus" paid to the Virgin Mary and to Joseph. What is his superstitious reverence to Mary but demonolatry (the worship of demons)? He may call himself infallible; but he only followed an old pagan custom when he declared that the Virgin Mary is "*his sole hope*" and his "*patrescence*," and that Joseph is patron of the Roman communion. He follows herein Hesiod, not Holy Scripture. Scripture convicts him of falsity and paganism. Hesiod, one of the most ancient heathen writers, describing that happy race of men who lived in the first and golden age of the world, saith (line 120, &c., "Works and Days"): "After this generation was dead, they were, by the will of Jupiter, promoted to be DEMONS, keepers of mortal men, observers of their good and evil works, clothed in air, always walking about the earth, greivous of riches; and this, saith he, is the royal honour that they enjoy."

Αὐτὰρ ἐπεὶ μὲν τοὺς γυνὸς κατὰ γῆρας καλῶντες,
τοῖσι ΔΑΙΜΟΝΕΣ εἰσι, κ.τ.λ.

Εργ. καὶ Ημε. l. 120, &c.

Plato concurs with Hesiod, and asserts that "he and many other poets affirm that, when good men die, they attain great honour and dignity, and become DEMONS." I intreat the Pope, retrograde in spirit, to procure a Bible, read, mark, learn the theology therein found. If he remains (after studying Scripture) a demonologist, i.e., one who lives in subjection to a dead saint, a necrolater, he can only be considered infallible in this sense, viz.: very liable to fail, and greatly deluded by Satan. To the LIVING GOD alone is our allegiance due; no other spiritual sovereign may receive our homage (Matthew iv. 10).—I am, yours very faithfully, Monsignore, &c.

III.—THE "CHRISTIAN BROTHERS" AND THEIR SCHOOLS

BY THE REV. JOHN MONTGOMERY.

IN an article which appeared in the *Bulwark* in October 1872, on the Demands and Pretensions of Popish Priests in Ireland, attention was specially directed to their attitude with regard to education, to the endeavour which they are now making to get primary education in Ireland wholly into their own hands, and to the "Christian Brothers' schools" which are their chief instrument for the accomplishment of this object. We propose now to give some account of the "Christian Brothers" and their schools, and in so doing, shall avail ourselves of the evidence afforded by the Blue Books of the Royal Commission of Inquiry into Primary Education in Ireland laid before Parliament in 1870.

We may begin, however, with a few words concerning the pretensions and demands of the Popish bishops and priests in the matter of education. We may take them as summed up by the Royal Commissioners on Primary Education in Ireland in their report. That report and the recommendations of the commissioners are very far from being such as Protestants can deem satisfactory; but all the more safely may we accept the statement of the commissioners on the important point now under consideration. They say:—"Their plea"—that is, the plea of the Popish prelates—"is summed up in this: Education refers to man's whole life, here and hereafter; it must, therefore, be religious as well as secular; all secular duties should be based on higher motives; it is impossible to separate one from the other; to relegate religious instruction to one period of the day, and to forbid it during the greater portion of the school hours, is to assign to it an inferior position; it produces indifferentism, and is therefore injurious." The Romish priests of Ireland put forth their claim to the control of education, as resting on the command of our Lord, "Go, and teach all nations." One of their prelates, Bishop Dorrian, being asked by one of the commissioners to whom this command is addressed, readily made answer, "To the rulers of the Church," but being further asked, "Which church?" he was brought to a stand, and only said, "The Church." Being again pressed with the question, "Which church?" he sought refuge in the safe answer, "The Church founded by our Lord;" but being then asked, "Do you recognise the Established Church of this country, or the Presbyterian Church, or any other section, as forming part of the visible Church?" he was obliged to come to the point and answer, "No." And to the question immediately afterwards put, "Then your claim is for the section of the Church to which you belong to control the education of the people?" he, unhesitatingly answered, "Yes."

That religion ought to enter into all primary education, and to form a principal element of it, we believe as firmly as any Romish prelate in Ireland; but all the more, therefore, do we abhor the teaching of a false religion, and maintain that if religion is taught at all in State-supported schools, that religion ought to be true, and the State is bound to take care that the religion taught is true. This is not the place to enter into any question of the errors of Popery, nor to show what effects might be expected to follow from the universal inculcation of them, in their most extreme form, amongst the youth of any country, which is what the Ultramontane prelates of Ireland now aim at. Let us rather turn to our special subject of the "Christian Brothers" and their schools, that we may see what pri-

mary education is when carried on according to the views and wishes of the Romish prelates of Ireland.

The "Christian Brothers" are, we have reason to believe, a branch of the Jesuit order, although it might not be easy to adduce proof of the connection. With this, however, we do not need at present to concern ourselves.

The "Institute of Christian Brothers" was first established in Ireland in 1802, by Mr. Rice, a merchant of Waterford, "for the gratuitous education of boys, according to the principles of the Roman Catholic religion." Mr. Rice laid down rules for them in these words :—"Above all things the Brothers are to recollect that the instruction of the children in piety and religion is the great and main end of their institute. This is to be their first and principal care in regard to their pupils. They will in a special manner instruct them how they are to deport themselves for receiving worthily the sacraments of Penance and the Holy Eucharist, and shall, moreover, be careful that the children be instructed in the Christian doctrine for half-an-hour each day of the school." The "Christian Brothers" are not, strictly speaking, an ecclesiastical corporation, but their institute is a religious society. They are specially trained and set apart for the work of teaching. The headquarters of the institute are in Dublin, where it has a normal or training institution, and large and flourishing model schools. The "Brothers" are devoted for life to the work. They wear a particular dress, and are bound by a vow of celibacy. They lead, or are supposed to lead, an ascetic life ; spending most of the time not occupied in teaching in silence, prayer, and fasting. The Brother Director of each house is the ordinary inspector of the school or schools depending on the house of which he has the charge. He is required "to watch over them, and see that all things are properly conducted, and, above all, that silence and regularity are duly observed." The Brother appointed to the office of visitor of schools is required to see "if the children are taught the ordinary prayers, the commandments of God and of the Church, and the principal mysteries of religion ; if the catechism is explained to the children in a manner suited to their age and capacity ; if the more advanced scholars understand it ; and if the school prayers are recited in a respectful manner. The inspectors of schools report to the Superior General of the order. The mode in which the schools are conducted is such as might be expected from the nature of the Brotherhood and the rules laid down for it. Popery in its worst form is taught, and every thing is made subservient to the teaching of it. Crucifixes, statues of the Virgin, and other such objects of Popish idolatry, are conspicuously placed in every school, and constantly before the eye of every pupil. The "Hail Mary" is frequently repeated aloud by all the younger boys, and the older ones are expected to say it silently whenever the clock strikes, and for this purpose there is always a sudden pause in the business of the school, and a short time allowed for this kind of devotion. One of the assistant commissioners employed by the Royal commissioners in their inquiries, reports as follows respecting the "Christian Brothers' schools" or "*Christian schools*" as the Ultramontane Irish Papists affect to call them. "The whole system is so strictly denominational, not to say sectarian, and so entirely ignores the educational wants of Protestants, that no State with a mixed population like ours could possibly be justified in supplying funds for such a purpose. . . . Nothing impressed me more deeply than the religious

element which pervaded them. It was not so much in any one particular, such as teaching the catechism, or saying prayers, or preparing children expressly for communion, confession, and other relative duties, but it was in each and all of these together, and in a general tone and character that I cannot hope to describe. The emblems and figures hanging on the walls, the flowers adorning the teacher's pulpit, the religious profession and the dress of the teachers themselves, the observances required of the boys—as, for example, making the sign of the cross every hour as the clock struck, and the frequent repetition aloud of the 'Hail Mary' by the boys in the junior school, and its inward repetition by the senior boys (an observance even more marked by the silence and the sudden pause in all ordinary school work that attends it)—all these separated the schools from ordinary schools, and made them peculiarly and essentially Roman Catholic."

It evidently appears from all this that the "Institute of the Christian Brothers" and their schools are an instrument ingeniously contrived for the training of the young in Ireland in Popery of the most extreme type. They have the support of the Ultramontane prelates of Ireland; and all the present prelates, we believe, are Ultramontane, as well as the greater number of the priests. It is for the British parliament—for the British nation—to say if it will encourage such teaching, and contribute to it pecuniary aid. The Royal Commission has recommended that such aid should be given on certain conditions as to inspection, which seem not very likely to be complied with, as the "Christian Brothers" spurn the idea of any such control as Government inspection would imply. No, their demand and that of the prelates is that the whole control of education in Ireland should be made over to themselves. They will be contented with nothing less than this. But can a Protestant nation consent to this? It were suicidal, indeed, to do so. After what we have seen, however, in the case of Maynooth, we need not wonder at any thing of this kind which our Government may propose.

We thought to have given some examples of the means used to promote the success of the "Christian Brothers' schools in Ireland, but our limits forbid. Suffice it to say that priestly coercion is exercised to the utmost. It is interesting, however, and very gratifying to observe that without this these schools are not successful. They are not in favour with even the lowest class of the Popish peasantry. Parents prefer to send their children to what they deem the best schools, and these are not the "Christian schools." Where the pressure of the clergy is not brought to bear upon the people even the *hedge schools* hold their own against them, as is remarkably exemplified in Tuam and its vicinity. In what estimation the "Christian Brothers' schools are held by the more enlightened members of the Romish Church in Ireland—educated men who are not Ultramontanes and have a greater abhorrence of Ultramontaniam than, perhaps, even Protestants often have, because they are more closely in contact with it—is strikingly exhibited in the evidence given by some of the witnesses examined by the Royal Commission already mentioned. But, instead of quoting the words of any of these witnesses, we prefer to quote those of Sir Robert Kane, the eminent professor of chemistry at Cork, a Romanist, and himself one of the Royal commissioners, in his statement of his reasons for refusing to sign the report agreed upon by the majority of the commissioners, favourable to State support of the "Christian Brothers' and other such schools. He says:—"The charges of corrupt mismanagement, of proselytism, and

of immorality, urged against the model schools having in every instance utterly broken down, the objections to these institutions resolve themselves to two; 1st, That Roman Catholics do no longer attend these schools, owing to the interdict placed upon them by the Roman Catholic bishops; and 2d, That they had become rather schools of secondary than of primary education. It is, however, well understood that the interdict referred to has been carried out for the purpose of forcing the State to transfer these institutions to the hands of the Church authorities, and of establishing 'Christian Brothers' in their stead, although no case of interference with the religious belief of Roman Catholics attending those schools has been established. . . . I do not believe that training schools under exclusively ecclesiastical control are the best calculated to form the minds and characters of the future citizens of a free country; and I consider it to be the fact that in every country where such a course has been adopted it has resulted in the social decay and the political debasement of the people." And what but social decay and political debasement can be expected from the "Christian Brothers" schools—from a training of the teachers which unfits them for the ordinary duties of life, whilst they are also separated from its ordinary relations, and a training of the pupils which sucks out the very life of young hearts and all the natural energy of boyhood, drills them into the observance of monastic rules of devotion, and every way unfits them for the ordinary activity and competition of life?"

It remains only to be added that the books used in the "Christian Brothers" schools—books specially compiled for them, and approved by the Popish prelates—are full of the most false representations of history, and abound in statements calculated to provoke hostility to England and in expressions of such hostility. But the subject of Popish school-books is one not to be dismissed in a single sentence. It is an interesting and important subject, to which we may, perhaps, recur, believing that it deserves special consideration.

IV.—THE POPE'S MANIFESTO.

THE world is becoming rather too much accustomed to Papal Allocations. They are the same things over and over again, without any variety that a common memory can detect. They have dwindled down into a necessary part of that invariable tradition claimed as the special note of the Roman Catholic Church. The necessity of this perpetual iteration, in almost the same words, seems to reduce to an absurdity the dogma which has imposed upon the Pope an obligation to protest continually against national governments, policies, and measures. When a man is declared to be infallible it is meant to stop argument, or, in other words, to stop the mouths of those who are arguing against him. He is right, and there ends the controversy. But the dogma cuts both ways. If nobody can argue either for or against the infallible man, the first person to desist from argument must be that man himself. Under the infallible there can be no exercise of reason, and should he venture to reason it must be because he has descended from his throne and is on the level of erring and inquiring mortality. On his throne he pronounces; his subjects hear and obey—perhaps it should be said, close their ears and go with the stream. But this deprives truth itself of its

originality, its life, the proper zest as the object of lawful acquisition, its picturesque charms, its varied attractions. It is truth, if indeed truth, and no more. It is light without its prismatic hues; the world is a glare of torchlight. Just now this dreary monotony is seen under adverse circumstances. The disasters of the Papacy might inspire a new chapter of Lamentations; but we can never read a Papal lament without the suspicion suggesting itself that we have heard all this before, word for word. Indeed we encountered most of it in our own history more than three centuries ago, and now it has its place in all histories. The Pope has always the same thing to say. Anybody might make the speech for him; if indeed, it is not a formulary, applicable to the numerous occasions certain to recur.

The Pope protested on Monday, for the thousandth time, against members of religious orders, or under religious vows, being liable to military conscription. In countries where the so-called "religious" have heretofore constituted a large portion of the people, and by no means the most respectable portion, the State is not inclined to sanction asylums for men who, through cowardice or disaffection, do not choose to fight in its army. The Pope then claims for his clergy the faculty or monopoly of teaching—a claim which it may surprise some of our readers to hear lies quietly entombed in the canons of our own Church. We need not say how it fares in this matter with our clergy in these days. We are, however, rapidly coming to one rule for all the clergy in the world. They will not be allowed any monopoly, or special privilege, in secular instruction, as an opportunity or facility for religious instruction. They may teach religion, but they must take their chance for the rest. The Pope complains, as no doubt he may, of the fiscal burdens laid on his clergy, amounting to a confiscation of their property. We went through all this centuries ago. The other day we disestablished and disendowed a church, and we have passed measures entailing great loss on the English clergy. Nor have we kept our hands off the landlords when the general good was in question. Parliament cannot move to the right or the left without hurting somebody, or, at least, giving him a fair grievance. The clergy are bound by their profession to care less for these things than any other people; and, upon the whole, they do care less. The Pope, however, can do nothing but cry out over the loss of earthly gear. It reads like a page of very old history to find the Pope claiming for religious orders their full numbers, all their revenues, and the possession of the best sites, and large areas, in populous and important cities. That he should plead in particular for a monopoly in Rome will surprise none; that he should have to plead in vain will grieve very few. From all accounts, the market value of the sites in process of alienation is not effected by his warning that all alienations shall be void.

When His Holiness comes to the topic of Germany, his sorrows are great indeed. His complaint is that not only pitfalls, but open violence is employed against the Church, and that its teachings and rights are violated by persons who neither profess the Catholic faith nor know anything about it. The form of expression employed, however customary and familiar, does not apply to the facts of the case. The statesmen of Germany define the rights of the citizen and the civil power, and in so doing they cannot but draw lines beyond which the

claims of the Pope are not to extend. If anybody has any rights at all, the definition of them necessarily limits the pretensions of one who claims supreme civil and religious authority over everybody under the sun. The Pope puts himself into antagonism with everybody claiming to call his soul his own; and German statesmen define not his rights, but their own, when they declare what they will not ask him for, or what they will do without waiting for his sanction. The Pope is indignant that these men should charge Roman Catholics with persecution, when, in fact, they are themselves persecuting good Catholics, for obeying Popes rather than Emperors and Kings. It is the interest of earthly potentates, he says, to make men good Catholics, because in that way they become the best subjects, doing their duty to Caesar the better for doing their duty to God. Upon the Pope's own opinion of himself, he is certainly entitled to assert that duty to him is the true school of political loyalty, but he will not be credited unless he can bring others to the same estimate of himself, and convince them that he is indeed in the place of the Almighty as respects the rights to our spiritual and temporal goods. From Germany the Pope goes off to Switzerland, Spain, and Constantinople, in which places, as in others, he finds himself at issue with the law of the land, and has to complain of disloyalty, treachery, schism, rebellion, and a good deal more. Against a war which seems to be hemming him in at all points of the compass the Pope summons his forces, and desires the Metropolitans to collect their suffragans for consultation. They will meet. They have met. They will make imposing displays of numbers. They, too, will publish their manifestoes. They will exchange assurances with Rome. They will be able to show how Christendom is divided; how Christians hate one another; and how ready they are to sacrifice the Church altogether rather than see it in the hands of a hated rival. But what else is to come out of the Holy War proclaimed from the Vatican? The summons is not to inquire whether these things be indeed true, or to listen to reason; for the Pope argues not; he asserts his Divine sovereignty, and claims from all mankind the absolute surrender of their hearts, minds, souls, bodies, and estates. He will have nothing less from them, whether they believe in him or not. In this country we shall reply that he must first convince or persuade, and that whenever he has mastered our hearts or our senses, then we shall freely and gladly give him all else that he requires. But, when one considers that he will also have to convert Germany, Spain, Switzerland, many bodies of Eastern Christians, and, indeed, all the world, before he will ever get a hearing for his claim to absolute obedience, we must conclude that the old man has entered on an undertaking far beyond his means and his years. It cannot be long before he has to lament with his last breath that he dies a prisoner because he has loved righteousness and hated iniquity. But when that is done it is quite possible his successor may think the idle and vapid protest has been carried on long enough, and may accordingly try to settle with the human race some terms of compromise suited to the present melancholy circumstances of the world. Whatever one may think of Rome, both friend and foe must agree in wishing it to be a mount of blessing instead of cursing, and a fountain of sweet water instead of the bitterest brine. Pius IX. can only say one thing—that he is right, and that, with the exception of a few favoured adherents, all the

world is perversely and sinfully wrong. This he has said so often that the world, even he must begin to fear, has grown incurably callous. —*Times*.

V.—PRIESTS AND LIBERALS IN BELGIUM.

M. DE LAVELEYE has written an article for the current number of the *Fortnightly Review* in which he draws a very dark and gloomy picture of the present condition of Belgium and of its political prospects. It is not foreign invasion, but internal convulsion, that he dreads. On every side he sees the tide of Ultramontanism rising higher and higher, and threatening to overspread the whole country. The large towns alone keep their heads above the flood, and even these isles of refuge from ecclesiastical tyranny must soon, he fears, be swamped by the irresistible inundation. There is a clerical ministry now in office, and the recent elections helped to strengthen the clerical majority in the chamber. On the other hand, the communal elections have been in favour of the Liberals in all the large towns. The conflict between the clericals and Liberals is every day growing keener and more intense, and matters are evidently approaching a crisis. Will the Liberals be able to hold their ground? M. Laveleye takes a very dismal and desponding view of their position. The other day one of the authors of the Belgian Constitution, whom it is not perhaps difficult to identify, told him that a great mistake had been committed in making the Church independent of the State. The result was that the Church was threatening to overpower the State, and that the country was already drifting towards civil war. M. Laveleye appears to be of a similar opinion. There can be no doubt that the Ultramontanists have been making enormous progress in Belgium of late years, and it may be taken for granted that, though they are quite ready to use the constitutional liberties of Belgium for their own ends, their first object, if they obtained command of their country, would be to put an end to them. What exasperates the Liberals most is that their own weapons are being turned against them. They thought that religious freedom would be the ruin of the Church, and they are now discovering to their disappointment and dismay that the foe is actually fattening on the poison they had prepared for him. M. Laveleye confesses this in a most ingenuous manner. Institutions, he says, which the Liberals created for the purpose of propagating the modern spirit, and to counteract the Jesuits, are now being made to prepare the way for the surprising triumph of Ultramontanism. It is not, perhaps, surprising that under these circumstances the faith of the Liberals in their own principles should be somewhat shaken, and that they should be tempted to think that political freedom is not always a good thing in itself, but good only under certain circumstances and when it promotes their own views. English Radicals have sometimes come to a similar conclusion. The Catholic party claims to be the true national party, and M. Laveleye admits that it is so in this sense—that it has exercised for centuries a preponderating influence over the people, and that it is intimately bound up with their historic traditions. There is, however, another and more obvious sense in which it is the national party, but of this M. Laveleye oddly enough takes no notice. Belgium happens, in point of fact, to be a Catholic country. The vast

majority of the population are Catholics; the rest are numerically only a very small minority. The Liberals represent the best part of the nation—its intelligence, enterprise, and thriving industry—and by sheer force of character they have during the last forty years been in office for a longer period in the aggregate than the Catholics. There is surely nothing violently unnatural or unreasonable in a Catholic majority taking its turn of office in an essentially Catholic country. But to M. Laveleye and the Belgian Liberals it looks like the end of all things.

M. Laveleye tells us very frankly and truly, though without apparently seeing the drift of his own evidence, how it happens that the Church has gained so much more power in recent years. The simple fact is that it has worked very hard to produce this result; it has been very adroit as well as laborious, and it has spared no effort to accomplish its object. The clergy have, of course, innumerable opportunities of spreading their influence, and they are perpetually at work in public and in private. They have converted the pulpit into a political platform from which they attack the Liberals and their principles. They have organised electoral clubs and political associations, and they hold meetings, publish addresses, pamphlets, and newspapers, and keep up an incessant course of canvassing. In many districts clubs for singing, playing at bowls, skittles, archery, &c., have been got up by the priests, who have not forgotten to bait for members with cheap beer and tobacco. The Roman Catholic Church has always had a leaning towards Socialism, and, as a counterpoise to the International and an attraction to the working classes, conventual workshops have lately been established. Clerical supervision is closely exercised over the taverns and cafés, which are bound to take in only such journals as the priests approve. If they took in a Liberal paper, they would be at once denounced, and no Catholic would dare to go near them. In a village near Ypres a few Liberals used to meet once a week in a tavern to read a newspaper which one of them received privately. The priest hearing this, on the next night of meeting walked up and down before the house reading his breviary, and not one of the usual company had the courage to go in. Absolution would be refused to any one convicted of reading Liberal books or newspapers. In some parts there is a system of confessional tickets which are given to those who attend the Easter confession, and which are afterwards called certificates of character. Any one who was unable to produce his card would be pointed out as a bad character; his friends would be warned against him, and, if in business, most likely he would lose his customers. The influence of the clergy over the women, who are almost all educated in convents or clerical schools, naturally gives them great power over the men. Girls in convents are made to promise that their sons, if they marry, shall be sent to Jesuit colleges or to the Catholic University at Louvain. The priest arranges marriages, and makes his own terms for a rich bride. Henceforth he is master in the household. But it is to educational agencies that the Ultramontanists have devoted themselves most zealously. Already their institutions for secondary and superior instruction have twice as many pupils as those of the State. The convents and Sisters of Mercy have almost a monopoly of female education. In twenty years the number of convents has doubled, and it is calculated that there are now two convents for every three parishes, with a fair prospect of every parish before long having a convent of its own. Now that the clerical

party is in power, it will no doubt take care to fill the public schools and universities with its own men, and it will then be master of the whole education of the country.

It must be admitted that from the Liberal point of view the prospect is melancholy and discouraging in the extreme. The triumph of the Ultramontanists simply means the crushing out of all intellectual vitality and independence. The Jesuits have carried out their system in different countries and in different ages, and the results have always been the same—moral and spiritual debasement, the corruption of manners, and at last a violent reaction against an intolerable and degrading tyranny. We acknowledge the force of all that M. Laveleye says about the deplorable consequences of Ultramontanist ascendancy in Belgium. The Liberals have a most formidable enemy to encounter—formidable alike in his vast resources, his ceaseless activity, and his unscrupulous zeal. And how are they meeting him? Apparently by a policy of impotent talk and childish protest. An association has been formed, called *La Libre Pensée*, the members of which undertake to celebrate births, marriages, and burials without the intervention of the clergy. Education is free in Belgium. Under the Constitution all sects are equal. There is nothing which the clericals have done which it is not open for the Liberals to do to-morrow, if they were only ready to devote themselves to the work, and to make the necessary sacrifices. But this is just what they are not ready to do. Their educational efforts are paltry and insignificant compared with those of the Church. The Church has been working while they have been only talking, and now their only hope is that the Constitution may somehow be altered so as to fetter the Church and to do for the Liberals what they have not the spirit or self-denial enough to do for themselves. And this is the weak point of Continental Liberalism. It is the old story of the carter praying to Jupiter to get his cart out of the mud, instead of putting his shoulder to the wheel. The State is to do every thing, and is always to be on our side and against those who differ from us. Perhaps a parallel to this kind of Liberalism might be found nearer home.—*Saturday Review*.

VI.—THE CONVERTED ROMANIST.

FROM A PASTOR'S NOTE-BOOK.

(A True Narrative.)

IT was at the close of a morning service, in the summer of 1849, that, in coming out of church, I was addressed by a stranger in a respectful manner: "Will you please appoint a time when you can baptize my infant child, sir?" I had previously observed him among my hearers at different times, and had taken pains to inquire who he was, with the view of paying him a pastoral visit, but was somewhat discouraged when told that, although possessed of more than ordinary intelligence, he was a Roman Catholic, of very irritable temper, much accustomed to using profane language, and at times accustomed to drink too freely of intoxicating liquors.

With this information I took him aside and told him that I wished to be candid and honest with him—that it was undoubtedly his duty to dedicate his offspring to God in the ordinance of baptism, and train

them up to his glory. But before entering into so solemn a covenant, he ought to be concerned *first* about his own salvation; that while living in his present condition, to take such vows upon himself would only be increasing his own guilt in the sight of God and man; but that I fervently hoped the time would not be far distant when both parent and child might be consecrated to the service and glory of God. He at once replied, and with much emphasis, "The Lord knows I am wicked enough as I am now! I do not wish to make my case any worse. I see you are right in refusing my request. I ask your pardon for naming the subject to you."

After some further conversation on the subject of personal religion he left me, evidently disappointed at the interview. I expected never to see him in the sanctuary again; but instead of this he now became a regular and constant attendant upon my ministry. He was in his seat always on the Sabbath, and a most interested hearer. I now placed in his hands "*James's Anxious Inquirer*," and requested him to read it in connection with the Bible daily, which he promised to do. After retaining it about ten days, he came to me, and requested that he might purchase of me "that little book, for," said he, "I am not yet done with it. I never want to part with it. It is just such a book as I wish to own, and keep by me at all times." I told him that I could not sell *that* book—that I must keep it for a very important purpose, but that he could have the loan of it for a sufficient time to read it thoroughly. But not satisfied with this, he offered to pay me any price I would name, so that he could be the owner of so valuable a prize. "No, sir," I replied, "money will not buy that book of me."

I afterwards learned that the convicted sinner sat up many a night till a late hour, copying off this work, page after page, and chapter after chapter, till he had the entire work transferred to sheets of foolscap, for the double purpose of having its plain heavenly teachings in his possession, and, at the same time, to impress them on his memory.

A mighty work was now going on in that man's mind. A soul long dead in sin was now struggling into life. And as the Spirit of God continued to strive with him, he was forced to take up arms against every besetting sin. A fearful struggle it was, but grace finally triumphed, while every one remarked the surprising change that came over him. He now remembered the Sabbath to keep it holy, even unto the end. All intoxicating drinks were abandoned; the profane oath was no longer heard; the Word of God was read diligently; the family altar was erected; God's blessing was implored on his daily food; the lion was changed into the lamb. He was all gentleness and docility. Love to God and love to man beamed in his countenance; yet he had the greatest distrust of himself. Long had he to struggle with the impression that *others*, even great sinners, might hope in the mercy of God, but that his case was different; he was too vile—too abandoned a sinner ever to enjoy a comfortable hope of the favour of God. I endeavoured to explain to him the fulness that there is in Christ, and his ability to save to the uttermost all who come unto God through Him—that Christ came not to call the righteous, but sinners to repentance, and that God, who cannot lie, assures us that "the blood of Christ cleanseth from *all sin*." I also endeavoured to explain the nature of repentance toward God, and faith in the Lord Jesus Christ as the ground of the sinner's acceptance with

God, and the necessity of earnest and importunate prayer, connected with a life of new obedience, as infallible evidence of our being accepted of Him; and on these precious promises and glorious truths of God's Word this afflicted and tempest-tossed soul at length found rest and peace; but even yet he has at times distressing apprehensions as to how it will terminate with him, notwithstanding he not only leads a very exemplary life, but has professed Christ before the world, and been numbered among His people.

Thus much of "the spiritual birth" and history of this "child of grace." Let me now relate the history of "the natural man," as gathered from his own lips, and confirmed by other authentic sources of information.

His parents emigrated from Ireland when he was about five years old, and went to New York city, where they resided about five or six years, when they were both, within a few weeks of each other, suddenly removed by death, leaving Thomas, their son, in circumstances of poverty and destitution, but not without Papal baptism, and the most careful training in the doctrines and usages of the Roman Catholic Church. Would that Protestant parents were faithful in training their children while very young in the truths of God's holy Word!

Thomas now soon betook himself to "the street school" of New York, where he proved an apt scholar among the rudest and vilest youth of that great city. Repeatedly he commenced "learning a trade" at various mechanical pursuits, but soon his character was found not to be trustworthy, and he was turned into the street again. Often he would sleep under boxes or waggons, on door-steps or in the market, and be compelled to subsist on the meanest fare. He finally became a noted outlaw, and young as he was, omitted no opportunity of perpetrating crime, for which he was so often detected and punished that there was not a jail or prison in or about the city but he could boast having been an inmate of it, and some of them several times, until at length he was lodged in "THE HOUSE OF REFUGE" as one of the first "juvenile delinquents" that ever entered from that city for reformation. Here he remained for about three years, and was under good influence. He was taught to read and work, and more pains were taken for his temporal, moral, and spiritual welfare than he had ever before received.

Let the founders and patrons of such noble institutions be encouraged in learning again that their labours in the cause of humanity, however unpromising at the time, are not in vain, and be stimulated to renewed diligence and faithfulness in their works of love and mercy.

The confinement of that institution soon became utterly insupportable to Thomas, and, after every other means of effecting his escape had proved unavailing, he even set fire to the institution, hoping thereby to escape, which caused considerable damage before it could be extinguished. Finally, at the age of sixteen, he was sent to sea on board a whale-ship, and made several voyages to the Pacific Ocean. But he did not long relish the discipline and confinement of such a life, neither could he endure even the partial restraints to the indulgence of evil appetites and passions which he everywhere encountered among civilised men; and it was mainly to avoid this, and hoping to find free scope to exercise the fell passions of a depraved heart, that he voluntarily chose to live among the idolaters and degraded islanders of the Pacific, always in riot and debauch, and in constant peril of his life. Loathsome disease, God's

dreadful scourge of the abandoned transgressor, followed him wherever he went. He finally arrived on the island of New Zealand, where he spent many years among cannibals, and by the aid of great natural shrewdness and tact, he so far imposed on their ignorances and credulity as to pass himself off as some superhuman being with power to work miracles, and even received a sort of divine homage from them. He was tattooed by the natives from head to foot; and strange figures and inexplicable hieroglyphics remain upon his person to this day.

He at length received the appointment of interpreter and pilot to the principal port of New Zealand, under the English governor, and continued in office and influence for a considerable time, until the natives rose in revolt. Previous to this revolution he had reformed in his moral conduct, externally at least, and had married in to an English family residing on the island. He now left, in a hurried manner, with his wife and two children, and after a long but prosperous voyage he arrived in New York, and subsequently settled within the bounds of my congregation, which is some two or three hours' ride from that city.

For some time he was a regular attendant upon the Roman Catholic Church, but omitted attending the confessional. In vain was he warned and entreated to attend. On a certain occasion he presented his newborn child for baptism, and the priest, while administering the ordinance, remarked that if he thought he did not intend, to the extent of his ability, training up that child in all the usages and doctrines of the Catholic Church, he would shut both parent and child out of heaven! or words of like import. But the priest went quite too far in arrogating to himself power which belongs only to the Almighty. The intelligent and fearless mind of the parent was so shocked that he at once resolved "never to go near that priest again." And he has kept his word. In the good providence of God, he came where he heard the truth as it is in Jesus, which, with the divine blessing, proved to be the wisdom of God and the power of God unto salvation. Not only himself but his wife, who was now the mother of four children, became hopefully converted, and the interesting spectacle was presented of both the believing parents with all their children dedicating themselves, at the same time, to the Lord in baptism, and publicly consecrating themselves to His service in the bonds of the everlasting covenant. And thus again was repeated a scene which was quite familiar in the days of the apostles, when, with the believing parents, they baptized the whole household, or family, as in the case of the Philippian jailer, recorded in the 16th chapter of the Acts of the Apostles; also the case of Lydia, mentioned in the same chapter; and also the case of Stephanus, recorded in 1 Cor. i.

We may learn from the foregoing narrative:

1. How various are the methods employed in the dispensations of God's eternal purposes of grace and mercy for bringing men to a saving knowledge of the truth.
2. How often must the prodigal waste his substance in riotous living and be in want before he will "come to himself," and arise and return to his Father!
3. There is hope for even the most desperate of men.
4. What encouragement to renewed diligence and faithfulness in the cause of Christ!

VII.—CRUELTY, POLICY, AND SOPHISTRY OF ROME.

THESE famous ministers of Christ, Luther, Melancthon, Calvin, Zuinglius, Bucer, and the rest of them, who justly are titled Reformers of Religion, did say more against Popery than any of the Papists have yet been able to give a solid answer to; and indeed it was by wise and uninterested men judged, above a hundred years ago, a desperate cause, being so much against both scripture and right reason. The Church of Rome, therefore, that it might uphold and defend itself, hath had recourse unto cruelty, policy, sophistry.

As for their cruelty, what place almost is there that rings not of it? The Massacre at Paris, the Irish Rebellion, the Gunpowder Treason, those flames in which so many were burned in the persecution under Queen Mary; do plainly show that the Roman beast is the most cruel one that ever was, and is extremely eager to tear in pieces all that refuse to worship him. Those many thousands of men, women, and children, who have been most barbarously butchered by bloody Papists in France, in Ireland, in Bohemia, in Piedmont, in England; may inform all, what arguments they use to promote their religion, when once they have any power in their hands; and what kind of dealing is to be expected where Popery shall prevail; unless there be a subjecting of bodies, estate, reason, sense, faith, and conscience also, unto their tyranny and usurpation.

And lest these instances of cruelty which I have mentioned should be extenuated, as making nothing against Popery, because several of that religion have condemned them; it will not be amiss to add, that Thuannus, an historian of their own, gives this information; that the Pope when he heard of the massacre, from his Legate at Paris, read the letter in the consistory of Cardinals, and solemnly gave thanks to Almighty God for so great a blessing conferred upon the Roman see and the Christian world. It was also decreed that a jubilee should be published; the causes whereof were to return thanks to God for destroying in France the enemies of the truth and of the Church, &c. Soon after, the Pope sent Cardinal Ursin in his name to congratulate the King of France, who in his journey through the cities highly commended the faith of those citizens who had an hand in the massacre, and distributed his holiness's blessing among them. And at Paris, being to persuade the reception of the Council of Trent, endeavoured it with this argument, that the memory of the late action to be magnified in all ages, as conducing to the glory of God, and the dignity of the Holy Roman Church, might be, as it were, sealed by the approbation of the Holy Synod.

If this massacre be thus justified, commended, magnified, where there was also so much treachery (for the Protestants were invited to a marriage between the houses of Valois and Bourbon: and then in the dead of the night many thousands of them, without distinction of age or sex, were butchered, so that the channels ran down with blood into the river);* sure we may conclude, that the most horrid murders will be defended, as long as that which they call the Catholic Religion is thereby promoted. I grant indeed, there are some good-natured Papists which say, they dislike such bloody doings, whatever may be pretended for their justification: but it is

* The number of persons slain in this Massacre at Paris and other places amounted to 30,000.

more than probable, that these very gentlemen, supposing the Pope had full power to wield both swords, if they should dare to talk against his cruelty, would presently be called, and feel the stroke of his swords as heretics.

Policy is another prop of Popery. By policy I do not mean that prudence in managing of state-affairs, which is joined with integrity, justice, honesty ; but that craftiness and subtlety where no regard is had either to truth or conscience ; but anything is done though never so much against the rules of righteousness, that carnal ends may be brought about. The Pope having arrogated such power to himself, that he can absolve subjects from their oaths of allegiance, can take off the obligations of covenants and promises, and give dispensations to transgress the laws of God ; hereby a door is opened to all unrighteousness, and Papists may be allowed to dissemble, to lie, to be perjured, as long as it is for the Catholic cause. The writings of Machiavel have been studied more thoroughly by many of the Romanists, than the Scriptures of the Apostles and Prophets. And those who have conversed with the Jesuits, and understand the mystery of Jesuitism, find them such exact Achitophels, that they will counsel to anything, though never so ungodly, if it tend to the upholding of their faction.

Lastly, for their sophistry : In this respect their schoolmen, who have endeavoured to argue for Popery, are famous, but when what they say is duly weighed, it appears to be but sophistry, and no more. In the main points of controversy between the Church of Rome and us, their arguments are answered in these ensuing sermons ; the truth also is confirmed by Scripture and reason, and then an improvement made in order unto practice. This mixture of polemical and practical divinity together, it is hoped will be very useful.

The ministers who preached these Lectures, endeavoured to accommodate themselves to the capacity even of ordinary hearers : for the common people, considering the industry of Roman emissaries, are in great danger of being seduced ; and this book, through the blessing of God, may be an antidote. I could have wished that the Sermons had been delivered to me altogether, that they might have been printed in better order, and sorted together according to the subject matter of them. But if the reader please to consult the table at the beginning, he may read them in order, if he be so minded.

To conclude : since England was formerly such a tributary to the see of Rome, and such vast sums of money were carried yearly from hence thither ; we are not to doubt but the Pope looks upon us with grief that he has lost us, and with an earnest desire to regain us. His instruments are more than ordinarily busy to this end, insomuch that both King and Parliament have taken public notice of it. This Lecture, therefore, against Popery, is very seasonable ; and if (which I earnestly beg) this labour be made successful to reduce any of them who have been seduced, or to arm and defend the people against one of the greatest visible enemies that Christ has in the world ; I shall exceedingly rejoice that my Pulpit was so much honoured by my fathers and brethren when they preached in it, and that ever such a project against Popery came into my mind.

NATHANIEL VINCENT.

Preface to Morning Exercise against Popery, 1675.

VIII.—PROTESTANT CHILDREN IN ROMISH SCHOOLS.

A FRIEND has sent us the following communication, which we lay before our readers. It is evidently the production of one who well understands the subject upon which he addresses his people, and who thoroughly comprehends both the danger that threatens them, and the fearful evils that are to be apprehended. Beyond any question, the Church of Rome is making the most determined, yet cunning and ensnaring endeavours, to obtain footholds in Protestant communities. At this hour she is, by every act and practice, hoping to gain England, and already have her emissaries boasted of the triumph she will yet have in these United States.

Who can doubt that she largely expects to accomplish this through the young? If she can get the children, she will here soon reach many of the parents, and certainly have the favourable regards, if not the actual possession, of these young persons themselves when they grow up. Her pretence that nothing is done to influence the minds of those sent to her schools and institutions is false. A boy sent by his parents to one of these schools had nothing, as we have learned from his own lips, said to him or required of him by the teachers on religious matters, but systematic efforts were made to show the excellency and beauty of the Romish worship, its music, its paintings, and its so-called saints. Systematically were statements plausibly made insinuating or charging that all Protestant histories and narratives were unreliable, or were false, on any thing bearing upon the Church of Rome. And at different times he was made to hear from the other scholars, or in the instructions that were given to them, that all Protestants would be lost, and that only members of the Roman Catholic Church could be saved. Let this course be pursued for a length of time with any young person, male or female, and who can doubt the result will be certain and fatal?

But we ask earnest attention to the article we here insert. It is specially gratifying to see it coming from a Protestant Episcopal minister, and to find him so truly honoring the Protestant name. Would that all professing Protestants in this country were really so, and that standing firmly and fully up to their position, they would neither be entangled with the Romish system themselves, nor in any way allow their sons or daughters for a moment to approach it, or be exposed to it, lest they be beguiled, and ensnared, and ruined!

We quote from the *Episcopal Register* of November 16th as follows:—

Address delivered by the Rev. John Bolton, to the Episcopalians of West Chester, on the occasion of the establishment of a Roman Catholic Nunnery, and opening of a girls' school connected with it, in their midst:

"It would seem to be no business of ours that a Roman Catholic school had been opened in our midst, were it not that the ladies in charge of it solicit 'our patronage,' thereby inviting us to consider its merits as a place for the education of our daughters.

"Doing so, honestly and charitably, the first thought is: How commendable the object—a purpose to educate youth—to promote the diffusion of knowledge!

"Yet inasmuch as this is so different from the general policy of Ro-

manism, where it is most at home, especially at Rome, we are surprised. Everywhere else the Church of Rome is opposed to the enlightenment of the people, particularly where they are most ignorant and so most need instruction; we are surprised, we say, that here, where there is least need, the people being so well informed, they propose to be the *Schoolmaster*!

"But more commendable:—The feature of the extreme liberality proposed, viz., no interference with the religion of the pupils, only to give a liberal education! Here again we cannot but be surprised, as we find these very people the bitter opponents of our public school system, *because* it proceeds on this plan; clamoring loudly for the school fund that they may train every child they can get hold of as a Roman Catholic.

"Yet still more admirable:—The offer to do this for you so cheaply—cheaper than any one else can afford to do it—at about half price, so that nothing can possibly be made by it! Why, this goes beyond the second table of the Law—actually loving you better than themselves.

"Now here we have remarkable things proposed:—

"1st. That these Romanists will educate Americans while they will keep the Italians in ignorance.

"2d. That they will refuse to avail themselves of the opportunity to influence those, whom they profess to believe so uninfluenced, as Protestants must be eternally lost.

"3d. They will do this for those they believe to be their enemies for half price. Surely it is very difficult to conceive that if they are *quite* conscientious in this belief, they can be perfectly honest in its *practice*. If so, only one explanation seems possible. That they are so in love with American institutions that they will spare no pains to support and perpetuate them.

"The wise man says, 'In vain the net is spread in the sight of any bird'—at least, that the old birds are too wise to place the young ones in the trap. I fancy nobody doubts the object of all this; that it is done in the interest of the Roman Catholic Church.

"These kind ladies, 'The Sisters of the Immaculate Heart'—sealed to the Church by vows, married to it as a wife to her husband—are devotedly labouring for *it* and not for *you*, when they educate your children; and their influence is dangerous just in the proportion that their convictions are sincere, their honesty being the real measure of danger to those they teach. And while speaking thus, I feel free to express my respect and admiration for the noble self-sacrifice of such devoted women. I only wish they were Protestants: that the Church, at least my Church, had such a band of teachers—such is the distinction I would draw between them and their system.

"So much, then, for the positions of these Nuns as educators of your children. Now as to that of yourselves, as you claim to be the members of the Protestant Episcopal Church. You know what the word Protestant means—a solemn religious protest in the sight of God and man—against what? Why, this Church of Rome. You are familiar with the history of the Papacy, so corrupt in life and practice, so erroneous in theory and in fact; also with that of the Monasteries and Nunneries, so scandalous that the world rose up to protest against it and them.—

You have only to read the Articles to see the part our Church took in this movement, and I am one of her ordained ministers.

"But it is said, 'has not the Church of Rome changed?' Yes, indeed, but alas! the change has been rather for the worse than the better.—Doubtless, under the pressure of public opinion, the scandals of the Church have been abated; the gross immoralities of Nunneries and Monasteries have been corrected; a Boniface in the papal chair is now impossible; but the truth is that this change is of the world, rather than the Romish Church. It never was so ultra as to-day; now is the time for the promulgation of the immaculate conception of the Virgin—of the doctrine of the infallibility of the Pope. These are the distinctive teachings of Romanism to-day, and so the education it gives here must be the fruit of these seeds; the religion of the past must be so colored, and history thus tortured in their hands.

"The worship of the Virgin in the place of Christ. The claim of Rome to universal dominion. The authority of the Pope to dictate everywhere—and necessarily so, for if the Pope be Christ's Vicar, well may he be infallible. Then, was as Protestants are stiff-necked heretics, and it becomes our duty to change.

"If the Virgin, the patron of Rome, be divine, then Protestants who protest against her worship are worse than infidels.

"But God in history is uttering his voice, depriving the Church of Rome of her influence and honor, her power and wealth; delivering the world from her tutelage to the care of Protestantism; calling us to teach; honoring us with the place of *Schoolmaster*, which it would be a shame for us to abdicate in favor of Rome now—here. Rather let us maintain our Protestantism. It is nothing to be ashamed of; its record is a glorious one—the child of the Reformation, the mother of science, the patron of the press, the inventor of the steam-engine, the discoverer of the electric telegraph, the originator of the Sabbath-schools, the publisher of the Bible, the champion of civil and religious liberty—its history has been of the world's advancement, its future the hope of man's redemption.

"And the record of Romanism is one that itself must blush to own.—Stained with the blood of Martyrs, the founder of the Inquisition; the ally of tyranny; the mother of superstition. Its fullest life the dark ages. Its voice to-day a protest against the world's advance. Its aim to blind the nations. Its hope again to enslave Americans. Its offer to educate our sons and daughters."—*Christian World*.

IX.—THE LEAGUE OF ST SEBASTIAN.

THE fall of Rome, in the temporal power of the "Man of Sin," and the fulfilment of prophecy within the last few years have done much to shake the confidence of the followers of Antichrist; and to say that verily there is a God who judgeth the earth. But still the old serpent is not dead; as of old he is alive, and plotting to regain his strength and ascendancy by false quotations and interpretations of Scripture, and by "fire and sword."

Lest we should be accused of misrepresentation, we quote their own words from their organ and handbook, *The Crusader*.

In the thirteenth number of that periodical it is broadly stated:—

"The League of St Sebastian* represents the party of action of the Catholic body of these realms. English, Irish, and Canadian soldiers of Mentana and Porta Pia were its founders. . . . They are the vanguard of the Catholic youth of this country, and by the charter of their enrolment are vowed to the cause in a special and unreserved manner." The oath they take is a parody on that text of Holy Writ, "Seek ye first the kingdom of God and His righteousness, and all these things will be added unto you" (Matt. vi. 33). The oath the Leaguers take is given, or part of it, as follows, in *The Crusader*, No. 19, page 2, "To seek first the kingdom of God, and His glory, in the person of His Vicar (the Pope), knowing that all things else for the weal of their country, be it where it may, are included in it, and shall be added unto them." In the leading article, called "The Gathering Storm," from which the above part of the oath is extracted, there occurs the following passage:—"In Ireland especially, there is no excuse for the cause of 'the Royal Pope' being made *secondary* or subordinate to any, however just or holy."

The very first article in *The Crusader* is headed "Our Crusade;" from it we make the following extract:—"We accept the word Crusader in its grand old meaning—a soldier of the Cross, a champion of the holy against the unholy, one whose work it is to wrest back what is sacred from hands that handle, only to pollute and to desecrate. . . . We recognise for human society one only certain and undoubted voice of God—the teaching and guidance of the infallible Vicar of Christ (the Pope). We believe that for those utterances of the voice of God to reach the inmost ears of human society, and to direct it toward its only true end, the Vicar of Christ must be free, and a sovereign among sovereigns. No power on earth, except the moral law of God, ought to control him. To the '*vox populi vox Dei*' of the age, we reply, '*vox Petri vox Dei*.' . . . Our work, then, is to help largely in restoring the temporal power of the Pope. It is not dead, as the age says; it is only buried alive. To get it out of its tomb of a prison, to take its grave-clothes off it, and to set it up again in the world for the load-star of society in this noisy, restless, narrow, nineteenth-century life—this surely is a true Crusade."

Every Sunday-school scholar and teacher of the Bible will at once perceive that the above quotation from St Matthew's Gospel is a perversion of the text, and breathes a Satanic spirit, as it did on the Mount to the Saviour of the world, when He commanded the Evil Spirit to get behind

* St Sebastian is a saint of the Roman Calendar, who, according to the fable, was born at Narbonne, and lived during the reign of Diocletian and Maximinian, towards the end of the third century, and rendered great assistance to the Christians; but was finally arrested and carried before Diocletian. The Emperor, finding threats and promises vain, ordered him to be shot, and he was left for dead, pierced with a thousand arrows. A woman, who came by night to inter his body, finding signs of life in him, took him home and nursed him till he recovered. He then presented himself before Diocletian, and remonstrated with him on his cruelty, whereupon the Emperor ordered him to be beaten to death with clubs, and his body to be thrown into the common sewer. His relics were carried to Soissons in the ninth century, whence they were dispersed through France, Spain, Germany, and the Netherlands. St Sebastian is invoked against the plague. His day is the 20th January. There are many pictures of this saint, by the most eminent artists. He is generally represented as tied to a tree with arrows sticking through his body.

Him, and rejected all the kingdoms of this world and the glory of them for the spiritual kingdom of His heavenly Father and the salvation of man (Matt. iv. 8, 9, 10).

The introduction of His Vicar, the Pope, is a fabulous invention there in that passage. He is nowhere mentioned in Holy Writ, nor spoken of as the representative of Christ. On the contrary, He solemnly and emphatically declared to His disciples that His kingdom is not of this world, and He frequently rebuked them for aspiring after earthly distinctions, and above all, He forbade violence to propagate His religion by fire and sword, saying, "They that take the sword shall perish with the sword;" and by the mouth of His apostles He declared that "His kingdom is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

In defiance of these heavenly precepts the new League of St Sebastian has set up an union of the "Catholics of England, Ireland, Scotland, and America," and is conspiring to revive and reorganise from its seat in Great Britain the restoration of the Pope by "fire and sword."

We quote from *The Crusader* of the League of St Sebastian :—

"We are beginning to recognise our own strength, divided as we hitherto were, not by want of zeal for the Church, but by want of organisation; and with our enemies banded together in every country, and under the full control of their leaders, we were powerless to act against them. But now all this is changed: we are united and organised, and every day adds to our number. Let no one hesitate; let all join in this noble cause, the holiest for which sword was ever drawn; and the day is not far distant when, with the help of the God of armies, we shall drive the invaders from the walls of Rome, restore liberty to Italy, and never rest until the Sovereign Pontiff is once more in secure possession of all that was ever ruled by his sceptre. His power will then be no longer sustained only by an army. The enemies of the Church will feel that the faithful legions around his throne will not again be left alone in the struggle, but that, if ever Rome is threatened, throughout the length and breadth of Europe and America, thousands of Catholic swords will be ready to leap from their scabbards in its defence."

This formidable conspiracy of St Sebastian is assuming a national and comprehensive character. It has an union or branch in England, Ireland, Scotland, and America, and seeks to enlist the Catholics, as they are mis-called, of all the states of Europe and America in favour of restoring the "Man of Sin" to his God-forbidden and unholy royalty. It is no longer possible for us to close our eyes against its progress. At our own doors, in the metropolis of Ireland, it is openly working, as we see by its published rules and regulations (see morning papers of the 27th of November last), with an apostate peer at its head, proclaiming in Marlborough Street Mass House, at a meeting of the union, the sovereignty of the Catholic interests as paramount, above and over every other.

It is full time, then, beloved brethren, that measures should be taken by us to counteract the devices and schemes that are planned in our kingdom and empire, to set up the supremacy of the Man of Sin in the world, even at the price of blood and the sword, as the organ of their movement, *The Crusader*, indicates with undisguised assurance, effrontery, and wickedness.

What, brethren, would we advise under these appalling prospects? Not the violence of the sword or the shedding of human blood, but the

very reverse ! We would say to Christians throughout the earth, form a HOLY ALLIANCE, an union for prayer and praise before the throne of the Eternal—the Lord God of Hosts : and His Word and truth shall prevail over all opposition, and His enemies and your enemies shall flee and fall before Him.

A praying army of Christians throughout the world, directed by love to God and love to man, will do more to subdue and overcome our enemies and His enemies, than all the bristling hosts of embattled forces. The iron-clads of the ocean and the rank and file of all nations would be no more than stubble before Him, whom the celestial orbs and planets obey in their annual and diurnal motions. Enlist, then, this Great Being on your side by universal prayer, both privately and publicly, and His approval and blessing shall follow. Let men of the world contend with carnal weapons, but we will go forth in the name and at the command of Him, who has promised to be with His faithful people unto the end, and His word and truth shall be victorious over every foe. Our spiritual forces may be thus put in battle array. On every Monday morning, before the first meal for supplying the wants of the body, let united prayer be offered in every household, small or large, to the Almighty, through the Saviour Jesus, the only Mediator between God and man, to grant to the human family peace and salvation, on our repentance and reformation, and that the Holy Spirit may give us wisdom, and righteousness, sanctification, and redemption, through faith in the Redeemer's name.

Again, on the first Monday in the months of May and November in every year, every civilised nation on earth might hold national assemblies for prayer and praise, and thus weekly and half-yearly meetings might be held all over our planet earth to acknowledge the goodness, mercy, and love of God for His work of Redemption, and the recovery of man from his lost estate.

Thus this earth would be one great altar, the scene of an endless, continuous concert of prayer and thanksgiving to the Almighty Creator, which He would look upon with His constant blessing, and defend His Church Universal upon it, from all the envy and malice of the enemy, and peace would surround our throne.

Believers in the omnipotence of prayer need fear no evil or calamity from the workers of iniquity. The League of St Sebastian, or of any other union that could be formed, composed of men and of wicked spirits, could not overcome it, or restore to power the head of the doomed apostacy. The shield of God would be our protection, His arm our invincible defence, and His omnipotence our rock, refuge, and salvation to all the ends of the earth.

By means of the press, the post and the telegraph, these utterances may be conveyed to every intelligent fellow-being, and the Holy Spirit may breathe on them with His all-conquering and all-subduing influence.
—(*A Pastoral for 1873.* By the Rev. THOMAS SCOTT, A.M.T.C.D.)

THE BULWARK;

OR,

REFORMATION JOURNAL.

APRIL 1873.

I.—HAS THE CHURCH A VISIBLE AS WELL AS AN INVISIBLE HEAD?

A Lecture delivered by the REV. J. MOIR PORTEOUS, Wanlockhead, at Dumfries, Leadhills, and Greenock.

NO revealed truth is more clearly announced in Scripture than the fact that THE CHURCH IS POSSESSED OF A GLORIOUS INVISIBLE HEAD. That Headship is both general and special. *First*, The supreme dominion of the Lord Jesus Christ is GENERAL. (1) His sovereignty as God is essential to His existence. It is absolute, underrived, eternal. (2) His sovereignty as Mediator is conferred. God the Father gave Him to be the Head over all things to the Church, which is His body" (Eph. i. 22, 23). It is conferred as a reward of His work of redemption. "God also hath highly exalted Him, and given Him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 9-11). This general administration of Christ as Head embraces not only all the beings and transactions of earth, but of the entire universe. He sits on its throne. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool" (Ps. cx. 1). And that extensive dominion of the Messiah is to or for the Church, that she may accomplish her high mission, and be fully blessed therein.

Second, The supreme dominion of the Lord Jesus Christ is SPECIAL. "He is the Head of the body, the Church" (Col. i. 18). (1) *His body is the Church*. His natural body, raised and glorified, is exalted in heaven. His mystical body is the Church universal, or catholic. That body is not restricted to any one community, however large, to the exclusion of others professing the faith of Christ. The Church Catholic consists of "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor. i. 2). It "embraces every branch of the visible Church, who profess the true faith of Christ, together with their children." The Church Catholic has two aspects—*invisible* to men, comprising all the true people of God. "Christ loved the Church, and gave Himself for it" (Eph. v. 25-27)—*visible* to men, worship, government, conduct, known to observers. "Let your light so shine, that men may see your good works" (Matt. v. 16). This

visible Church is a precious boon. It is instituted to bring men to (a) know the truth; (b) obey the truth; (c) bear witness unto the truth.

(2) *Christ is "the Head" of that one body* under these two aspects. This figure of "head" is employed to impress more fully with the fact of His sole supremacy. The metaphor is most expressive. The head is the glory of man. Christ is the glory of the Church. "His head is as most fine gold." The human head is distinguished by forethought, device, wise judgment—the centre and seat of all that is noble in man. The entire influence and power of the head are exerted on behalf of the body as a whole, and of its several members in particular. To none but the head is its own body subject. To nothing can any member consent or act until the permission and direction of the head have been obtained. The head is the supreme governor of every member. Eyes, ears, hands, feet—all are in perfect subjection. And whatever the human head is to the body, that Christ is to the Church. The figure, it is true, is but an approximation. It is insufficient to express the supreme glory of Christ in His relations to the Church. He gave being to and sustains the Church. But the figure points specially to the fact that (1) *authority in the body flows ever immediately and only from the head*; and that (2) *one head is sufficient and alone possible*. As man has not one head for his body and another for his spirit, so the Church has one glorified Head, whether regarded as visible or invisible. To "the Church, which is His body," consisting of many and varied members, there is one living, directing Head. Singly and unitedly the body is subject only and wholly to Christ. Only in so far as His will is acted out by Church officers can the consciences of Church members be bound. But every conscience, congregation, portion, must yield to the Son, who is "Lord over His own House."

The Church is also regarded as a kingdom. That kingdom is pre-eminently spiritual. Its monarch, citizens, laws, government, blessings, penalties—all are spiritual. That kingdom has three united provinces: (a) the internal, having its seat in the heart; (b) the external, in the exercise of gospel ordinances; and (c) the eternal, or upper province of glory. Over that united kingdom Jehovah proclaims: "Yet have I set my King upon my holy hill of Zion" (Ps. ii. 6).

It is thus indisputable that the Lord Jesus Christ is the one invisible King and Head of the Church.

To the question, *May the Church Catholic have a visible head?* the reply undoubtedly must be, Certainly, if the invisible Head of the Church has so designed and appointed. Consequently, when the further question is pressed, *Has the Church a visible as well as an invisible Head?* the true answer can only be found by careful examination, *whether the Supreme Lawgiver has by unmistakable evidence shown that this is His sovereign will?*

That the Church has a visible head is asserted by two classes. Their views may be thus briefly stated:—

(1) One party says, the Church is the grand ruling power. Nations are but portions of, and are responsible to, the Church. The Church must, therefore, have a visible head, who is also sovereign of the nations.

(2) Another holds that each state or nation is within itself the grand ruling power; and that the Church within it is but a portion of the

nation. The supreme civil ruler is, therefore, also sovereign of the Church in that nation. The former position, at a glance, is seen to be most comprehensive, as claiming not merely national but universal dominion. This is the claim of the Popish system.

(3) The Scriptural position occupies the golden mean, proclaiming that since the ascension the Church has no visible head. It declares that—(a) Church and State are both divine institutions, appointed, the one for the spiritual, and the other for the social well-being of man; (b) that neither is to be regarded as supreme, the one over the domain of the other. They are rather independent co-ordinates, each being supreme in its own sphere; (c) still, that both are put under Christ, are subject to His laws, and bound to co-operate in the promotion of His glory in the good of man; (d) whilst, therefore, the civil power may, the spiritual, being wholly such, cannot have a visible head. Some, indeed, whilst accepting the sole special dominion of Christ over His Church, refuse to yield full assent to or deny in part His universal sovereignty.

It is with the claim of the modern Church of Rome, or Popery, that we are called now to deal. That system denies that Christ is the *only* Head. It declares that (a) there is a visible as well as an invisible head; that (b) he is not the civil ruler; but (c) the high priest, pontiff, or Pope of Rome; and that (d) every human being must be subject to the Pope if he would be saved. Thus, one bull or edict of the Pope says: "We declare, define, and pronounce that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff." This doctrine of the Pope's supremacy is, that (1) the apostolical chair and the Roman high priest holds a primacy over the universal Church; and that Roman high priest is the successor of St Peter, the prince of the apostles, and the true lieutenant of Christ and the head of the Church; and that he is the father and doctor of all Christians, and that unto him in St Peter, full power is committed to feed, and direct, and govern the catholic Church under Christ;" and that (2) to the Pope, as sovereign monarch by divine sanction, appertain royal prerogatives, or as they are termed, "the royalties of Peter." Every priest of Rome solemnly vows: "I promise true obedience to the Bishop of Rome, successor to St Peter, prince of the apostles, and vicar of Jesus Christ."—(Creed of Pope Pius IV.)

This, then, is the question to be brought to the test of the Divine Word:—*Was Peter appointed by the Lord Jesus Christ to be the prince of the Apostles and His vicar; and is the Bishop of Rome his successor in that respect?* If there is clear scriptural evidence, this claim must be recognised. If not, it ought as decidedly to be repudiated.

I. What then are the principal proofs alleged on behalf of Papal supremacy? They may be reduced to these three questions:—*Was Peter the rock on which the Church of Christ was built? Was Peter the sole keeper of the keys? Was Peter the chief pastor of the flock?*

1. WAS PETER THE ROCK ON WHICH THE CHURCH OF CHRIST WAS BUILT?

Now, on the face of it, there is no such distinct evidence as is requisite in this passage, the chief one to which appeal is made. "And I say also unto thee, that thou art Peter, and on this rock I will build my

Church ; and the gates of hell shall not prevail against it " (Matt. xvi. 18). Christ does not call Peter His vicar or substitute. No delegation of powers is declared. Mention of successors, and these bishops of Rome, there is none. Least of all is there any word about the necessity of submission to this vicar in order to salvation.

Are, then, these claims found *implied*, as the necessary consequence of this language? Now, it will be observed that the words are metaphorical, or figurative. They have, consequently, been variously interpreted, even by fathers ancient and modern. It is impossible, therefore, to accept of these words as warrant sufficient for so huge a claim, unless the matter be more clearly declared elsewhere.

Without entering into a tedious critical examination of every word, a clear apprehension of the context may best aid the understanding of this figurative address. To know the chief thing inculcated—the mind of the Spirit—in any entire portion of Scripture, is to have light thrown upon every word of it.

Matthew records the substance of a conversation—not between Christ and Peter alone—but with all of His disciples. They were walking in the neighbourhood of Cæsarea Philippi. It was not of the towering mountain peaks, the luxuriant groves, or the dashing waterfalls beside them, that He spoke. Jesus led their thoughts to spiritual things. He proceeded to test what had been the result of all His teaching and training. "Whom," he first inquired, "whom do men say that I, the Son of man, am?" They generally regard me as a mere man; what man do they think I am? The disciples answered that opinion was very conflicting—that some regarded Him as being John the Baptist; others as Elijah the Tishbite, as Jeremy, or some other of the ancient prophets, arisen from the dead. This led to a second question, also addressed to the whole of the disciples—"But whom say ye that I am?" This evidently was the chief object of the discourse. Jesus wished to bring out what were their views as to His person and office. And it was in reply to this interrogation, *put to them all*, that Peter, with his accustomed readiness, replied on their behalf—"Thou art the Christ, the Son of the living God." This warm, zealous, forward man, "skipped forth, and prevented the rest," giving this brief but comprehensive confession of the faith of all the disciples:—We believe that there is one God; that Thou art the Christ of God, the anointed deliverer; that Thou art divine, the only begotten Son of God. We regard Thee as far superior to any prophet of former or present times. Thou art the divine Messiah, promised to our fathers. Not waiting for any further declaration, the Lord then spoke to Peter in regard to this unanimous confession. For it were a mistake to suppose that it was Peter's only. The other disciples were not ignorant of this truth. At their conversion, with more or less clearness, they each took Jesus for the Messiah. Nathanael, understood to be Bartholomew, said unto him, "Rabbi, thou art the Son of God; thou art the King of Israel" (John i. 49). And before this time Peter had, on behalf of them all, uttered the same confession—"We believe, and are sure, that thou art the Christ, the Son of the living God" (John vi. 69).

It appears to me that there is a beautiful double parallelism in the address of our Lord to Peter, and that step by step the thought rises to the highest climax. In verse 17, Simon by nature is placed alongside

of Simon by grace. In verse 18, Simon, now a chosen stone of Christ's spiritual temple, is brought into contact with the eternal security of that temple.

(1) Thou art "Simon, the son of Jona," saith Christ to Peter. Thou art the son of a man. And although, as his name imports, he might be a man of a dove-like spirit,—your blessedness does not arise from thence. Birth, human descent, influence, or education, "flesh and blood," anything of or in man, has not originated this clear knowledge of Myself in thee. By nature thou art Simon, the son of Jona.

(2) This revelation is from above. "My Father in heaven" hath brought thee to know Me, whom to know is life eternal. "Blessed art thou" in being a subject of divine grace. Thou art one of the blessed, but not the only one. All for whom you have spoken are partakers of this blessedness, seeing they have been brought to know, believe, and confess Me as the Christ of God. "Blessed art thou, Simon Barjona."

(3) "And also I say unto thee, that thou art Peter." When at first thy brother Andrew sought thee out, saying, "We have found the Messiah," and did bring thee to Me, I said, "Thou art Simon, the son of Jona: thou shalt be called Cephas, which is by interpretation a stone" (Cephas in Syriac being the same as Peter in Greek). John i. 40-42. Now, therefore, thou art one of the stones which I have specially selected, and am building into a glorious spiritual temple. Thou art not only Simon Barjona, and blessed with the revelation of Myself by the sovereign grace of My Father. I have chosen and placed thee where thou art in My Church. "Thou art Peter."

(4) And now contemplate the eternal security of that temple of which I make thee a chosen stone. It is founded on the rock of ages. I will constantly build it thereon. Consequently, no power of time, earth, or hell, will ever be able to destroy it. "And on this rock I will build My Church, and the gates of hell shall not prevail against it."

Jesus Christ, the Messiah predicted and expected, the divine Deliverer, was the grand truth confessed by Peter on behalf of all the disciples, and immediately present to the Saviour's mind. It seems very evident that it was to Himself that He pointed when He said, "On this rock." That employment of the double metaphor—at once the foundation and the builder—inappropriate when applied to a mere man, was perfectly legitimate and intelligible when applied to the God-man.

Taken in this sense, the passage has a unity and compactness about it that gives not only a pleasing sense of beauty, but of strong consolation. Peter is the illustration setting forth the most wondrous of all divine operations—a sinner by nature, enlightened by divine grace, selected and employed as part of Christ's Church, and that that Church, ever resting on Christ himself, can by no power whatever be displaced or destroyed.

That Christ intended to and did speak of the foundation rock of the Church, and nothing else, is certain from the conclusion drawn. The reasoning of Christ was to this effect:—Whatever is built upon a divine foundation can never be overthrown. I build my Church upon this divine foundation. Therefore, My Church shall never be overthrown.

Were it to be allowed that Peter, in any respect whatever, was meant as the foundation of the Church, then, the foundation being *human*, not

divine, the conclusion is invalid. There would then be no security and no consolation in the promise. Let it be said that Peter was meant, but not in the sense of being the *alone* foundation of the Church, still, the plain words of Christ, "On this rock I build," and the consequent security, are not implicitly received. The promise would then be, I build My Church *partly* on this foundation. Wholly or partially, the rock built upon would be human, and no such absolute conclusion could in that case be drawn. The meaning of Christ in that conclusion is very plain. It is that no antagonistic power shall ever destroy His Church. Hence, the reason He gave *must be* that the foundation on which it rests is divine. To suppose any other than a divine foundation, would make the reasoning of the Redeemer inconclusive. If the one be at all human, the other may fall. "Christ, the Son of the living God," is the only and secure rock for the Church. As a stone, Peter had some compactness of zeal, energy, boldness. His faith was firm, his declaration clear. But a stone, though large, or deeply imbedded in the soil, may be moved out of its position by a greater force. The wise build not on such, but on the rock. Peter was far from possessing this immovable firmness. The God-man—no mere man, however honoured and blessed—can prove a sufficient foundation. Founded on the God-man, however fierce the opposition, however death and destruction operate against it,—these "gates of hell" shall not prevail.

Whether it is contended that the mere faith, or the future preaching and action of Peter, was intended, the explanation, to my mind, is most unsatisfactory. But of all interpretations proposed, that which makes Peter personally and officially the only rock, cannot for a moment be allowed. The words were *not* the same as if in English—"Thou art a rock, and upon this rock"—for there is a difference in the Greek words conveying a distinction of meaning. Many of the learned maintain that the name Peter, as pronounced by Christ, meant only a stone suitable for building purposes; while by "this rock," he meant a fixed immovable mass, alone suitable for a foundation. The fact that good men differ as to this interpretation—the words being metaphorical—proves at least that there is no satisfactory evidence that Peter was intended. It cannot be clear to every one. Were Peter personally the foundation rock, what would be the consequences? Was he so during his life? Then at his death the Church must have fallen. An edifice cannot stand when the foundation is removed. Was he so in life and in death? Then to Peter men must look for salvation, and not to Christ. Such thoughts may be repudiated; but if Peter is "the foundation rock," these are the inevitable and necessary consequences.

The true foundation rock is discovered by the analogy of Scripture. In every case of doubt or difficulty, the true "meaning must be searched and known by other places that speak more plainly, the infallible rule of interpretation of Scripture being the Scripture itself." What, then, is its testimony on this point? It is: "Thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation" (Isa. xxviii. 16). Now, it is worthy of note that the apostle Peter takes up these words of Isaiah, and applies them to Jesus Christ. Peter's own words are the best commentary on the disputed passage. He speaks of all who come truly

to Christ as "living stones," who "are built up a spiritual house, acceptable to God by Jesus Christ," who is "a chief corner-stone, elect, precious, and he that believeth on Him shall not be confounded" (1 Pet. ii. 4-8). Long before he wrote his epistle, Peter had expressly declared to the Jewish Council that Jesus Christ "is the stone set at nought of you builders, which is become the head of the corner" (Acts iv. 8-12). Although in these and other passages Christ is likened to a stone, it is always accompanied by such a clear distinction as to exclude the idea of any vicarial stone. What other could be the tried, precious, corner, or sure foundation-stone? Paul attests that "Jesus Christ Himself is the chief corner stone" (Eph. ii. 20); and that "other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. iii. 11). To the Church of old the rock in Horeb figuratively signified the Messiah. So continually, when the Church considers the words "on this rock" as pointing to her permanent security, she cannot but declare "that rock was Christ" (1 Cor. x. 4).

To bring the matter to a test, let us take a parallel case. The Jews came to Jesus in the temple. They desired of Him a sign. He replied, "Destroy this temple, and in three days I will raise it up." If the Romanist view of "this rock" be the correct one, assuredly the Jews were also correct in their understanding of "this temple." Romanists say Peter was close to Christ, was spoken to, was named by Christ,—that name meant a stone, or rock. No other but Peter could be meant. So the Jews might, and apparently did, argue. Jesus is standing in this material temple. He speaks in it; most expressly He calls it by its name. None other but the material can be meant by this temple. They said, "Forty and six years was this temple in building, and wilt thou rear it up in three days?" The Lord gave them the truth wrapped up in the metaphor. They applied the words "this temple" to the material building in which they stood. But their inference was quite at fault. John explains to us:—"He spake of the temple of His body" (John ii. 18-21).

If, notwithstanding all this, it were for the sake of argument to be granted that by "this rock" Peter was intended, still no advantage is gained to the cause of Rome. How "this rock" can be made to mean "supreme governor," prince of the apostles, and so on, remains to be proved. Sovereign authority is not an inference which any one would naturally draw from this figure—the foundation of a building. Such a meaning requires to be unnaturally injected into the passage, and such a wresting of Scripture cannot yield the certain satisfactory proof required to secure intelligent and cordial belief. Consequently, this passage gives no proof whatever for the assertion that Peter was appointed by the Lord to be prince of the apostles, and, with his successors, Christ's vicar on earth. The idea, as far as this professed proof goes, exists only in the assertions of men. Peter was not the rock on which the Church of Christ was built.

(To be continued.)

II.—EVEN-SONG AND MATINS NOT ALIKE IN THE POPE'S EARS.

By the Rev. R. ASKWITH TAYLOR, M.A., Rector of Norton Malreward, near Bristol.

ROME holds that there are *eighteen General Councils*, whose decisions are infallible. The creed of the primitive Christian Churches was defined by the three hundred and eighteen Fathers who assembled at Nice A.D. 325. This creed was again recited and approved by the *second General Council*, held at Constantinople A.D. 381; and again at the *third General Council*, at Ephesus A.D. 431, which added a sentence of excommunication against any one who should "DARE TO COMPOSE OR TO OFFER ANY OTHER FORM OF FAITH." This was rectified and confirmed by the *fourth General Council*, viz., the council of Chalcedon, A.D. 451. Though the Church of Rome regards these Councils as infallible, she has, in direct opposition to them, added the creed of Pope Pius IV. Thus the sin of disturbing the unity of the Church must be laid at the Pian door. By the perilous additions which Pope Pius has made to the Word of God, the Papal association has cut herself off from the Catholic, i.e., Orthodox Church. She has even done this according to her own professed standard of faith! We must make allowance for the use of the Pian word "Infallible"—of twofold meaning. It has both a negative and augmentative, i.e., intensive sense. We must also ask this question—Can Pope Pius IX. lay down as a rule of interpretation of Pian teaching what the 20th article of the Church of England applies to the Word of God—"that we may not expound one place of Scripture that it be repugnant to another?" We are not surprised that the King of Italy and the Old Catholics exclaim against the Vatican Council as a Nullity, and Pius IX. as a Heretic! If the Pope is infallible, they cry, why not say so without a Council? If the Pope is not infallible, can a modern Council make HIM incapable of error or mistake? Mr Gladstone ought to have no communication with the Pontiff. If our Protestant Queen and this Protestant nation are properly engaged in a great work by national covenant with the King of Nations, no sensible man will be surprised if they, like Nehemiah, refuse to come down to take counsel with any Sanballat who may choose to send "his servant . . . with an open letter in his hand, wherein is written, 'it is reported . . . and Gashmu saith,' and retort, 'there are no such things done as thou hast said, and as thou sayest, but thou feignest them out of thine own heart.'"

Let Mr Jervoise be empowered to refer the Pope to the Council of Ephesus, which pronounced damnation on any man who should add a single article to any of the three creeds which we have in the Protestant Prayer Book. Jude 3 exhorts us earnestly to contend for the faith which was once delivered unto the saints. Oh ye Papalins, consider now which is the old and true, which the new and the false religion. Consider if Pio IX. is not very like Montanus. This vain and superstitious enthusiast gave out, A.D. 170, that he was the Paraclete, or Comforter, whose return on earth, before the second coming of Christ, was expected by many Christians. The Spirit of Truth is the infallible teacher, and guides us into *all* truth (St John xiv. 17). *He* hath counsel, wisdom,

and understanding, infinite in knowledge; He is Christ's *Vicarius* until His coming again. The heretic Montanus and the modern Ultramontanist, the Hierophant of Rome, seem to be very similar.

Every now and then the newspapers tell us how a savant groping about in the lowest depths of our coal mines, with a geological hammer in his hand, cracks a pebble and sets free a frog which has been kept close prisoner for four or five thousand years. The frog, as a rule, after a moment's hesitation, a nod and a wink to the geologist, inflates his lungs, takes a glance at the scene, and hops away to see what changes have been made in the course of 5000 years, and do his best to confute Sir Charles Lyell, Professor Huxley, and all the rest of the savans of the British Association. This is the precise position at this moment of Papal infallibility! It has disappeared from the scene ages ago, and has lived ever since in complete retirement, reduced to a state of helplessness which is known only, in its full extent, to the Roman Curia. All these ages are a blank in his recollection, yet the instant the Pope reappears in the arena of European life, he assumes his old form, talks in his old spirit and tone about the old questions. The Pope in 1873 is still the Pope of 606, and what he is now he will be apparently until the end of the chapter. He changes as little as a Bourbon. He forgets nothing. He learns nothing. Scripture tells him Christ is *THE Amen*, *THE true*, *THE faithful witness* (Rev. iii. 14). Isaiah prophesies of him (lxv. 16 and ix. 6) as the God-man and *THE Counsellor*.

Jesus "*the Counsellor*" directs and instructs His people in all their temporal, spiritual, and eternal concerns; and if He did not do so, they would soon be involved in disorder and ruin. The Bible pronounces *that* man is "a fool" who in these things leans to his own understanding, and the history of providence justifies the assertion. An infallible Counsellor steps forward, and challenging His people's confidence, saith, Counsel is *MINE*, and sound wisdom, I *AM* understanding. If St Peter were on the earth now, methinks he would address his pretended successor somewhat as follows:—

"Let me remind you, that when you come into this Cathedral called St Peter's, and address Romans, you are not to bring your *little self* with you. I repeat this again, that it may more deeply impress your memory—I say, that you are never to bring your *LITTLE SELF* with you. No, when you stand in this sacred place, it is your duty to hold up your Great Master to *ALL* people, in His character, in His offices, in His precepts, in His promises, and in His glory. This picture you are to hold up to the view of Christians, while you are to stand behind, and not let so much as your little finger be seen. Preach unto the people the preaching which Messiah bids thee."

The following account of Romish Politics lately went the round of the newspapers:—

A meeting was held at Manchester the other night, which was attended by Dr Vaughan, the Roman Catholic Bishop of Salford, to promote the formation of a central "Catholic" Association for the district. He said it was proposed to form an association resembling the academy founded at the close of the last century as a barrier to infidelity in Italy. It would also discuss usefully the principles which underlie public and political duties. The

Catholics would not permit themselves to be cut off from the public life of the country. Political parties in this country had for 300 years departed from the old basis of revelation and adopted reason and common sense exclusively as their guide, though reason itself points to revelation as a guide. The State had therefore arrogated a competency to pronounce in matters of religion, to govern Catholic Ireland on Protestant principles, and establish a national system of education which shall be godless. It should not be expected that Catholics would change their ancient platform for the new one out of gratitude to a political party for having recognised the justice of restoring political liberty to millions of Catholics and Dissenters. Would it be either generous, moral, or consistent to invite them to sell their independence because they had been set free? He would say a few words more on the connection of Catholics with political parties. With regard to all those numerous and various political questions which do not concern revelation and religion, Catholics are free. No men are freer. Such questions as the adjustment of taxation, whether power shall be invested in the many or the few, in the people or in the Sovereign, the form of government and constitution, the use and extension of municipal administration, of home rule, or of centralisation of power, a large variety of reforms for the welfare and happiness of the people, and the speed and manner in which they shall be carried out, and many other questions upon which parties divide and Governments come into office and go out, are as open to Catholics as they are to Protestants; so that upon these some Catholics will vote with the Liberal party, and some with the Conservatives without let or hindrance from the Church, according to the reason or discretion of each one. Where Catholics must be firm and independent—and in these days more so than in any other—is upon all those political questions which trench upon revelation and religion. Protestantism, as an intellectual system, was confessedly a wreck; it no longer moulded the minds of the English people. Ask the House of Commons, men of science, and members of the bar; ask the intelligent writers and editors of the daily press; go to the offices of the chief London and Manchester papers, and inquire how far their views are modelled and their leading articles dictated by the teaching of orthodox Protestantism. He indulged no dream that England was about to re-enter the unity of the Church; but as education advanced among the masses, their common sense would show them that they had for centuries been deceived, and would recognise that the Catholic Church had ever been the greatest benefactor to mankind. They would also admit in faith that there was a Divine teacher left in the world to safeguard the existence of the Divine revelation to the end of time.

Dr Vaughan speaks of "the people being deceived for centuries;" it is hoped that he will aid us in undeceiving them—"An fuerit *Petrus* Romæ sub iudice lis est, ast ibi *Simonem* nemo fuisse negat." "In the early state of Christianity," says Archbishop Potter, "one bishop might excel another in the extent of his diocese, in the number and quality of the Christians under his care, or in outward splendour and magnificence, but to apply St Jerome's words, 'Wherever a bishop is, whether at Rome or at Eugubium, at Constantinople or at Rhegium, at Alexandria or at Tani, he has the same merit and the same priesthood. Neither the power of riches, nor

the humility of poverty, makes a bishop higher or lower, but they are all successors of the apostles.' . . . In a Council of 87 bishops, whereof St. Cyprian was president, having briefly declared the occasion of their meeting, he proceeds thus:—'It remains now, therefore, that every one of us speak his own sense of the matter, neither judging any man, nor rejecting him from our communion, for dissenting in opinion from us. For none of us does make himself a Bishop of Bishops, or force his colleagues to a necessity of complying with him by any tyrannical terror, since every bishop has full power to determine for himself, and can no more be judged by others than he can judge them. But let us all wait for the judgment of our Lord Jesus Christ, who alone has power to make us governors of His Church, and to call us to account for our administration.' So that it was the received opinion when this Council was held (A.D. 251) that no bishop was accountable to another, and Dr Vaughan, it is hoped, will imitate St Cyprian in his persevering controversy, and will be for winning back the dropped rights of all the Latin bishops which the apathy of this century had stifled. (See Cyprian's Epistle to Cornelius, bishop of Rome.) All the institutions of the Latin Patriarch passed in the Vatican Council are invalid, and should be pronounced invalid on the representation of the Councils of Ephesus and Carthage. Pius IX., whose confusions of discipline are no less glaring than his inventions of doctrine, is a crying Scandalum Magnum, a Recusant, an isolated Diotrephes. Let Mr Gladstone join with Prince Bismarck in bringing him to the touchstone of Holy Scripture. A piece of metal, as gold, silver, copper, is converted into money, by impressing on it marks, figures, or characters. To make good money these impressions must be made under the authority of the Ruler. That which is stamped without authority is called false or counterfeit coin. Master Ferretti Pio Nono is a counterfeiter of the legal coin: a maker of base money is the Bishop of Rome! A forger! Papal infallibility a coined lie, a fabricated fable! Jesus Christ is the *Amen*, His sayings are faithful and true. The Scripture testifies of itself as the coin of Heaven, having the effigies and superscription of the Great King; we know its testimony is true. The Popes have sent forth several coins which are not legitimated metal stamped for a circulating medium. God's word of truth is noble coin, void of all adulteration, the very opposite of *PIÆ FRAUDES*.

The Latin Bishops have the bane of Papal INTERFERENCE to fight against, the corroding action of that central power which has been labouring for centuries to reduce the bishops to the condition of officials under itself, and to isolate them from every Council or person capable of supporting their independence and their dignity. The Papal system increasingly violates the law of Episcopal equality.

III.—THE BREVIARY; OR, PRIEST'S DAY BOOK.

THE Rev. Professor Loftus delivered a Lecture in the Metropolitan Hall, Dublin, on the 21st January, to a crowded audience, on the above subject, with its prayers, fables, and traditions. Rev. Thomas Scott in the chair. After devotional exercises, the lecturer said—

A Christian Church cannot employ a more effectual instrument to

fashion and mould the minds of her members than the form of prayer and worship which she sanctions for daily use. Such is the Breviary, or Prayer Book, of the Roman Catholic Clergy, which, as it stands at the present day, is the most authentic work of that kind. In consequence of a decree of the Council of Trent, Pope Pius V. ordered a number of *learned and able men* to compile the Breviary, and, by his Bull, *Quod a Nobis*, July 1566, sanctioned it, and commanded the use thereof to the clergy of the Roman Catholic Church all over the world. Clement VIII., in 1602, finding that the Breviary had been altered and depraved, restored it to its pristine state; and ordered, under pain of excommunication, that all future editions should strictly follow that which he then printed at the Vatican. Lastly, Urban VIII., in 1631, had the language of the whole work, and the metres of the hymns, revised. The value which the Church of Rome sets upon the Breviary may be known from the strictness with which she demands the persual of it. Whoever enjoys any ecclesiastical revenue, all persons of both sexes who have professed in any of the regular orders, all sub-deacons, deacons, and priests, are bound to repeat, either in public or private, the whole service of the day out of the Breviary. The omission of any one of the eight portions of which that service consists is declared to be a mortal sin; i.e., a sin that, unrepented of, would be sufficient to exclude from salvation.

The Breviary, therefore, must be reckoned the true standard to which the Church of Rome wishes to reduce the minds and hearts of her clergy, from the highest dignitary to the most obscure priest. It is in the Breviary that we may be sure to find the full extent of that pious belief to which she trains the pastors of her flock, and the true stamp of those virtues which she boasts of in her models of Christian perfection.

Precious indeed must be the contents of that privileged volume, if we trust the authority that so decidedly enforces its persual.

The office of the Roman Church was originally so contrived as to divide the Psalter between the seven days of the week. Portions of the Old Scriptures were also read alternately with extracts from the legends of the saints and the works of the Fathers. But, as the calendar became crowded with saints, whose festivals take precedence of the regular Church Service, little room is left for anything but a few psalms, which are constantly repeated, a very small part of the Old Testament, and mere fragments of the Gospels and Epistles. The great and never-ending variety consists in the compendious lives of the saints, of which I will give some specimens.

In the first place, let us speak of the early martyrs—the spurious records of whose sufferings have been made to contribute mostly to the composition of the Breviary. The variety and ingenuity of the tortures described are only equalled by the innumerable miracles which baffled the tyrants whenever they attempted to injure the Christians by any method but cutting their throats. Houses were set on fire to burn the martyrs within; but the Breviary informs us that the flames raged for a whole day and a night, without molesting them. Often do we hear of idols tumbling from their pedestals at the approach of the persecuted Christians; and even the judges themselves dropped dead when they attempted to pass sentence. The wild beasts seldom devour a martyr without prostrating themselves before him; and lions follow young vir-

gins, to protect them from insult. The sea refuses to drown those who are committed to its waters ; and when compelled to perform that odious service, the waves generally convey the bodies where the Christians may preserve them as relics. On one occasion a Pope is thrown into the lake Maotis with an anchor, which the cautious infidels had tied round his neck for fear of the usual miraculous floating, the plan succeeded and the Pope was drowned. But the sea was soon after observed to recede three miles from the shore, where a temple appeared, in which the body of the martyr had been provided with a marble sarcophagus !

After the romantic miracles of the early martyrs, I have to mention the stories by which the Breviary endeavours to support the extravagant veneration for the Popes and their See, which at all times has been the leading aim of the Roman Court. The most notorious forgeries are, for this purpose, sanctioned and consecrated in her Prayer Book. That these legends are often given in the words of those whom the Church of Rome calls *Fathers*, shows the weakness both of the Popish structure and of the props that support it. We thus find the fable about the contest between St Peter and Simon Magus, before Nero, gravely repeated in the words of St. Maximus. Yet, as this would have but a slight effect upon the mass of the *faithful*, a more picturesque story is related in the life of Pope St. John.

His Holiness, being on a journey to Corinth, and in want of a quiet and comfortable horse, borrowed one which the lady of a certain nobleman used to ride. The animal carried the Pope with the greatest gentleness and docility, and, when the journey was over, was returned to his mistress ; but in vain did she attempt to enjoy the accustomed services of her favourite. The horse had become fierce, and gave the lady many an unseemly fall ; as if (says the authorised record) feeling indignant at having to carry a woman, since the Vicar of Christ had been on his back. The horse was accordingly presented to the Pope, as unfit to be ridden by a less dignified personage.

After this sample, no one will be surprised to find in the same authorised record all the other supposed miracles, which, in different parts of Italy, daily move the enlightened traveller to laughter or disgust. The translation of the house of Loretto from Palestine to what was formerly the Papal States, is asserted in the Collect for that festival, which, being a direct address to the Deity, cannot be supposed to have been carelessly compiled. The two removals of that house by the hands of angels, first to the coast of Dalmatia, and thence over the Adriatic to the opposite shore, are gravely related in the Lessons, where the members of the Roman Church are reminded that the identity of the house is warranted by Papal Bulls, and a proper mass and service, published by the same authority, for the annual commemoration of that event.

When the greatest miracle of Christianity, the resurrection of Christ, was performed for the conversion of men to the gospel, the Saviour Himself offered the marks of His wounds to the close inspection of a doubting disciple. The Church of Rome follows a different plan in the use of the multiplied miracles of which she boasts. She has no compassion for men who will credit only their sight and touch.

Historical miracles are safe from this troublesome curiosity, and to these we must now return. Let us take a few specimens of the early

ages of monachism. Among these hardly any narrative will be found more curious than that which the Breviary copies from St Jerome, as a record of the life of Paul, the first hermit. Paul, we are told, retired to a cave, in the desert part of Thebais, where he lived from early youth to the age of 110. Being near his death, Anthony, another Egyptian anchorite, paid him a visit by a supernatural command from heaven. While they were talking about spiritual matters, a raven dropped a loaf of bread at the feet of Paul. "Thanks be to heaven," exclaimed the father of hermits, "it is now sixty years that I receive half a loaf daily in this manner: to-day my allowance has been doubled." On the morrow Paul requested Anthony to return for a cloak, which, having belonged to St Athanasius, he wished to have as his winding-sheet. When Anthony returned with the cloak he was grieved to find his friend dead. He was at a loss how to dig a grave, being also an old man of ninety, and having no spade or any instrument of that kind. In his distress he saw two lions hurrying towards him from the interior of the desert. The lions, in the best manner they could, gave him to understand that they meant him no harm, but, on the contrary, were very much affected by the death of Paul. They then set to work with their claws, and having made a hole of sufficient size to contain the dead body, quietly and decently retired to their fastnesses.

The Apostles, who had received the power of working miracles from Christ himself, for the great object of establishing His religion, appear to have been greatly limited in the use of their supernatural gifts; and never to have controlled the order of nature, except under the influence of that supernatural impulse, that unhesitating faith, which being in itself a miracle, was, in the strong and figurative language of their Divine Master, said to be able to move mountains. It is far otherwise with the wonder-workers of the Breviary. While these modern saints lived on earth, nature suffered a daily interruption of her laws, and that often for their own personal convenience. With the exception of St Paul's preservation from the bite of the viper, we do not find miraculous interpositions in his favour. Indeed, the account he gives of the hardships, dangers, and narrow escapes during his ministry, shows that miracles were not wrought for his comfort.

Modern saints are more fortunate. Frances, a Roman widow, once multiplied a few crusts of bread, so as to afford a substantial meal to fifteen nuns, and to fill up a basket with the fragments. On another occasion she allayed their thirst with a bunch of miraculous grapes; and, more than once, was preserved by supernatural influence from the inconvenience of getting wet in the rain, or even from the stream of a river. St Andrew Avellini, returning home in a storm, was equally preserved from the effects of rain. The benefit of this miracle was not only extended to his companions, but the whole company had the advantage of seeing their way in a pitch-dark night by the radiancy of the saint's person.

The phosphoric appearances, as well as a supernatural tendency to fly upwards, are so common among saints of the last four or five centuries, that it would be tedious to mention individual instances. St Peter of Alcantara, a saint very remarkable for anti-gravitating qualities, exhibited a very curious phenomenon in another storm. A tremendous

fall of snow came on as he was returning home at night to the convent. Distressed for shelter, he entered a building the most unfit for the occasion, as it wanted a roof to stop the snow. But, strange to relate, the snow congealed into a solid roof and completed the building, in which Peter passed the night. The cooling properties of this structure must have been highly welcome to a man, whose charity (I relate what I find in the Breviary) used so to raise the temperature of his blood that it obliged him to break out from his cell and run distracted into the field.

The repetitions of miracles is a matter of curiosity, as it might be expected that powers which baffle the laws of nature would display an inexhaustible variety. Yet, we find the earliest miracles repeated, and many occur regularly in the life of every saint. Of the latter kind are the luminous appearance of their faces—the multiplication or creation of food—living without sustenance—conversing with angels—emitting sweet effluvia from their dead bodies. More peculiar displays of supernatural interference appear, sometimes at distant periods. St Gregory, the wonder-worker of the fourth century, fixed his staff into the ground, and it instantly grew up into a tree, which stopped the floods of the river Lycus. St Peter of Alcantara also made his staff grow into a fig-tree, which the friars of his order have propagated by cuts in every part of the Iberian peninsula. This happened only in the sixteenth century. A ram provided Paul the hermit with bread; a wild doe presented herself daily to be milked by St Agidius. St Eustachius, a martyr, said to have been a general under Trajan, was converted by seeing, in the chase, a stag bearing a crucifix between his antlers. St John of Matha founded the Order of the Trinity, in consequence of seeing a similar animal with a tri-coloured cross in the same position. There are also certain miraculous feats for which saints have shown a peculiar fondness. Three navigations in a mantle are recorded in the Breviary. St Francis de Paula crossed the straits of Sicily on his own cloak, taking another monk as a passenger. St Ramond de Penafort sailed in the same manner from Majorca to Barcelona. St Hyacinth, a Pole, deserves no less credit for the management of his cloth vessel across the flooded Vistula, notwithstanding the weight of his companions.

Whatever may be the freedom which Rome allows in the belief or rejection of her miracles—whether the Church that sanctions and uses the Breviary believes the accounts it contains, or secretly smiles at the credulity of those who credit them; it might be hoped that the models proposed for imitation would have been safe in regard to Christian practice. This is certainly not the case. There is indeed in most of the Roman Catholic saints much of that benevolent spirit of the gospel which must always be found in every heart which opens itself to the divine influence of its leading truths—but Christian charity is in them so mixed with substantial and pervading errors, that it is seldom unproductive of evil.

The first noxious ingredient which poisons charity in the Romish system of sanctity is intolerance. The seeds of this bitter plant are, indeed, inseparable from a hearty reception of her doctrines, as is well known; but its mature fruit, persecution, is praised among the virtues of saints, whose circumstances enabled them to use force against pagans or heretics. Thus St Ferdinand, King of Castile, is represented as an

eminent sample of that peculiar Roman Catholic virtue, which visits dissent from the faith of Rome with the mild correctives of sword and fire. "All legal virtues shone in him," says the Breviary, "and above all, zeal for the faith and an ardent determination to propagate its worship. This he performed by *persecuting heretics*; and for whose execution, when condemned to be burnt, he used to carry the wood with his own hands."

The power of persecuting others upon the grand scale, which the Church of Rome exalts into a kingly virtue, is given to very few among mankind; whilst every individual may be made his own tormentor by adopting the practices which that Church represents as the means to arrive at Christian perfection. Open the Breviary at any of the pages containing the lives of saints, males or females, and you will find uninterrupted abstinence from food (whether real or not, certainly held out to admiration and sanctioned by the assertion of miracles in its favour) since Ash-Wednesday till Whit-Sunday; living one half the year on bread and water; confinement for four years in a cell excavated in a rock; and everywhere the constant use of flagellation, lacerating bandages and iron chains bound constantly about the body, immersions in freezing water, and every method of gradually and painfully destroying life.

The models which Rome presents for imitation, are not more removed from the spiritual simplicity of the gospel, than they are from that soberness of devotional feeling which pervades the whole of the New Testament. Read the accounts of saints who have lived since the beginning of the sixteenth century; and whether male or female, you will find a sentimentality of devotion, a suspicious kind of tenderness, under the grossest shape of devotional sensuality. The picture of St Teresa fainting under the wound which an angel inflicts on her heart with a fiery spear, were it not for the nun's weeds worn by the principal figure, might easily be mistaken for a votive tablet intended for some heathen temple; and her dying "rather of love than disease," is more worthy of a novel of doubtful tendency, than of a collection of lives prepared by a *soi-disant* Christian Church to exemplify the moral effects of the gospel.

Does the Breviary produce effects analogous to the character of its contents, and commensurate to the extent of the use of it by the Roman Catholics? Does it everywhere degrade faith into credulity, and devotion into sentimentality? That it does so among Romanists in Italy, in France, in Spain, in Portugal, and in all other countries where the religion of Rome predominates, is a matter of general notoriety. It would afford an additional praise of the Protestant religion, if it could be proved that the Roman Catholics of Great Britain and Ireland had been preserved from the injurious effects which the *true* book of their Church has so widely produced among their foreign brethren.

And now, my dear Christian friends, in the name of the Father of Spirits, "whose eyes are upon the truth," I entreat such as love the Author of our common faith more than the name of a religious party, not to efface the impressions of shame which these passages from the Breviary must have produced, by the usual method of recrimination. I protest before Heaven, that neither through these quotations, nor by any expression which in the course of this lecture may have flowed from my feelings, it has been my purpose to hurt yours. Remember, that whatever absur-

dities you might glean from Protestant writers, cannot affect a Church whose authorised articles of faith and form of prayer have nothing in common with such aberrations from common sense and the gospel. Observe, on the other hand, how naturally the credulity and dangerous sentimentality with which your pious books abound, flow from the system of Rome, exhibited in her *prayer-book* as well as in her whole conduct in regard to miracles and devotional practices. Remark the activity and watchfulness with which she has at all times persecuted all kinds of books, and particularly the Holy Bible, every page of which possesses the power to transform our moral nature. And as the sun is shunned by the birds of night, not on account of its spots, but its meridian splendour, so the Bible's true crime in the eyes of your Church is not its obscurity, but its celestial clearness. Again, behold the supine indifference which she exhibits in giving free course to thousands of books, which at this very day, propagate everything that can degrade the understanding and enfeeble the mind, under the name of piety. When you have candidly and honestly weighed all this, decide with yourselves if it be not the part of every intelligent Roman Catholic of these kingdoms to strike out the "Roman" from his religious denomination, and place in its stead the noble epithet of Christian. Preserve with God's blessing so much of your tenets as may appear to you consistent with His Word; but disown a Church which, by her miracles, libels the gospel history with imposture, and whose mawkish piety disfigures the sublime Christian worship into drivelling imbecility.

The Meeting closed with hymn and thanksgiving.—*Church Record*.

IV.—THE LESSON OF THE GOVERNMENT DEFEAT.

THE defeat and resignation of the Gladstone Ministry, injurious as they may be to the cause of Liberal progress, will not be without countervailing advantage if the Liberal party, their recognised leader, and the country, learn the obvious lesson which the history of the Irish University Bill teaches. That lesson is one which all the parties named have been slow to receive, notwithstanding that they have had line upon line, and example upon example. The Liberal party, and especially Mr Gladstone, have gone as far as principle would permit in the way of concession to the Irish hierarchy—sometimes further than was right in principle and safe in practice—and they have found that all has been in vain. It is a Scotch saying that recommends to be always asking and taking, and complaining that more is not given; but if we have the theory we have left the practice to Ireland, and it is not likely soon to fall into disuse. There is no statesman in former or in later days who has more earnestly and generously and successfully set himself to the task of removing the few remaining grievances of which Ireland has a right to complain than Mr Gladstone has done. In the disestablishment of an obnoxious Church, and the establishment of tenant right, Mr Gladstone has conferred upon Ireland boons which he refuses to England and Scotland, not to speak of the many other exceptional privileges which have for long years been conceded to the sister country. Ireland now shows its gratitude by turning upon and

rendering its benefactor, because he would not consent to hand over the higher education of the country to the Romish hierarchy, and endow them handsomely for teaching mediæval science and seditious politics. The priests of Ireland demand, in fact, from a Protestant Government what the most bigoted Popish country in Europe indignantly refuses. Mr Gladstone's two great mistakes with the Irish University Bill were, first, in meddling with it at all, and in the second place, making far too large concessions to the priest party. The great body of the Irish people never thought about university grievances. They never knew they were such an injured people until Mr Gladstone enlarged upon the fact in his speech introducing the ill-fated bill. It is not with the Irish as with the Scotch people, that large numbers of the peasant and operative classes pinch and economise to give one or more of their children a college education. When an Irish peasant does this it is for the sake of making his son a priest, and there are Catholic colleges enough for that purpose; it is no part of the duty of a Protestant country to raise up ministers of religion, whose teaching, tested by the conduct of their people, has not the effect of making them quiet and peaceable citizens, but rather of crowding our jails, and thereupon establishing a claim to yet more of the same kind of teaching, at the expense of the country. The people of Ireland never agitated for university reform; it was a question they did not understand, and in which they took no interest. We do not mean to say that there was no room for university reform in Ireland; there is scope for it there as there is here. But any grievance that exists is so small as to be almost infinitesimal, and might be removed, for the most part, without any Government interference at all. It was the Romish hierarchy whom Mr Gladstone mistook for the Irish people, or at least accepted as representing the Irish people. This is a mistake which has been common enough in the past, and which is less excusable on this than on previous occasions. For the Catholic families chiefly interested in university education are generally those who would fain be delivered from the intolerant domination of the hierarchy of their Church; and it is sad to think that instead of coming to their relief, the late Government measure threatened rather to rivet their chains. The direct tendency of the bill was to encourage the Catholic Colleges at the expense of the Queen's Colleges, and to ultimately hand over the government of the national University to the Ultramontanes. To speak of the Ultramontanes and of the Romish hierarchy of Ireland is to speak of the same thing. Once it was not so. The Roman Catholic Archbishop Murray was a resolute and consistent supporter of the Irish national school system. But his conduct gave great offence at the Vatican, and Cardinal Cullen was sent from Rome to make the Irish Roman Catholic Church Ultramontane, and to raise an agitation against godless schools and godless colleges, i.e., all schools and colleges where religion and science are not under the full control of the infallible Pope. What is the conclusion to which this fact should lead us? It is this, that the late Lord Derby was right when he argued that the Papacy was the natural ally of the Conservative party. The Liberals have been deluding themselves into the belief that because they were the authors of Catholic emancipation, and because the Roman Catholic members of Parliament have usually voted with them in support of Liberal

measures for Ireland, they might reckon upon them as an integral part of the Liberal party. Surely the division list of Wednesday morning ought to cure them of that hallucination. The so-called Liberal Roman Catholic members were profuse in their expressions of attachment to Mr Gladstone and a Liberal Administration; they were grieved to vote against their very good friends; but they could not help themselves. And why? Because they dare not call their souls their own when Cardinal Cullen gives the *mot d'ordre*. Their liberality is limited by the length of the tether the Pope's Cardinal allows them. We should know by this time what the Pope's liberalism amounts to. The defeat of the Government on this Irish bill should help the country to distinguish between false and true Liberalism. It is not in Ireland only that this study is needful. There are many easy-going Protestants on this side St George's Channel who fancy themselves good Liberals because they are always ready to take the most favourable view of Roman Catholic demands. If Roman Catholics demand that the Bible should be turned out of the common schools of the country, these pseudo-Liberal Protestants hold that it must be done in the name of Liberalism. If Roman Catholics demand that pauper children be immured, at whatever cost, in monastic institutions, or if they claim that Catholic convicts shall be attended by priests salaried at the expense of the country, and solaced with the paraphernalia of Popish worship at the charges of the rate-payers—that, too, must be conceded in the name of Liberalism. And our late Prime Minister himself, with all his ardour for the higher education, has been seduced into the notion that Liberal principles require that the teaching of history and moral philosophy should be excluded from the University of Ireland. That is not the kind of Liberalism which will maintain Britain's place in the van of civilised nations. While according to our Roman Catholic fellow-subjects the full privileges of citizenship, we must get rid of the pernicious idea that we are bound to grant to them, or to any body of religionists, all that they are pleased to ask for in the name of conscience. We cannot afford, on the ground of any such plea, to ostracise the Bible, on which our statutes and our prosperity both are established, nor to turn back the shadow on the dial of history, philosophy, and science to the standpoint of the Dark Ages.—*Daily Review*.

V.—THE JESUITS.

TWO of our daily papers have taken upon themselves to discuss the Jesuits. We like to see the daily press grappling with questions of general interest—with the political and religious problems and events that excite half the world. Too often the most vital topics are evaded because it is difficult or impossible to discuss them without giving offence to some local sympathisers. We hail with pleasure anything that indicates a change to the manlier way of dealing with all the great movements of the day. Now there is no doubt that the Jesuits are objects of great interest and importance at present all over Europe. They fall naturally in the way of the journalist, and he is almost compelled to discuss themselves and their policy, and the way in which the world

deals with them. Here is a sample of what the *Chronicle* has to say about the Jesuits :

"And now Hungary follows suit, clamouring for the expulsion of the Jesuits. That unfortunate and erst so powerful society finds itself in this nineteenth century of ours the butt of persecution and intolerance, the scape-goat for many a greater but more skilful offender, the mark for blind and unreasoning rage. It is very true that the history of the formidable company is not pure and unspotted throughout, that its annals record too often the evil consequences of the principle that 'the end justifies the means,' that its members have not invariably preserved that stern integrity of character and that lofty aiming which gave lustre to Ignatius Loyola and his immediate followers, but the ungrateful world too easily forgets that if there is a dark side to Jesuitism there is also a bright one, the more resplendent by contrast. For few associations have equalled, and none have surpassed, the Society of Jesus in unbending devotion to their object and in untiring energy in accomplishing it. But for the Jesuits many a land which now enjoys the blessing of Christianity would have remained long plunged in the darkness of heathenish ignorance ; many a branch of learning would have been less advanced than it is now, and many a great philanthropical work left for others to initiate which has long since borne good fruit and benefited mankind."

It is curious to hear of the "persecution" of Jesuits. The innocent lambs are so gentle and harmless ! We may expect next to hear of the cruel persecutions to which thieves and pickpockets are subjected. For certain it is that if the Jesuits are put to trouble, it is because they have plotted against the laws and the welfare of nations. We should much like the *Chronicle* to inform ourselves and the public generally of those many lands that enjoy the blessings of Christianity through Jesuit exertions. Please name a few of them. We know and admire the zeal and devotion of many Jesuit missionaries ; but where are the results ? Name one country that has been made well-ordered and Christian through Jesuit exertions. We have also to request our contemporary to mention one branch of science or learning that owes much to the Jesuits. And while he is about it, he may as well mention some of the "many" great philanthropical works of the Jesuits. We confess our own total and utter ignorance on these points ; but we are willing to be taught : and no doubt there are thousands similarly situated. We have been told that the Jesuits are friendly to all enlightening and reforming efforts, —so much so that they strive to have a leading part in controlling the daily press, in London and elsewhere. They are such lovers of history that they manufacture it wholesale. They are so partial to science that they pronounce its ablest expounders accursed. They have been so notable as advocates and friends of liberty that they deny to all and every man the right to think differently from the Pope and the General of the Jesuit order. They are so philanthropic that some of the bloodiest episodes in human history are traceable to their infernal plotting.

But the *Morning Chronicle* is not alone in its defence of the Jesuits. The *Evening Express*, appealing largely to a Roman Catholic constituency, writes with still less reserve. According to the *Express* prejudice against the Jesuits is the "most abject and grovelling superstition." Their critics are "pitiable and contemptible." (Has the *Express* ever heard of Pascal ?) Their books, it seems "are the richest and rarest,

worth their weight in gold to-day in any mart of the world." They are "the world's most famous teachers."

"One would think they were a sensual and worldly lot—yet he who runs may read if he will of their great self-sacrifice, their missions, their labours, their dangers, their deaths in all imaginable shape in pursuit of their object and fulfilment of their vows to labour 'for the greater glory of God.' One would think they were the greatest intriguers in Europe—yet the vast body of them are scattered over all the corners of the earth and there is hardly one of them in any court in the continent, and no man has yet proved even a single political crime upon one of them. They have contributed more than any other body of men to the intellect of Europe. They outglow nearly all the other orders of the Catholic Church in the shining splendour of their saintly fame. The pupils of the Jesuits in all ages have been the foremost props of the thrones to which they owed their allegiance."

This is fine, is it not! But did the *Express* ever hear of a Pope expelling the Jesuits from Rome? What of Archbishops and Cardinals who denounce that "admirable" society? What, we again ask, what of the *Provincial Letters*? It is true that the actual members of the Jesuit Society are not very numerous, *perhaps* [not more than 7000. But the Jesuit party is to be counted by millions. Hear what one of the most brilliant and candid historians of the day says of the Jesuits. Professor Goldwin Smith, writing in the February number of the *Canadian Monthly*, says:—

"Rome is making what Protestants believe to be her last great effort to crush modern civilisation and regain her lost supremacy over the conscience and reason of the world. *The principal organ of this effort is Jesuitism. Jesuitism is dominant in the Councils of Rome. Jesuitism dictated the syllabus and the Encyclical. Jesuitism called the Ecumenical Council and framed the dogma of Infallibility, which is the dogma of Jesuit supremacy. Jesuitism is at work in every country, organising a movement, the object of which is the extinction of Protestantism and of modern civilisation.* This movement has made great progress in some European countries, especially, as we learn on the best authority, in Belgium, where it is getting hold of education, of the polls, of the judiciary, of all the organs of national life. It is advancing in Italy, where the priests, moral gaolers of the Bourbon dungeons while Bourbon despotism lasted, have now received orders to play the demagogue and throw themselves into the elections. It is advancing in Lower Canada, as we saw the other day when the veil was lifted by the Jesuit orator Father Brann; and, *if our party organs are silent on the subject, or try indirectly to divert the national mind from it, this is merely an instance of the manner in which Jesuitism gains political influence and paves the way to its ends.* The Jesuit comes in time to the polls, the legislature, the judiciary, the executive; but he first lays his hands on education. In French Canada he is now working for the establishment of a University of his own Order. He was checked for the moment by the resistance of the Gallican clergy: but in the end he will succeed; and the Jesuit University of Montreal will become, like Ingoldstadt in former days, *the centre of a conspiracy against liberty and truth.*" "Jesuitism is not religion; Jesuitism is and always was conspiracy. It conspired of old with Catholic despots for the overthrow of Protestant Governments, and the liberty in which Protestantism has its being. It conspires with factions for the same purposes now. When Bismarck expelled the Jesuits we are told that he had cruelly banished a set of pious men, entirely engaged in ministering to the sick and educating the poor. In which of these pious offices were the Jesuits engaged when they secured by their intrigues the arms of Philip II., and prepared the way in England for the Armada; when they dictated to Louis XIV. the Revocation

of the Edict of Nantes and the extermination of French Protestants ; when they instilled into English Catholics the treasonable sentiments which led to the conspiracy of Guy Fawkes ; when they filled the Swiss Confederation with malignant jealousy, brought it at last to civil war, and compelled a Republic, in which Catholic and Protestant have long dwelt together in peace, to send the Order over the frontier ; when the other day they instigated the French invasion of Germany for the purpose of destroying a great Protestant Power ?" "The Jesuit has no country, no tie or restraint of patriotism, no regard for the nation on which he operates, no compunction in bringing on it war or any other calamity, provided he can quench its free life, and turn it into one of those living corpses which Loyola enjoined his disciples to be. He strangles free communities as offerings to his Spanish Deity, as human beings have been sacrificed by those fanatical Eastern sectaries whose devotion of body and soul to their secret society or chief equals that of the Jesuit to Loyola. The very mystery in which he shrouds himself is a proof that he is a conspirator ; honesty, even honest fanaticism, never shrinks from the light of day. Against conspiracy society has a right to guard itself." "The main object of a Jesuit University would be not education, but intrigue. It would be a centre, established by the nation, of conspiracy against the national life. The British Parliament is bound to refuse its sanction to the establishment of a Jesuit University or a University to which Jesuits are to be admitted ; so is any Canadian Legislature, and the Dominion Parliament, if the question ever comes before it, as the case of the New Brunswick School Act shows that such questions may."

We have made this long quotation from Professor Goldwin Smith, because it is just to the point, and because the opinions of so high an authority are deserving of the widest publicity. Neither the *Express* nor the *Chronicle* will venture to accuse Goldwin Smith of ignorance or fanaticism. He is severe on the Jesuits, because as an honest and enlightened man who loves truth and liberty he cannot be otherwise. We commend his views to the careful study of Protestants and of Roman Catholics who are still free from the virus of Jesuitism. For it is happily true that multitudes of Roman Catholics detest the Jesuits even more heartily than Protestants detest them.

VI.—PROPOSED IMAGES IN ST GILES'S, EDINBURGH.

(To the Editor of the *Bulwark*.)

SIR,—I observe with regret in the newspaper accounts of the restoration of St Giles's Church, Edinburgh, that it is proposed to set up in it figures of the Twelve Apostles, in a conspicuous place in view of the whole congregation, in front of something that bears an uncouth mediæval name, where places have been left for them. I sincerely hope that this intention will be abandoned. Images in churches belong not to Protestantism but to Popery : images with any idea of sacredness attached to them belong not to Christianity but to heathenism. And if we shall be told that no idea of sacredness is to be attached to these images, we are ready to reply by asking, Why then should they be there ? For ornament merely, it may be said. But would no other ornament suit as well ? And why should the Twelve Apostles be specially chosen as the subjects of the wood-carver's art, if not because of their connection with the foundation of the Christian Church, and so with all Christian worship ? And this being the case, how can the idea of sacredness be

entirely absent? It seems to have been in some such way as this that idolatry first found entrance into the Christian Church, polluting the pure worship of God, and changing the whole system of religion. We cannot too jealously watch against the beginnings of evil. It is too evident that the restoration of St Giles's Church—which some affect to call St Giles's Cathedral—has proceeded too much on a desire to return to mediævalism, such as is displayed in the new churches erected by Pugin in England. But, however satisfactory the restoration of the church as nearly as possible to what may be supposed to have been its appearance in days prior to the Reformation may be to zealous anti-quarians, I fear the prime object of adaptation to the purposes of Protestant worship has not been duly kept in view. It may be well also to observe that the figures of the Twelve Apostles must be mere fancy figures. We have no authentic picture or statue of any one of them, not one of even probable authenticity; so that if the proposed ornament is introduced into St Giles's Church, it must be merely because twelve figures assumed to stand for the Twelve Apostles are supposed likely to subserve religious purposes, and to help the devotions of the worshippers. And this is mere Popery.—Yours, &c. EDINENSIS.

VII.—APPEAL FOR LISBON.

(To the Editor of the Bulwark.)

DEAR SIR,—Many of your readers may be aware that about a twelve-month ago, the Presbyterian Congregation at Lisbon succeeded in purchasing a church and convent which were sold by auction. This was considered by them and by the friends of Protestantism at home to be a singularly fortunate and providential circumstance, as the congregation were pressingly in need of a suitable place of worship, and were raising funds for building one; while, on the other hand, it was very obnoxious to the Roman Catholics, and especially to the priests, who could ill brook the idea of Protestant worship being held in one of their own sacred edifices. Accordingly every effort was put forth to prevent the purchasers obtaining full and legal possession of the buildings. These efforts have been unsuccessful. The church and convent are now the indisputable property of the congregation, at a cost of £1600, which has already been contributed partly by the members on the spot, and partly by the kind help of friends at home. This price was regarded as very moderate, and could easily be obtained if the property were re-sold. But, as may be readily believed, a considerable additional sum is required in order to fit the buildings for the purposes for which they are intended. The church should be newly roofed, floored, and seated; and the convent must be remodelled before it can properly accommodate the Portuguese congregation, and the schools which it is designed to establish. There is not only the regular English-speaking congregation, under the pastoral superintendence of the Rev. Robert Stewart, but there is now a congregation of native Portuguese, ministered to by Mr De Mattos, one of their own countrymen, who was formerly pastor of a congregation of refugees from Madeira, who fled to Trinidad and Illinois in the persecution with which the name of Dr Kalley is so intimately associated. He now labours energetically and successfully in Lisbon; and considerable numbers are

attending his services. They meet in the convent, with such accommodation as it will at present afford. In a letter recently received Mr De Mattos says:—"Last Thursday and on the Sabbath the Portuguese meeting was quite crowded." Then after mentioning some interesting cases of inquirers, he adds:—"There seems more of a stir now than I ever witnessed before. May it prove to be the Lord's work breathing upon the dry bones!"

Then in addition to these two interesting congregations, there are the schools for which the convent, if properly fitted up, would afford ample accommodation. These schools Mr Stewart regards—and surely with justice—as being of the very greatest importance. For accomplishing all this, a sum of not less than £1000 or £1200, over and above the original price of the buildings, will be required. Indeed parties on the spot put the amount at a higher figure than either of the sums just mentioned. Mr Stewart has been labouring unweariedly to raise in this country a large portion of the money required, and has met with much encouragement, though his efforts have been much hindered by serious illness, from which he has only partially recovered. If the necessary funds should not be raised, the alternative presented to us would be a painful one. A friend writing from Lisbon several months ago observes:—"We are not in a position to go on with repairs unless kind friends come to our assistance; and we have been pondering over the matter of re-selling the church to the Government, if they will give a certain sum for it; but with great reluctance would we so act. If we receive sufficient assistance, we would not on any consideration part with any of the premises. We could, by re-selling the church, arrange the convent into a hall and school-rooms,—but what would be the effect upon the community at large? And what would be the effect upon natives and our countrymen who have a sympathy with us, but who stand aloof till they see us settled? The opportunity might be lost of establishing a church for natives, who prize a real church much more than a hall. The opportunity of getting an old Roman Catholic Church may never occur again. Our opinion is that the consequences would be most damaging. The church put into proper repair and free of debt, numbers would, we believe, join us when service is conducted in both languages." Mr Stewart when announcing the purchase remarked:—"The fact of having obtained a Roman Catholic Church and convent in which to preach and teach the truths of the glorious gospel, above the ashes of many who perished for lack of that knowledge, should stir the hearts of our privileged Christians at home to come to our help. From fifty to sixty natives now meet regularly in our hall: and I do not doubt that the Lord, in giving this church, is opening a wide door by which many more will enter to hear the truth preached as it is in Jesus." Perhaps Mr Stewart's successful exertions at home, may have removed the risk of being obliged to re-sell the church. But several hundred pounds—probably £500 or £600 at the least—will still be needed to complete the work. And it is an enterprise which deserves the cordial support of all who desire the overthrow of error and the advancement of the Redeemer's kingdom. The whole ecclesiastical apparatus—both church and school—is under the careful superintendence of Mr Stewart; and those who are acquainted with him know how devoted he is to his Master's service,

and how prompt to avail himself of every opportunity of advancing His cause.

Contributions to this object from the readers of the *Bulwark* will be thankfully received by the Rev. Robert Stewart, 247 Bath Street, Glasgow; the Rev. Peter Hope, or John Macdonald, Esq., Treasurer, Free Church Offices, Edinburgh; or Rev. Dr Thomas Smith, 10 North Mansion-House Road, Edinburgh.—I remain, yours very truly,

PETER HOPE,

Secretary of Continental Committee.

[We very cordially commend this appeal to our readers, and shall be very happy to receive contributions, and forward them to Mr Hope.—Ed.]

VIII.—IRELAND.—PAST AND PRESENT.

(To the Editor of the Bulwark.)

BY searching into “modern” History we find Ireland (*i.e.* the Romish Church) has always used her political influence to strengthen her power, and as long as the Roman Hierarchy retain supreme power over the people, no educational measure will get a fair trial. The late example of their aim to obtain exclusive control over the University Education of Ireland, brings to mind a letter which may be found in the *Harleian Miscellany*, Vol. VIII. pp. 538, 539, as follows:—

My Son O’Neal,

Thou and thy fathers were long faithful to the Mother Church of Rome. His holiness Paul, now Pope, and Council of the holy fathers there, having lately found out a prophecy, there remaining, of one St Lacerians, an Irish bishop of Cashel, wherein he saith, that the Mother Church of Rome falleth when in Ireland the Catholic faith is overcome; therefore, for the glory of the Mother Church, the honour of St Peter, and your own secureness, suppress heresy, and his holiness’ enemies, for when the Roman faith there perisheth the see of Rome falleth also; therefore the Council of Cardinals have thought fit to encourage your country of Ireland, as a sacred Island, being certified whilst the Mother Church hath a son of worth as yourself, and of those that shall succour you, and join therein, that she will never fall, *but have more or less a holding in Britain in spite of fate.* Thus having obeyed the order of the most sacred Council, we recommend your princely person to the Holy Trinity of the blessed Virgin of St Peter, St Paul, and all the heavenly host of heaven. Amen.

EPISCOPUS METENSIS.

Romæ 4 Kalend. Maii 1538.

The sentiments of this letter, although written three hundred and thirty-five years ago, are applicable to the present Irish Roman hierarchy; they are to “suppress heresy, and his holiness’ enemies,” so that whilst the Mother Church hath a son of worth in Cardinal Cullen equal to the O’Neal, she may hope never to fall, *but have more or less a holding in Britain in spite of fate.* What a singular expression to make use of: *in spite of fate!* The hope of regaining England depends upon the perfect control the hierarchy can have over the benighted people, and Ireland must therefore be made Rome’s most devoted child in order to gain a *holding in Britain, in spite of fate.*—Yours, &c.

M. Y. M.

IX.—NOTICES OF BOOKS.

The Converted Family; or, the Riches of Divine Grace. By the Rev. W. Woolhouse Robinson, M.A. Twelfth Edition. London, 1872.

THIS is a remarkable narrative—beautiful in its simplicity—of the conversion of the members of a clerical family from formalism to the faith of the gospel and the religion of the heart. The narrator is the last survivor of a family of which he was the first member that was brought to the apprehension of the great reality of divine things, and the instrument in God's hand of leading his father and mother, two brothers and a sister, to participation of "like precious faith." Very cordially would we recommend the little book to the earnest and prayerful perusal of all classes of readers—the unconverted, that they may learn that, with all their morality and fair character, there is yet one thing that they lack; the doubting, that they may see the freeness of the gospel, and the simplicity of God's way of pardon and peace; the earnest, that they may be encouraged in prayerful efforts for the good of others, and especially of their kindred according to the flesh. But considering the character of the *Bulwark*, as distinctly a Reformation Journal, it seems most fitting that we should point out how thoroughly Mr Robinson's account of himself in his unconverted state illustrates and verifies the pithy remark of the great Reformer, that every man has a pope in his belly. The following might be supposed to be an extract from the autobiography of a Romanist:—

"At the early age of twenty I had acted several times as steward at a ball; and so accomplished was I in the art of dancing—I speak of it with deep humility—that I sometimes led the giddy *waltz*, and constantly joined in various new *quadrilles*, those powerful instruments, through the influence of Satan, "the god of this world," to ruin immortal souls. So devoted was I to this foolish and hurtful vanity, that I occasionally met some young officers of the 6th Enniskillen dragoons (one of whom was subsequently Colonel —, who fell gallantly in the Crimea, having had his horse shot under him), to practise for the evening ball. As a matter of course, with a mind so frivolous, I read novels and romances. But, will it be believed—I pledge my word, however, for its strict veracity, as well as, I repeat, for every part of this narrative—that at this very period, so moral, and in one sense devout, was I, that I *daily perused six chapters of God's precious word, together with all the voluminous annotations of the Hon. and Rev. Dr Willoughby, until I completed the sacred volume from beginning to end!* This commentator now I would certainly not recommend. So precise and particular was I, that every word of the Bible and every single letter was perused, including even the initials A.M., and A.D. with their respective figures. If I had not finished this self-imposed task before I went to the ball-room, I never once retired to rest until it was completed, even should the time be four or five in the morning. Whilst a strict *nominal* Protestant, I was as spiritually blind as the members of the apostate Church of Rome; and, like them, jealous of every other communion but my own. As to saying prayers—not praying—I was so exact as to "times and seasons," that I daily retired to my room, when practicable, at nine o'clock, twelve, three, and six, to repeat them from a manual of devotions presented to me by a friend. This I now possess,

and keep as a loving memento of God's rich grace and mercy in subsequently opening my eyes, by the enlightening influence of the Holy Spirit, to the nature of true communion with the Triune Jehovah. This proves the self-righteousness and popery of the natural heart of man; and if any doubt in my case remain, it will be dispelled when I declare the fact, that if I omitted any of the accustomed hours, I made up for the omissions—like a papist counting his beads—by repeating at night all the prayers that were left unsaid during the day. Truly may it be affirmed, "*so foolish was I and ignorant.*" The difficulty, humanly speaking, of my conversion, was much increased from my peculiarly moral character before men. But here let no one misunderstand me. I was 'dead in trespasses and sins, even as others,' but yet, from restraining grace, and not from the slightest particle of merit of my own, I was enabled to abstain from all those iniquities so commonly committed by young men of my age and position."

Mr Robinson must now be an old man; and we heartily wish and pray that he may have, in addition to the joy which he here records, the comfort of knowing that this narrative is the means of bringing many others to the Saviour whom he loves.

The Romish Controversy in Ipswich: The Substance of Nine Addresses delivered in the Corn Exchange, in the month of October 1872, by T. G. Owens, Esq., in connection with the Protestant Educational Institute, in reply to Reported Lectures delivered in St Pancras Roman Catholic Chapel, Ipswich, by the Rev. A. E. Kirner, D.D. Ipswich: Elliston.

ROMANISM having planted itself at Ipswich, as at many other places in England, where the progress of Ritualism has given it encouragement to expect converts, Dr Kirner, Romish priest there, sought to advance its cause by delivering a series of lectures full of the misrepresentations by which Romanists usually seek to throw dust in the eyes of British Protestants, as well as of the arguments by which they endeavour to prove the Church of Rome to be the only true Church, and to defend its errors. He has met with an able opponent in Mr Owens, who delivered a course of nine addresses in reply, exhibiting very strongly, in a popular manner, the principal errors and abominations of Romanism, making quotations from Popish books, and tearing to pieces the arguments which the priest had ventured to employ. We rejoice that the cause of Protestantism—the cause of truth, liberty, and social purity, has been thus upheld in Ipswich; and we hope that it will be upheld in a similar way wherever Romanism seeks to undermine it. The wide circulation of Mr Owens' Lectures would be very desirable.

Free Italian Church Reports. Glasgow: Bell and Bain.

THE first Evangelisation Report of the Free Italian Church, bearing date December 1871, is introduced to the notice of British Christians by a prefatory letter by Mr McDougall, minister of the Scotch Church in Florence, who acts as treasurer and foreign secretary of the Evangelisation Committee, and whose name is of itself a very sufficient guarantee for the goodness of the cause which he advocates, and on behalf of

which he asks for the support of our prayers and our contributions. It consists mainly of reports from the evangelists employed at different stations throughout Italy, concerning the success which has attended their labours, and the difficulties which they have had to encounter. It does not represent the gospel as having prevailed in Italy to the extent which some were sanguine enough to hope for, as the result of its recent political emancipation; but it shows that in many places the gospel has begun to leaven the mass of society, and calls to rejoice over many who have been brought from darkness to light, and from the bondage of a degrading superstition to the liberty with which Christ makes free. Many interesting examples of this kind are given, and instances of hardships and persecutions cheerfully endured for the gospel's sake. We cordially commend this publication to the attention of our readers.

God's Gift to Scotland in John Knox and the Reformation. A Sermon Preached by the Rev. Dr Begg in John Knox's Church, Edinburgh, on the Evening of Sabbath, November 24th, being the Tercentenary of Knox's Death. Perth: Dewar, Mitchell, and Co.

DR BEGG's sermon, preached in John Knox's Church, Edinburgh, on the Tercentenary of the great Scottish Reformer's death, and afterwards re-delivered in the Free Assembly Hall, has very properly been published in a separate form, although already widely known by the reports of it which appeared in the newspapers. It is an able and excellent discourse. The text is Ps. xlv. 1, "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old." The duty of Christians being pointed out in the introductory remarks, to have regard in their devout contemplations to the past as well as to the present and the future, and to raise songs of thankfulness for the blessings of the past, the sermon is divided into two parts, the *first* concerning the man whom God raised up and chiefly honoured to accomplish the great work of the Reformation in Scotland, and the *second* concerning that work itself. Under the first head, some of the leading incidents of Knox's life are mentioned, in order to exhibit his character, which is portrayed with a master's hand and with loving admiration. Under the second head, the state of Scotland before the Reformation is exhibited, to show the greatness of the difficulties with which Knox had to contend; and then the work itself, which was accomplished in so great a measure through his instrumentality, is dwelt upon at some length. We are confident that no true Protestant can read this sermon without delight and benefit. A due consideration of the history and principles of the Reformation is eminently needful at the present day, and Dr Begg well says:—"On the broad and Scriptural principles of the old Reformation, there is a noble meeting-place for all classes of patriotic Scotchmen, and amidst our distractions we may well hear the voice which still speaks to us from his honoured grave." For Englishmen this subject ought to have almost as much interest as for Scotchmen, and the growth of Ritualism in the Church of England specially calls them at the present time to the consideration of it.

THE BULWARK;

OR,

REFORMATION JOURNAL.

MAY 1873.

I.—HAS THE CHURCH A VISIBLE AS WELL AS AN INVISIBLE HEAD?

By the Rev. J. MOIR PORTEOUS, Wanlockhead.

(Continued from p. 259.)

2. WAS PETER APPOINTED THE SOLE KEEPER OF THE KEYS?

THIS is the affirmation of Romanists, and for proof they point to the words of Christ: "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. xvi. 19). It is alleged that supreme power over all the Church was thus conveyed to Peter. He received the keys, it is said, "as supreme pastor; . . . and from him the power of the keys is derived to other superiors."

A bare denial of this assertion were sufficient, on the ground that here also the language is metaphorical, admitting and having received a variety of interpretations. It contains no such clear statement as is necessary to sustain the alleged supremacy. But let us test the matter a little.

The keys were given to Peter. The Word of God says so. No better evidence can be given. But *were they given to Peter alone? Given to him, did that constitute Peter supreme?*

(1.) **NAY. NOT TO PETER ONLY.** While the Lord said to Peter, "I will give unto thee," He did not say "unto thee alone." His charge to all the disciples, in the words that immediately follow,—*"that they should tell no man that He was Jesus, the Christ,"*—shows that the Lord recognised Peter as spokesman for them all. Peter having spoken for them all, Christ spoke concerning them all to Peter. With one exception, afterwards declared, they were all blessed with the supernatural revelation, and were not only stones of His spiritual temple, but also entrusted with the keys; for they were all then to remain silent, for wise reasons, as to His being the true Messiah.

All received that same power of the keys. This is expressly declared. Speaking to them all shortly afterwards, the same terms were used by the Lord, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. xviii. 18). Again. After His resurrection,

when appearing unto them and showing them His hands and His side, the disciples were glad when they saw the Lord. Then "He breathed on them, and saith unto them"—not to Peter only—"Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained" (John xx. 19-23).

(2.) STILL SUPREME POWER WAS NOT CONVEYED TO PETER.—Here note that these declarations are restricted to the visible Church. The binding, loosing, &c., are "on earth." The kingdom of heaven mentioned does not refer to the kingdom of glory. Imaginations of men—not Scripture—vainly paint Peter with the keys opening or shutting the door of heaven.

Keys are instruments employed to open or to fasten doors. Whoever has the keys has power to admit or to exclude from the house. And in reference to the house of the Lord, the actions of the apostles show how they understood these declarations. The record preserved of their "Acts," and in their "Epistles," reveal what doors they opened, what they closed. Power to absolve the conscience from sin was never claimed or exercised. "Repent," said Peter to Simon Magus, "Repent of this thy wickedness, and *pray God*, if perhaps the thought of thine heart may be forgiven thee" (Acts viii. 22). Supreme power over the conscience Peter declared to be the prerogative of God. Concerning this he acknowledged that he had *no power*. Still Peter used the key of declaration that Simon was in the bond of iniquity, and how only he might be set free. So by preaching of sin and salvation, again and again Peter is beheld by the *declarative key* opening the door of the gospel kingdom. More than that—*Ministerially*, by baptism at Jerusalem and at Samaria, the door of the visible Church was unlocked, and entrance given to very many who professed to believe. And not Peter only; these declarative and ministerial keys were so used, and in the organisation and regulation of the Churches, by all the apostles. Gentile converts were *loosed* from the burden of ceremonial observances, and were *bound* to abstain from practices, either sinful in themselves or stumbling-blocks to Jewish Christians (Acts xv.) And on other occasions, as in the case of the incestuous at Corinth, persons were locked out of the Church until repentance and reformation warranted their readmission. These ministerial and declarative keys they all constantly employed; but they never presumed to use the key of David. To Christ himself were reserved the "keys of hell and death;" for "He openeth, and no man shutteth; He shutteth, and no man openeth" (Rev. i. 18, iii. 17).

The act of conveying keys implies that the authority is not supreme, but delegated and ministerial. Upon all His ministering servants, whom He hath placed as stewards in His house, the Lord has bestowed similar authority, for the edification of His body. And as earthly masters do, He requires that His stewards act in subordination to His will, and that they be prepared to render a strict account. The authority conveyed by Christ was not supreme; and conferred on many others, assuredly Peter was not constituted sole keeper of the keys.

3. WAS PETER THE CHIEF SHEPHERD OF THE FLOCK?

Three times after His resurrection the Lord said to Peter: "Simon, son of Jonas, lovest thou me?" "Feed my lambs; feed my sheep"

(John xxi. 15-17). Thus, it is said, Peter was constituted chief pastor over all the Church in the stead of Christ.

(1.) BUT THIS IS A MERE ASSUMPTION. For what were the circumstances under which these words were uttered? Three times Peter had denied his Lord, on the last occasion with oaths. Outwardly Peter had thus renounced allegiance to Christ. He ceased to be either disciple or apostle. And now, in restoring Peter, the Lord required him three times to confess before others his loving attachment. And on each of the three confessions being given, Peter's commission was renewed. When the Lord turned and looked upon Peter, and when the cock crew, Peter had remembered the warning words of his Master, "He went out and wept bitterly." He had deeply repented. But he required to be, and was now, restored to the apostleship from which he had fallen.

In these restoring declarations where is there one word to indicate that Peter was to be Supreme Ruler? Where Prince of the Apostles, Vicar of Christ, Bishop of Rome, or of successors there? All such things are forced *additions to*, they are not *in*, the passage. Christ did not say, Do thou *alone* feed *all* my sheep. The words *alone* and *all* are interpolations. No new power whatever was conferred in addition to the commission they had all received.

(2.) The words might with propriety be addressed not only to every apostle, but to every pastor. The same charge is actually given to them all, for the duty is that of all true ministers of Christ. "Take heed, therefore, unto yourselves," said Paul to the presbyters of Ephesus, "and to all the flock over the which the Holy Ghost has made you overseers, to feed the Church of God, which He hath purchased with His own blood" (Acts xx. 28). So Peter charges all presbyters, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint but willingly, not for filthy lucre, but of a ready mind" (1 Peter v. 1-4).

"They, forsooth, must have St Peter solely obliged to feed all Christ's sheep; so they imposed upon him a vast and crabbed [difficult] province. How could he feed so many flocks of Christian people, scattered about in distant regions, through all sections under heaven? He, poor man, that had so few helps, that had no officers or dependants, nor wealth to maintain them, would have been much put to it to feed the sheep in Britain and in Parthia. But for this their great champion (Belarmine) has a fine expedient. 'St Peter,' says he, 'fed Christ's whole flock, partly by himself, partly by others;' so that it seems the other apostles were St Peter's curates, or vicars and deputies. This, indeed, were an easy way of feeding: thus, although he had slept all his time, he might have fed all the sheep under heaven. But this manner of feeding is, I fear, a later invention, not known so soon in the Church. However, the apostles, I daresay, did not take themselves to be St Peter's surrogates [or deputies], but challenged to themselves to be accounted the 'stewards,' 'the ambassadors of Christ himself.' To Him 'they constantly refer their authority, without taking the least notice of St Peter, or intimating any dependence on him.' The sheep which our Saviour bids Peter feed, were not the apostles, who were his fellow-shepherds. Take feeding for what you please—for teaching, for

guiding—the apostles were not fit objects of it, who were immediately taught and guided by God himself.”—Barrow, p. 90.

These three principal passages referred to are found to be no proofs of Peter's alleged supremacy. Not lingering here, the question arises, What is

II.

THE EXPLICIT VERDICT OF THE WORD OF GOD?

Appealing to him who is alleged to have received, to those who witnessed the transaction, and to Him who is said to have conferred the supremacy, is the statement substantiated?

No more proper witness could be called than

1. PETER HIMSELF.

Did he ever claim to be, or act as if he was, supreme over the apostles or the Church universal?

(1.) Where, in the entire apostolic history, is one instance found of Peter's assumption of such authority? When and where did his brethren defer to him as governor and judge? If Peter issued absolute commands, bulls, or edicts, as popes have done, let them be produced.

(2.) Peter wrote two epistles, addressed to all who “have obtained like precious faith.” If anywhere, surely his princely power would be fully and plainly unfolded in them. What, then, does Peter style himself? Prince or vicar? Nay. “Peter, a servant and an apostle of Jesus Christ; an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.” Did Peter forget his sovereignty? Nay. Most expressly he repudiates in all elders the very thing ascribed to him—lordly rank and power. He charges all with whom he is a fellow-presbyter “not to be lords over God's heritage, but to be ensamples to the flock,” whilst he points out the only chief Shepherd: “When the chief Shepherd shall appear, ye shall receive a crown of glory” (1 Peter i. 1, v. 1-4; 2 Peter i. 1). It has been well said that “no critic perusing these epistles would smell a Pope in them.” Certainly Peter neither claims supremacy, nor issues absolute commands on that account.

(3.) The history of Peter shows that he had great and good qualities, and was highly honoured. Most zealous and devoted he was in every emergency. Even he points to Jesus Christ of Nazareth, the crucified, risen, and exalted One, as the stone set at nought by Jewish builders, which God had made *the head* of the corner (Acts iv. 10-12). His history also shows that Peter, left to himself, was weak as other men—“too fragile a rock to be built upon.”

Shortly after the supposed gift of primacy, Christ required to speak to him as an adversary: “Get thee behind me, Satan [or adversary], thou art an offence unto me” (Matt. xvi. 23). Again, The Saviour had to forewarn him of the power of temptation: “Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren” (Luke xxii. 31, 32). It seems absurd to adduce such a passage as a proof of Peter's primacy. Does it not, in his fall and restoration to duty and privilege, rather place Peter on a level with other followers of Christ? His threefold denial (Matt. xxvi. 27), and, long after recovery, his dissembling, so that Paul “with-

stood him to the face, because he was to be blamed" (Gal. ii. 11-18), show that he was at once unfit, and was ignorant of any claim, to be the visible head of the Church. Peter was highly gifted and honoured. Quick of apprehension, bold in spirit, zealous and loving in the service of the Saviour, he was ever ready to speak and act; but in no one incident is any trace to be found of his pre-eminence of authority.

(4.) We do read in lists of the disciples, "First Peter;" but some one must have been named first. And this is not invariable. Thus: "Philip was of Bethsaida, the city of Andrew and Peter" (John i. 44). "Go your way, tell His disciples and Peter" (Mark xvi. 7). "Whether Paul, or Apollos, or Cephas" (1 Cor. iii. 22). "As brethren of the Lord and Cephas" (1 Cor. ix. 5). "James, Cephas, and John" (Gal. ii. 9). To enumerate special privileges, and then declare the possessor to be on that account Vicar of Christ, is no argument; would it not be as legitimate to affirm, because John was the beloved disciple, leaned on the Saviour's bosom, was applied to by Peter to inquire of Christ, wrote three Epistles, a Gospel, and the Book of the Revelation, and was, besides, the last survivor of the apostles, that John and not Peter was prince of the apostles and Vicar of Jesus Christ?

Peter himself, when appealed to, in every particular of his history repudiates the alleged claim of supremacy.

2. THE APOSTLES

Must have understood and recognised Peter's supremacy if ever it was conferred. Search, then, the four Gospels, the Book of the Acts, each Epistle, and the Book of Revelation; where is there the least allusion to his primacy, whether as claimed or allowed? Instead of this, it is found that

(1.) No office, under Christ, above that of apostle, was known to the writers of the New Testament. Two explicit enumerations are given by Paul of the officers, extraordinary and ordinary, whom Christ appointed: "God hath set some in the Church, first apostles" (1 Cor. xii. 28). He, Christ, "gave some apostles," &c. (Eph. iv. 11). Why not first Peter, prince of the apostles, &c.? Why not first the Pope, secondarily apostles? Was Paul ignorant, negligent, envious, that he passed over the supreme officer? Either these lists are trustworthy or they are not. If an authoritative document, giving the official list of State officials, would be accepted as decisive along with the history of State transactions in the country referred to, these inspired lists, along with the apostolical narratives, must be decisive in this case.

(2.) Whatever privilege Peter enjoyed, others are found to have been equally favoured. James and John, as well as Peter, were admitted when Christ raised the daughter of Jairus, when He was transfigured on the holy mount, and when He underwent His great agony in the garden. Was Peter a rock? Be it so. He was not the only rock. All of the apostles are spoken of as secondary foundations. We are said to be "built upon the foundations of the apostles and prophets, Jesus Christ himself being the chief corner-stone" (Eph. ii. 20). John, in Patmos, saw "the holy Jerusalem descending out of heaven from God; . . . and the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb" (Rev. xxi. 10-14). James and

John, as well as Cephas, seemed to be pillars (Gal. ii. 9). Paul also, "as a wise master builder . . . laid the foundation" (1 Cor. iii. 10). Did Peter receive and use the keys? So did the other apostles. Teaching, feeding, leading, ruling, binding, loosing were their common duties and privileges. All received the universal commission: Go teach all nations—go preach the gospel to every creature (Matt. xxviii. 18, 19; Mark xvi. 15; and Luke xxiv. 47).

(3.) Peter, possessed of supreme authority! Why, then, did not he determine in the choice of Matthias? or in the ordination of the seven deacons? Why did not the Church at Antioch appeal to him? Why did he neither preside at, determine, nor send forth the decree of the Assembly at Jerusalem? Why, instead, was Peter subjected to humiliating circumstances?—*e.g.*, sent by his brethren (Acts viii. 14); taken to task by them (Acts xi. 23); withstood by and blamed of Paul (Gal. ii.). His supposed successors would not submit to this. Let the Pope ever so grievously err, "no mortal may endeavour to reprove his fault." Why were others preferred to Peter? At Corinth some said, "I am of Paul, and I of Apollos, as well as I of Cephas" (1 Cor. i. 12, iii. 23). The Corinthian Church knew nothing of the subjection of other apostles, and of the whole Church, to Peter.

(4.) Paul, at least, owned no subjection to him. Paul was called and commissioned by the Lord. He says, "Immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them that before me were apostles" (Gal. i. 16, 17). Out of respect and love, as to others, Paul paid visits to Peter; but he declared that he was "not a whit behind the very chiefest apostle" (2 Cor. xi. 5). Peter simply shared in the government of the Church, while Paul was entrusted with the gospel of the uncircumcision, as Peter with that of the circumcision (Gal. ii. 7, 9). The one charge was as absolute as the other, subject to no one man on earth.

To bring the matter to a test, the fact must be recognised that Peter died before John. Who, then, was visible head of the Church? Was it now destitute of one? or was John now visible head? If not, was the head an uninspired man at Rome? and was the inspired apostle at Patmos subject to the uninspired at Rome? Where is there Scripture proof of such an improbable thing? The whole assertion, in the light of the apostolic history, is a baseless assumption.

And this is more fully seen from the testimony of

3. CHRIST HIMSELF.

(1.) Not long after the conversation near Cæsarea Philippi, the disciples came asking Jesus, "Who is the greatest in the kingdom of heaven?" Supremacy was here inquired after, how was it settled by the Lord? No fitter opportunity than this could be to declare who was prince of the apostles. Alas! for Peter's professed successors, Christ completely overlooked their claims. He set a little child in the midst of them, and said, "Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. xviii. 1-6). Though dreaming of a temporal kingdom, all of them were ignorant that Peter was the greatest. More marvellous still, Christ taught them to desist from seeking any visible preferment. Except, said He, in effect, ye be

converted from such ambitious designs, and, as this child, are freed from such desires, ye are not fit to be members of My spiritual kingdom. He that is free from such ambition is truly the greatest.

(2.) In the following chapter another suitable occasion is mentioned. "Behold," said Peter, "we have forsaken all and followed Thee; what shall we have therefore?" Was Peter then elevated to the Pontifical throne? Alas! the thrones of which Christ speaks are erected not in this world but in the next; and there Peter occupies but one of the twelve: "Ye who have followed me . . . shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. xix. 27).

(3.) Soon after the mother of Zebedee's children besought that her two sons, James and John, might sit, the one on His right hand and the other on His left, in His kingdom—that is, in the temporal kingdom expected. "The ten heard it"—not Peter only—"and were moved with indignation against the two brethren." How was the matter settled now? Was the supremacy of Peter declared? Alas! again, for his supposed successors. Jesus said, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. *But it shall not be so among you*: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (Matt. xx. 20-28). The proposal was rejected by the declaration that Christ's kingdom was different from those of the world.

(4.) Similar warning was given them not to follow the ambitious practices of the Scribes and Pharisees: "Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren." Peter's supremacy is again passed over, and all are commanded to be fellow-children, scholars, servants of their common Lord (Matt. xxiii. 1-12). The only permissible greatness is that of humility and self-denying service. Authoritative dignity is altogether unsuitable and wrong.

(5.) Even towards the close of our Lord's ministry, when the Supper was about to be instituted, there was a strife among them "who should be accounted the greatest." How were their several pretences to supremacy treated? Did the Lord now, once for all, openly and clearly declare that Peter was their prince? On the contrary, He declared that He would permit no temporal and visible monarchy or primacy by any one over the rest: "The kings of the Gentiles exercise lordship over them. . . . But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is leader as he that doth minister" (Luke xxii. 14-24). Whatever privilege any of you possess, let it not be employed in commanding, but by complying, and serving as occasion requires. There is to be no superior in My kingdom.

Instead of any countenance being found in favour of lordly power, in Peter or any other, its assumption and exercise are continually condemned by the King and Head of the Church.

This claim, when brought to the test of the Divine Word, is found to be baseless. The chief passages offered give *no proof*; and the New Testament gives forth *a unanimous repudiation*. Peter is not the foundation rock—the sole keeper of the keys—the chief pastor of the flock. Yea, Peter himself, the apostles, and more especially the Lord, empha-

tically condemn the assumption. The Scriptures are silent as to *when* supremacy was conferred, the *nature*, the *rules and limits* of that authority. As good proof might be obtained on behalf of any priest of Rome in any place, as 'on behalf of the bishop of that city. That uniform silence, and these several condemnations, show that supremacy in the Church has no better foundation than the imaginations of men.

How, then, is it that this claim has obtained such a foot-hold in the Church and over the consciences of men? The mode is most instructive. It has been by the dexterous amalgamation of the false with the true. The reasoning of Popery is most conclusive, if only the premisses be readily accepted. "Christ is the vicar of God," it proclaims; and alongside this truth is placed the false minor premiss, "The Pope is the vicar of Christ." Hence the inference logically drawn, "The Pope is the vicar of God." Thus it is that he is promoted "as God to sit in the temple of God, showing himself that he is God."

That minor premiss has been proved to be a false assertion. Various propositions would require to be fully proved to sustain it. That (1) Peter was invested with, and (2) actually exercised supremacy; (3) could and did devolve his powers on successors, (4) he being till his death Bishop of Rome, and (5) having an unbroken line of successors, (6) who are equally possessed of universal and infallible authority. If one link fail, the whole chain falls. But not one only, every link breaks when tested by the touchstone of truth.

Not only, then, must these presumptuous claims be strenuously repudiated, and the voice of Christ be reiterated, "Come out of her, my people" (Rev. xviii. 4); the warning must be heard and acted upon, instantly to reject the smallest admixture of error with the truth. Thus it is that the race of man, the Churches and individual members, have been brought to ruin.

And rejecting the false, let us rejoice in the true. "Christ is the vicar of God." (1.) The Church is His body—a true body—no monster with two heads. Christ is not *one of*, or *a* head, but *the* head of His body, the Church. (2.) He is ever present with His Church, as the living head with the living body: "My presence shall go with thee, and I will give thee rest." "Where two or three are gathered, there am I." No man or Church drinking of this old wine, desireth new. His presence by Word and Spirit is better far than the distant, cold, stately, and earthly vicarship of man. And (3.) He is head over all things to the Church. His mediatorial providential administration secures her highest good: "He must reign till He hath put all enemies under His feet" (1 Cor. xv. 25).

Cling to, live upon, bear testimony, unto this truth. Christ is the vicar of God. Realise that all power is in His hand. He is at the helm of affairs, in the Church and in the world. He is permitting, controlling, overturning, over-ruling—exercising His office of Supreme Governor. Then, in the cloudy and dark days, in each hour of storm and tempest, in Him will be found "everlasting consolation and good hope through grace." "Christ the Son of the living God" is "the head of the body of the Church." He is "the head over all things to the Church, which is His body."

II.—ARE THE IRISH INFALLIBLY GUIDED?

BY THE REV. R. A. TAYLOR.

OF what use is an infallible guide without an infallible sign to know him by? Jesus Christ proved to be Messiah by infallible proofs—gave His disciples their mission, “Go and teach all nations *whatsoever I have commanded you.*”

The Roman Catholic Bishop of Salford has been broaching a new proselytising theory. On St Patrick's Day he was in Rome, where he availed himself of the opportunity of setting forth the mission of the Irish people to convert to the one true Church all the inhabitants of the earth. He told the Romans that in the British Islands, in the British colonies, in manufacturing cities, in agricultural districts, the apostolic nation was everywhere doing its work by the unaided might of Faith, Hope, and Charity—by the sole influence and example of the national poverty and chastity. The secular oppression of England, continued Dr Vaughan, had sought to make Ireland weak; and lo! the blessed system of Divine Providence, by making her poor, had only made her so much the stronger. The Catholic Church, added the bishop, required not the help or the gold of Governments or of wealthy men; it was in their poverty that the sons of St Patrick had gone forth to convert Scotland, England, Germany—that they were now converting America, Canada, Australia, New Zealand. It is doubtful whether the authorities at Scotland Yard, or at most police-stations in our manufacturing towns, would not indorse the bishop's remarks about the evangel of our Irish fellow-subjects. At all events, a little of this teaching is needed in the Pope's own city; for on Sunday evening the worshippers at the Gesu Church were assaulted on leaving by a crowd of persons armed with sticks, and the intervention of the municipal guard was required to restore order.

The poor Irishman is said by Dr Vaughan to be a missionary. What is his faith? Let the reader judge from this definition in the Douay Catechism: “O great God! I believe all the sacred truths which Thy holy Catholic Church believes and teaches, because Thou hast revealed them.” But not a single one is specified! For real belief the Papal missionaries substitute implicit faith. Those who believe in doctrines on examination of them are explicit believers; those who believe on a presumption of their credibility are implicit believers: Cardinal Bellarmine considered such belief not less efficacious than the former. Thus it is an imputative faith; and the Pian devotee believes by proxy, and cheats himself by reliance upon what is done by others. Implicit faith is defined by Latin Church divines to be the “trusting without doubt or hesitation to what the Church teaches.” This definition, to him who has made up his mind as to what the Church is, seems plain enough. The collier's creed—*Carbonarium symbolum*—is simple indeed. Satan finding a poor Roman near his end, sifts him thus:—

Q. What dost thou believe?

A. What the infallible Pope believes.

Q. What does the Pope believe?

A. His Holiness believes what I believe.

Q. What do you both believe ?

A. We both believe alike.

So Satan leaves the poor collier marvelling at his simplicity ; silenced by the implicit faith of the dying missionary of the Propaganda.

To the authority of Scripture must be the last appeal : " Lo ! they have rejected the Word of the Lord ; and what wisdom is in them ? Deceived and deceiver !," (Jer. viii. 9.) " How do you say, We are wise, and the Law of the Lord is with us ? " A true Christian has personal faith in a personal Saviour. A true missionary from God, like Moses, is faithful. Nothing is left to his own invention or the fancy of the workmen, or the people's humour, but the will of God must be religiously observed in every particular. All His ordinances must be administered according to His institutions (Exod. xxv. 40) : " Look that thou make them after their pattern which was showed thee in the mount." Christ's instruction to His disciples (Matt. xxviii. 20) is, " Observe all things whatsoever I have commanded you." Do not trust the Bishop of Rome's *ipse dixit*, but the divine Founder of our holy religion. Scripture must be our sole guide. If men will not bow to the law and to the testimony, it is because they have no light in them. " Borrowed plumes are the garb of the counterfeit."

In what regards the immediate worship and service of God, men are tied up to an iota and a tittle, "*Thus saith the Lord.*" The work of God is perfect, His law is perfect, His Word is perfect ; none can with safety add thereto or diminish from it (Rev. xxii. 18, 19).

Do not the Bishop of Rome and his adherents lengthen the Creed and shorten the Decalogue ? The new dogma of Papal Infallibility is plainly opposed to Holy Scripture. The Roman Church is exhorted by St Paul to *fear lest she should fall from the faith*, which exhortation would have been altogether needless if she could not err or fall from the faith (Rom. xi. 21, 22). What saith Senor Castelar in discussion ?—" If all the Popes have been infallible, how is it that so many of them, according to the Church's own confession, have been mistaken ? Pope Calixto was a Sabellian ; for him there was no God the Son, but only the Spirit which dwells in the Son. Pope Liberio was an Arian ; the Second Person of the Trinity was not in his creed. Pope Zozimo was a Pelagian ; he destroyed grace, and so destroyed Christianity. Pope Leo II. anathematised Pope Honorius. Which of those two was wrong ? If they dissented from each other on a capital point of dogma, how could they both be infallible ? The body of Pope Formoso was exhumed by one of his successors, dressed in pontifical robes, tried in public, defended as a criminal, and sentenced to have three fingers cut off (the three with which he used to bless the faithful), and then be thrown into the yellow waters of the Tiber, all of which was done. Which of those two popes was infallible—the judge or the criminal, the victim or the executioner ? "

Next to God the Word, true Christians love the Word of God. The Bible is the chief authority : " Let God be true, and every man a liar." The Epistle to the Romans of St Paul's day may be called the Epistle of St Paul *against* the Romans of our day. St Paul professes himself a pure leveller, desiring that all human conceits, though built on most specious foundations, even *ex cathedra*, may be laid flat and

prostrated if opposing the *written Word*, "Let God be true, and every man a liar" (Rom. iii. 4, xii. 3, xi. 20, 21). Without competent skill in the sacred writings, ignorant persons, like the blind Syrians, who, intending to go to Dothan, went to Samaria, must necessarily make many absurd and dangerous mistakes.

The Pope tries to imitate St Peter, the apostle of the circumcision. The two are so different that this imitation ends in a most unpleasant result. He imitates St Peter so badly, that while he spoils the Pope he is not a bit like the apostle. He ought to do like bad painters, and write the name of the person he means to represent below the effigy! He has ceased to be himself, and proves a most wretched copy of his model.

The missionary of Pian formulæ respects the authority of the present Pope as successor of St Peter; but the following extract from Gregory of Nazianzen's panegyric of Athanasius, shows how little he valued a mere personal succession: "He who maintains the same doctrine of faith is partner in the same chair; but he who defends a contrary doctrine, ought, though in the chair of St Mark, to be esteemed an adversary to it. This man may have a nominal succession, but the other has the very thing itself—the succession in deed and in truth."

The catholicity of the Church of Rome is supposed by her adherents. In the best sense of that word, catholicity means the faith containing all that Christ preached, and nothing that He did not preach. How can the Latin Church put forth the claim to catholicity, when she has *added* so many strange doctrines to one part of the Christian creed, and so metamorphosed and cancelled other portions by her traditions as to make the Word of God of none effect? What did the apostle know of "seven sacraments"? What of the sale of indulgences? What of lying legends and pious frauds? the immaculacy of the Virgin, and Pian infallibility? This last dogma has inflicted an incurable wound on the spiritual temperament of multitudes. The already wavering faith in the supernatural is confirmed into incredulity. Pius IX. has made a way for scepticism, and another group of *PIOUS* beliefs is withered. This is not a new thing, as the following quotation shows:—

POPERY AND INFIDELITY.—"The direct tendency of Romanism is to produce infidelity. This it has done most effectually among its own adherents, and very generally in proportion to the degree of their adherence to it. An intelligent physician in Belgium, who attended a dear friend of mine, was remonstrated with, in the course of conversation, for the laxity and scantiness of his belief. His answer was curious, and however startling at first, is worth bearing in mind, as furnishing a key to the state of men's thoughts within and about the Church of Rome. '*My belief?*' he exclaimed: '*why, I believe in many things that you believe in. I believe in a Supreme Being, and, in some sense, in a future state; but my brother is an Abbé, and of course he believes nothing.*' Depend upon it, this testimony, however it may admit of many exceptions, is in the main true. Devotees there are, and will be, to every form of belief, however much that belief may outrage reason and conscience; and persons there will be who cannot or do not use common-sense, and thus follow whither they are led, unintelligently: but between and among these is the great bulk of the thinking population; and these,

whether plain men or scholars, are, in Roman Catholic countries, almost invariably unbelievers. Let any mystery of their faith be mentioned, or any miracle or superstition on which the priesthood live and thrive, and you will instantly see—by the open scorn in general society—by the silent repudiation on the part of more guarded men—by the tone in which the subject is treated among the priests themselves—that earnest belief is almost altogether wanting.”—*Dean Alford's Letters from Abroad.*

Is Dr Vaughan serious when he says to the Irishman, “Like mighty missionary, you come *ad partes infidelium*”?

III.—SCOTTISH SCHOOL-BOARD ELECTIONS.

BY THE EDITOR.

DURING the long-continued agitation respecting the institution of a national system of education for the northern division of the island, considerable anxiety was felt by the friends of religion and the advocates of Christian instruction and training, lest obstacles should be put in the way of continuing and improving the religious education which has been since the Reformation imparted in almost all the schools in Scotland. They knew that the parochial schools had wrought well; that they had afforded a sound elementary education to the people, from the lowest to almost the highest class; that the religious instruction imparted in them had never been objected to, had never required even an explicit conscience clause, and had been utterly ignorant of the very name of a time-table. All admitted that the extension of the parochial schools had not kept pace with the increase of the population, and many considered that the supervision was less suited to the present social and ecclesiastical condition of the country than to the state of things which subsisted at the Reformation; when the system was instituted by the patriotic and Christian wisdom of John Knox. The parish schools had been supplemented by a large number of other schools, almost all of which were conducted on virtually identical principles; and the choice by the parents of one or the other was usually guided by no other than geographical considerations. Unless in a case where an individual teacher might be in special repute or in special disrepute—in the former of which children would be sent from great distances to him, and in the latter to great distances from him—the great body of the children attended the school that happened to be nearest to their dwelling. It was universally admitted that the secular instruction afforded was sound and practical, and the religious instruction was acceptable to all Christian parents; while it was not objected to, but in many cases sought after and valued, by those who were not themselves religious, but who knew that it would be better for themselves and their children that they were. It was doubted by many whether religious instruction was of legal obligation in the parish schools, and that just because it was assumed rather than formally enacted that the purpose of the institution was “the godly upbringing of the young.” But as to the fact that religious instruction was the “use and wont” in all but an insignificant fractional part of all the schools in Scotland, parochial

and non-parochial, and that the Bible and the Westminster Assembly's Shorter Catechism were the text-books from which that institution was derived, was beyond the possibility of doubt.

Had Scotland been a separate country, with a legislature of its own, it is all but certain that that legislature would never have dreamt of changing in this respect the character of the instruction given. But the national legislature had to do with other parts of the empire, and notably with Ireland. The irreligious and the Romanist members of the British Parliament were of course averse to sound religious education being given anywhere; and some Protestant members of Parliament—mistakenly, as we think, but honestly, as we are bound to suppose—were afraid of allowing sound religious instruction to be given in national schools in Scotland, as they did not know how they should be able to meet the claim that will of course be made ere long, that unsound religious education shall be given in national schools in Ireland. After a long time of agitation the measure was at last passed, which leaves the character of the education, and all the details of it, to be regulated by local school-boards elected by the householders of every district. The first election has just taken place; and the result, we are delighted to have it in our power to say, has been, upon the whole, highly satisfactory. The Secularist element has simply no place in the Boards. In all the large towns a vigorous effort has been made to introduce it, but in most cases it has proved an absolute failure. We do not believe that there are half-a-dozen Boards in the country in which a majority of the members have not been elected either on the ground of their being notoriously the advocates of religious education, or on the ground of distinct pledges to secure the continuance of such education in the schools under their charge. Nowhere has the weakness of this party been so signally manifested as in the Metropolis. They boasted of their ability to return eight members—that is, a majority of the Board—and if they had not been puffed up to an almost inconceivable degree by an overweening estimate of their influence in the community, they might probably have been not without representation. Some of their opponents thought that they might possibly carry two; most believed that they could carry one. They brought forward five, and carried none. The editor of a Journal whose place of issue is Edinburgh, may be borne with in a little boasting at this result of the *plebiscite* of his fellow-citizens. But, as we have said, the result is practically the same all over the country. Here and there it may be that a stray secularist has been elected on account of his social standing and local influence, but we do not believe that there is a single Board in which a manifestly secularist motion can ever be carried.

Very much the same, for all practical ends, is the position of the Romanists in the Boards. In almost all the larger towns—Perth being the most notable exception—the Romanists have managed to secure the election of one member, that member being generally the priest. But in very few instances will his reverence have any of his adherents to second his motions. As Edinburgh distinguished itself by the signal defeat of the Secularists, so Glasgow has won for itself equal fame by its support of the Protestant against the Romish interest. We suppose there is no town in Scotland which contains one-half the number of

Romanists that Glasgow contains ; and they did not, like the Edinburgh secularists, allow their vaulting ambition to overleap itself by bringing forward an extravagant number of candidates. To a man, apparently, they "plumped" for a priest, and of course succeeded in carrying him ; but not, as many expected that they would do, at or near the top of the poll. That place of honour was secured by one noted especially for Protestant zeal, whose main occupation—his professional avocation, if we mistake not—is lecturing against Romanism, and who has been frequently the object of violent attacks—on one occasion, as we remember, with a lethal weapon. Mr Long, the Protestant champion, was not only at the top of the poll, but had nearly five times the number of votes recorded in his favour that were given for the next on the list ; so that his supporters alone might have put four men at the top of the list, or might probably have put five men into the Board. We believe that the 104,000 votes in favour of Mr Long were mainly given by working men ; and this affords good hope that "Glasgow shall still flourish by the preaching of the Word." It may be noted that another member of the Glasgow Board is a well-known citizen, of whom we first heard in connection with his sending, in his capacity of Justice of the Peace, a Romish priest to prison for contempt of court, because he refused to detail in evidence the knowledge which he had acquired under the seal of confession ! It was not on the ground merely of anti-Romanism that Mr Kidston was returned. But his presence in the Board affords abundant security that the Romish member will not be able to take advantage of Protestant simplicity, or Protestant confidence in the good intentions of their adversaries.

But the question arises, Why is it that Romanists, and especially Romish priests, have been so desirous to gain a footing in all the Boards ? It is not because they desire to have a part in regulating the education of the children of their own flocks ; for it is notorious that in every case where Romanists are to be found in any numbers—that is, in the very cases in which they have sought for election—they are to take advantage of what are called the Denominational clauses in the Act, and are to maintain denominational schools with the aid of Privy Council grants. Neither can it be that they expect to be able directly to exercise any great influence on the decisions of the Boards, for they knew from the outset that they could nowhere have a majority. Surely it is not uncharitable in these circumstances to suppose that they expect, not indeed to carry their own measures, but to create obstructions in the way of Protestant measures ; and that they expect to take advantage of the simplicity and injudicious and unthinking liberality of their Protestant colleagues, so as gradually to introduce the whole hand into the aperture into which they can now but thrust a finger. They have in many cases begun their work by opposing the opening of the meetings of the Board with prayer ; and they will be upon the watch to take advantage of every opportunity to lessen the amount, or vitiate the character, of the religious instruction. Although they may be an insignificant minority in a Board, they will take care to get themselves appointed on all committees and sub-committees ; and they will omit no effort to unchristianise the education of the people, and so to stab the Reformation in its most vital part. We trust that the Protestant members of the

boards will be wakeful, or sleep with one eye open. And when another School-board election takes place, we trust that the Protestant people will see to it, that Romanist members be excluded altogether. They have no right to have any direction of the education of Protestant children while they keep up their denominational schools, and have them supported in a great part at the public expense, on the express ground that they will not permit Protestants to have anything to do with the education of their children—except paying for it. They seek to be on the boards not to protect the interests of their flocks, but simply for the sake of insidiously undermining Bible instruction, and bringing back the blissful condition of mediæval times, when ignorance was the mother, not of devotion, but of superstition. The Romanists thus have no shadow of a claim to have representatives in the boards, and if Protestants do their duty, they will be excluded. In most places only about one-third of the qualified electors actually voted. Considering the way in which the Romanists were drilled, it is almost certain that very few indeed of them refrained from voting. It were no doubt beyond the mark to say that the two-thirds who did not vote were all Protestants, but it is certainly within the mark to say that twice as many Protestants might have voted as actually did vote, while almost the whole strength of Romanism was brought into the field. *Fas est et ab hoste doceri.*

IV.—MR OWENS' LECTURES.

WE have ere now called attention to the praiseworthy efforts of Mr T. G. Owens in the cause of Protestant truth. We are glad to see that he is not relaxing his exertions, but is giving himself to the prosecution of his work in evil report and good report. We have just received from him a pamphlet, in which he gives "a Record of Protestant Lectures and Addresses, delivered gratuitously in England, Wales, Scotland, the Channel Islands, the Isle of Man, and America." In many respects this is a curious and interesting document. Mr Owens appears to have "tried his 'prentice hand" with one lecture in 1846, followed by another in 1849. After an interval of ten years, we have two in 1859, then eleven in 1862; and from that time onward a gradually increasing number, until we have 131 in the course of last year, and 36 in January, February, and the first half of March in the present year. If we have counted aright, the total number is 963! Excessive candour impels us to point out to our Romanist friends that this is an ominous number. The sum of its three digits is 18, precisely the sum of the three digits of 666; therefore this number is equivalent to the number of the Beast, therefore Mr Owens is the Beast, Q. E. D.

The record is prefaced by judicious introductory remarks, which we transfer bodily to our pages, and which we commend to the serious consideration of our readers.

INTRODUCTORY REMARKS.

It would, of course, be impossible for me in the space of a few pages, to give anything like an elaborate record of facts and experiences in connection with the following mentioned Protestant lectures. Instead

of this I think it well to give only such general remarks on the whole subject as may convey accurate impressions to the mind of the reader.

Of the necessity and duty of holding Protestant meetings I shall here say but little. It is more than likely that the battle of the Reformation will have to be fought over again. The aggressions of Romanism are felt on every side; of late years Romish emissaries have victimised countless families, from the highest ranks of society to the humblest ranks of the working classes; while the insidious teachings of the Ritualists have spread like a pestilence throughout the whole country, and are doing unbounded mischief; the great aim of the Ritualist conspirators being to cause the people to approximate more and more towards Rome. I am persuaded that a few years hence Christians generally will see more clearly than they now do the importance of the sphere of labour indicated in these pages; but at the present time those who feel the importance of distinctive Protestant witness-ship for God's truth are fewer in number than those who sympathise with more popular departments of Christian work.

In such times as these, owing to the successful aggressions of the Church of Rome in making converts and gaining a political position unknown since the Reformation, and to the progress of the widespread Ritualist conspiracy in the bosom of the Church of England, the ramifications of which are spreading on every hand, nothing but the constant leavening of the public mind with Protestant truths and facts can prepare the way for earnest, vigorous, and successful resistance to Romish encroachments. I may add that I have had pleasing evidences, from time to time, that a deep and ineradicable impression has been made upon many minds by means of these meetings, at every one of which I have anxiously endeavoured to sow the seeds of Protestant and Evangelical truth. Some hundreds of thousands of persons have attended the lectures, and thus an ever-varying mass of people have heard something calculated to strengthen their attachment to the Protestant faith, and deepen their abhorrence of those iniquitous systems, Romanism and Ritualism. It may be well for me to observe also that the lectures have been delivered not in vindication of the peculiar principles of any sect or party, whether religious or political, but in vindication of Bible truths as contrasted with Romish and Ritualistic errors, and the following objects I have had constantly in view :—

I. To maintain and defend the Doctrines and Principles of the Bible and the Reformation, as being promotive of the best interests of the nation.

One of the leading causes of the advances of Romanism and Ritualism in the land is, I believe, the want of being rooted and grounded in the faith on the part of those who are most likely to fall victims to those systems of evil. If Protestants were carefully trained in a knowledge of their principles, perversions to Popery would not take place. Hence the importance of indoctrinating large numbers of Protestants, especially the rising generation, in the truths of the Reformed faith. The most effective antagonists to Romish emissaries will be found in a people well instructed in the great principles of the Bible and the Reformation; and I have endeavoured to make all those whom I may

have been enabled to influence thoroughly acquainted with the Scriptural foundations of the Protestant faith, and earnest in its defence.

II. To promote Unity of Sentiment and Action in Defence of the Reformed Faith amongst Protestants of all Evangelical Denominations.

It will be noticed by the reader that the lectures have been delivered not only in public halls, but in Episcopalian, Presbyterian, Congregational, Baptist, and Wesleyan churches and schoolrooms. The great battle of Protestantism must, I am persuaded, be fought by orthodox Christianity, and not by any one single section, however powerful, of the Christian Church; and one good and beneficial effect of the meetings has been that in many towns they have served to unite Christians of all denominations in one common operation, and directed their efforts against one common foe. It is, I think, the duty of Christians to sink minor differences in defending the bulwarks of the Protestant faith, and in repelling Papal invasion from the kingdom. The importance and necessity of mutual co-operation cannot be overstated: Evangelical Episcopalians and Nonconformists have a common enemy in Popery, which, if it got the upper hand, would crush them both; and in opposing which they ought to be banded together in one Christian phalanx. Popery, the common and inveterate foe of both Churchmen and Dissenters, looks on in triumph at the divisions of Protestants, and rejoices at the want of unity and cordiality manifested by some who are agreed on more and far greater points than those on which they differ. Evangelical Churchmen alone cannot cope with Popery; Evangelical Dissenters are almost powerless against it, but the united strength of Protestants of all communions who take the Bible as their guide, may, through the Divine blessing on their united efforts, maintain for Britain her high position among the nations.

III. To spread information concerning the workings of Popery in the United Kingdom, and the effective aid it is receiving from the Ritualist clergy.

I venture to say that the more such information is spread throughout the land the better. There are, probably, millions in this country who have not heard a Protestant lecture; who have never received information on Protestant subjects; who have never been warned against the disastrous consequences of giving power to the Romish apostasy, or put on their guard against Romish and Ritualistic emissaries; and, as a consequence, many fall an easy prey to Papists and Ritualists. It is probable that thousands who attended these lectures received new information for the first time; and it is certain that at many of the meetings those present expressed their utter astonishment at the antichristian doctrines and principles of Popery; and that feelings of surprise and regret were given utterance to at the way which Popery has been allowed to make in this Protestant kingdom.

IV. To instruct the Rising Generation in Protestant Principles.

Children ought to be trained up in Protestant principles from their earliest youth, and taught to abhor Romish errors and superstitions. Unless this be done, many of the rising generation will be lost. There are more snares for their feet laid by Romanists and Ritualists than had been for their parents, and their lot is likely to be cast in troublous times. Thousands of children who have been present at the meetings

are probably destined to be the fathers and mothers of a future generation; and the seed sown in their tender hearts in this spring-time of their existence is likely to produce fruit hereafter, some ten, some fifty, and some a hundred fold.

V. To Revive the Spirit and Work of the Reformation in our midst, and assist in promoting a Protestant Feeling in the Country.

It will, I think, be admitted that the Protestant spirit of the country needs a revival. There is a languor and indifference amongst too many Protestants, and a timidity is evinced with reference to action against Popery such as our forefathers would have been ashamed of. Men are so absorbed in business or pleasure, that they are forgetting the principles of the Reformation, and becoming reckless as to the advance of Popery. My ardent desire is to see the Protestant feeling of the country revived, and the Protestant throne and Constitution, under which England has enjoyed such unprecedented blessings, strengthened.

VI. The wide Distribution of Protestant Tracts; the Adoption of Resolutions, and of Petitions to Parliament; and the Formation of Protestant Educational Classes.

It has been my privilege to distribute some hundreds of thousands of Protestant tracts in connection with the lectures, and these have, doubtless, been useful in enlightening the public mind. Several hundreds of petitions have also been adopted at the meetings, and presented to Parliament; and, in consequence of some of these lectures, Protestant educational classes were established in London, Leicester, Leamington, Warwick, Dover, Folkestone, Worthing, Hastings, St Leonards, Malvern, &c. Lectures, publications, petitions to Parliament, and educational classes are all, in their several ways, channels of usefulness, and the more widely are sown those Protestant principles on which the renown and glory of the nation rests, the better.

THE NEWSPAPER PRESS.—The newspaper press enjoys the privilege, and incurs the responsibility, of guiding and directing public opinion; it is, when properly used, a most potent instrumentality for fighting the battles of truth against superstition and ignorance, and ought to be a mighty lever for exalting Protestantism. It is an encouraging fact that hundreds of newspapers have published reports of the lectures, frequently extending over several columns; and thus thousands of persons, it may be hoped, have been leavened with Protestant truths and facts, who probably would never listen to a Protestant address orally delivered. Newspaper reports of the meetings have, doubtless, entered the houses of many Protestants who knew next to nothing about Romanism, and yet would not attend Protestant lectures; and they have also met Romanists and Ritualists, and tended, it may be hoped, to remove the veils from their eyes, and point out to them the errors of their faith, and the road which can alone lead them to eternal happiness. It would, of course, be impossible to estimate the measure of influence these newspaper reports may have had upon the general public; but the advantages of such publicity through the medium of the newspaper press will be obvious to all true Protestants; and whether men will hear or whether they will forbear, I am quite content to leave the matter in the hands of a Higher Power to bless every effort as He may see fit.

“OBJECTS OF PIETY.”—One feature of the meetings, which has been

much approved of and appreciated, has been the exhibition of numerous so-called "Objects of Piety," now used in Romish worship, including "Gospels," "Agnus Deis," "Rosarian Girdles," "Scapulars," "Rosary Rings," "Medals for the Dying," "Beads for Souls in Purgatory," "Cords of St Thomas," "Cords of St Francis," "Chains of St Peter," "Hair Shirts," "Scourges, &c. I have judged that the inspection of these tokens of the unmitigated superstition, idolatry, and cruelty of Popery should give much effect to any arguments that might be advanced on the subject. And so it has proved on all occasions. Multitudes of men, women, and children have eagerly pressed forward at the close of the lectures to see the articles and inspect them closely; and they have been horror-struck at the abominable frauds and insults to common-sense now practised by the accredited agents of Rome in England. There is every reason to believe that the exhibition of these articles will be remembered through life by thousands of Protestants.

LAODICEAN AND LATITUDINARIAN PROTESTANTS.—While the Romish party are working hard to secure the triumph of their cause, it is considered by some Protestants out of time and place ever to put the public on their guard against the machinations of Popery; it is considered unseasonable to expose the monstrosities of the Papal system to the abhorrent gaze of mankind, and even wearisome to mention the subject. No cause, however, can be expected to prosper without honest zeal and determined and persevering action; and I believe that in no way has the Protestant cause been more injured than by the weak and languid manner in which it has been advocated by many in these days. Faint and feeble indeed are the efforts of Protestants now in comparison with those of the men of the past; and unless we grapple with Popery more earnestly than heretofore, we shall, I believe, before long have to engage in deadly conflict with it, as our forefathers did, not with moral-force weapons only, but with the weapons of physical warfare, for the maintenance of our religion and liberties.

Enough, probably, has now been said to show the importance of this field of labour. The prosecution of the work is not so simple or easy as some may imagine; but in the day that truth shall win, no Christian worker will regret any sacrifices of time, health, ease, or money, to maintain it. Conscious of the many shortcomings which have accompanied my efforts, I yet believe that seed has been sown, from which future benefit to the Protestant cause is, with God's blessing, certain to be reaped. Some men labour, and others enter into their labours. Our fathers laboured, and we have enjoyed the fruits; we should labour also, that posterity may be blessed through our exertions. God may yet raise up witnesses from the ranks of those who have received their first distinctive Protestant impressions at these meetings; men of ability, judgment, and Christian principle, strong in the Lord and in the power of His might, to carry on this great work, and grapple with the evil which otherwise must desolate the land. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isaiah lix. 19). God can and will raise up instruments in a way that man dreams not of for the accomplishment of His own purposes; and a time may yet come when the names of those who stood up for Protestant truth, and against Romish and Ritualistic errors, amid many difficulties, will be remembered as Christian patriots.

May He, without whom nothing is strong, nothing is holy, bless every Christian effort. May the Protestant cause progress, enjoying the favour of heaven; and may the day be not far distant when the Government and people of England may alike know that the national and personal maintenance of the Protestant religion is the only source of strength, security, and happiness to us as a state and nation.

V.—TALK ABOUT ROMANISM.

John.—Well now, Mary, if there were nothing else to convince me that there was something wrong and sadly out of place in Romish doctrine and Romish practice, it would be their constant habit of setting aside the Word of God. You know their great aim is to keep the Bible out of the hands of the people.

Mary.—And from all I can learn, it is just what the Ritualists do.

J.—Of course they do; their object is to follow as close as possible in the wake of Rome; in fact, as I before intimated, to do Rome's work. They are sent into the Church of England especially, and among other communities, and kept there for the express purpose of spreading Romish doctrine, encouraging Romish practices, and thereby advancing the interests of Rome.

M.—Well, it has often struck me as very strange, when I've been told of the wonderful doings and kindly acts of these Sisters of Mercy, that, though they attend upon the afflicted and the sick and the dying, I never hear of their reading the Bible to them, and commending this portion and that portion of God's blessed Word to their attention.

J.—Oh, no, certainly not; but it is what the *Church* says, and what this *priest* and the other can do. They set a picture before the troubled, or the sick, or the dying; or a bit of wood, or stone, or ivory, in the shape of a cross, and they tell them to look at *that* and to worship *that*. Or they bring the so-called priest to hear their confession, to absolve them from their sins, and to give them the Sacrament, and thus lead them to suppose they are made ready for heaven; whereas, from first to last, it is all the creature's doings; it's *man's* work, not *God's*.

M.—You bring to my mind, John, what I have often thought of, that if the doctors, with all their skill and practice, are very often unable to do anything for the *body*, how much less can one man do any good for another man's *soul*?

J.—Very true, Mary. It is out of the question. It's an utter impossibility; and if the parson be an honest man, he would tell you so.

M.—Then don't you think these priests, as they call themselves, take a fearful weight and responsibility upon themselves by professing to have the power to forgive sins, and to make people fit for heaven?

J.—Of course I do; and I have heard a minister say that he wouldn't take such a charge upon himself for ten thousand worlds, if he had them.

M.—And I think the minister was quite right, too. Why, how would a doctor feel if he were to give wrong medicine, and thus were

to *kill* rather than to *cure* his patient; but what ought a priest or a parson to feel, if so be they misled poor souls, and set them all wrong for eternity?

J.—And I contend that it is misleading poor souls if so be they encourage their fellow-creatures to believe that they have the power to forgive sins. It's pride and the love of power that prompts them to such pretensions.

M.—Doesn't this prove the folly of confessing sins to men who themselves are sinners?

J.—Certainly. The Bible is very plain upon the subject. The psalmist's words are these: "I said I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin."

M.—But I heard that one of these Sisters of Mercy—

J.—Sisters of Misery, you should rather call them, Mary; for I am sure they look miserable enough. If religion (as it is called) makes people happy, it seems that their religion doesn't do much for them in this respect, for I never saw such demure, miserable-looking creatures in my life. I've no notion of people walking about in their shrouds. It's downright hypocrisy, Mary, that's what it is; and nobody shall make me think otherwise. It's what I call "playing religion;" it's all under a mask. But I interrupted you. What were you going to say?

M.—Why, that one of these Sisters of Misery, as you very properly call them, gave as a reason for confessing sins to the priest, "that the Bible said, 'Confess your faults one to another.'"

J.—It's very strange, Mary, that when a text from the Bible seems in their favour, and suits their purpose, they will quote it; but other passages which condemn their creed and their conduct, they take care to keep in the background: for example, why don't these advocates for what *man* can do, bring forward such a Scripture as this: "Cursed be the man that trusteth in man, and maketh flesh his arm"? I tell you, Mary, such a passage outs up their whole system, root and branch.

M.—But what do you think it means by "confessing your faults one to another"?

J.—What? why, simply that they should acknowledge to one another their follies and shortcomings, just as it adds, "pray one for another." I should like to hear one of these pretended priests ask one and another of his poor deluded followers to pray for *him*. The whole thing would be a contradiction. He's too proud, too dignified; it would be a surrender of his position; a yielding up the accursed blasphemy, that he sits in the place of God, to listen to, and, as God's representative, to forgive sins and transgressions.

M.—I have often thought what an awful list of sins and abominations must be poured into a priest's ear.

J.—Very true, Mary, it's dreadful to think of. A priest's mind has been compared to a common sewer, into which all the filth of the city is emptied; and yet (by way of excuse and justification) his poor misguided ones say, that God gives them power to forget, and to throw entirely off their minds what was told them in the confessional.

M.—I don't think that very likely.

J.—Likely indeed, the advantage taken by these very confessions prove to the contrary. It is a well-known fact, and has been proved in thousands of instances, that the knowledge on the part of the priest of the heart's innermost workings has led to his getting the entire control over his hapless victims. Thousands, I repeat, have thus become the prey of the priest; he subjecting them to the very vilest, basest, and most deadly of sins and transgressions. Mary, let us thank God for an open Bible, that shows us a more excellent way.

M.—I say so too, John; and I pray God that we may never see the day when that book shall be set aside.

J.—I heartily agree with you, Mary; and, since we have been talking, I have been thinking of a case which has lately come to my knowledge, and which just shows the very different effects of the simple teachings of God's own blessed Word to all the proud efforts and pretensions of men. As God would have it, in spite of his previous intentions, a poor man happened to stroll one Christmas Day into a church hard by here, and there he heard the minister describe the state of man as a poor fallen creature, and what the Lord Jesus Christ had done to rescue him from his guilty condition and hopeless circumstances, by coming and taking his nature upon Him, and in that nature serving and suffering on his behalf. From that day he became a changed man; changed in his thoughts, habits, and desires. Still he was not happy, for he felt the burden of his sins. It hung like a millstone about his neck. At length he went away one day into a corner of the factory where he worked, and there he poured out his heart before God; and there, without any interference of man, he found peace, because he found Jesus, or rather, was found of Jesus, who made Himself known to him as the Prince of peace. He became a happy man from that time, and knew that not only should he be taken care of here, but hereafter also, for he knew that Jesus was the resurrection and the life; and that, let his poor body at last die and be laid where it may, because it belonged to Jesus, and had been purchased and redeemed by His precious blood, He would take care of it; He would watch over it; "that flesh of his should rest in hope;" and, at the general resurrection at the last day, He would bring forth the sleeping dust of that once poor dying sinner in all the purity and loveliness of His own divine image. This glorious prospect gladdened the heart of the poor man; and not the picture, the crucifix, the bread or the wine—blasphemously declared to be turned into the real body and blood of the Lord Jesus Christ—nor the mere words of forgiveness spoken by the lips of a poor fallen fellow-creature. No, oh, no! nothing of this; but, on the contrary, God's own blessed words, spoken home to the poor sinner's heart, and not into his ear merely, and that, too, by God the Holy Ghost, who alone can speak to the heart, and relieve the conscience of all its guilt, fear, and condemnation; possessing the poor sinner with a good hope through grace, and a peace which passeth all understanding, and which keeps the heart and mind by Christ Jesus, so that the possessor can henceforth say, "for me to live is Christ, and to die is gain." Mary, this is the peace and this the comfort and the joy which I trust you and I—we and ours—may have in "time

of trouble, in the hour of sickness, and in the article of death," and not the poor sayings and paltry doings of our fallen fellow-creatures.

M.—God grant it, dear John, and then all will be well both for time and eternity.—*Old Jonathan.*

VI.—THE PAPAL ELECTION.

(*To the Editor of the Bulwark.*)

Jeremiah vi. 16.

THE Italians who are interested in the manner of choosing Popes formerly have their minds drawn to Platina, concerning Pelagius the Second, who was chosen A.D. 579, without the Emperor's command, because the city being then straitly besieged by the Lombards, none could pass out to desire his command to be made known; and therefore afterwards a deacon was sent to Constantinople to crave the Emperor's pardon for that forced omission. "Nil enim à clero in eligendo Pontifice tum actum erat, nisi ejus electionem Imperator approbasset,"—i.e., For in those times whatever the clergy did about choosing a Pope signified nothing, unless the Emperor approved of the choice.—See Plutarch, "Lives of the Popes."

The patriotic Italians should at this time ask the King of Italy to remember precedents. In early days, so soon as the Bishop of Rome deceased, the clergy, senate, and people proceeded to choose a successor, after the custom of their forefathers. But the party so elected might not be consecrated until confirmed by the temporal sovereign, and letters-patent obtained for authorising him in the execution of his pontifical jurisdiction; for which licence the Bishop of Rome elect was to send the temporal lord a sum of money as tributary.—"See Onuphrius in Pelag. II."

This custom continued to be observed until the days of Benedict the Second, near A.D. 700. If the King of Italy act according to the ancient plan, ambition will be more effectually checked, and the spiritual liberty of the Romans and Italians preserved. St Peter writes (1 Ep. xi. 17), "Honour all men, love the brotherhood, fear God, honour the king." Formerly the Bishop of Rome submitted for the LORD's sake to all human appointments—to the sovereign *as supreme*. Was Pelagius II. yielding to Scripture as infallible when hearkening to INSPIRED words?—"Let every soul be subject to the existing authorities" (Rom. xiii.) The modern Italians reason thus: Either our ancestors were not right in considering Holy Scripture infallible (St Luke i. 1-4; 2 Tim. iii. 15-17), or we are not right in accepting the Pian formula of Papal infallibility. The two being opposite, cannot both be right. They cannot consistently stand together.

VII.—THE PAPACY AND ITS PROSPECTS.

"THREATENED men live long," says the old proverb. Before these lines are read it is indeed possible that the rumours with which the political atmosphere has lately been darkened, to the effect that Pius IX. is no more, may have received a melancholy confirmation. But be this as it may, there can be no doubt that the venerable Pontiff's

days, if not actually numbered, are fast drawing to a close. The position of a Pope, even in these days of steam, electricity, free thought, and what is perhaps not quite the same thing, advanced civilisation, is still entirely different to that of other potentates. The courtly maxim of *Le Roi est mort ! Vive le Roi !* no doubt holds good of the successor of St Peter as of secular sovereigns. That Pius IX. and the Papedom are destined to be buried in one grave is a utopian idea held by but very few, and these the least capable of comprehending the vitality with which the Papacy as a system is endowed. That a successor to him whom, we trust, we are still justified in calling the reigning Pope, will be found, cannot be doubted. But that succession is not one regulated by ordinary rules. Not only are the ceremonies and forms of ballot necessary to be gone through among the members of the Sacred College wearisome in the extreme, but their result is one in the production of which every Catholic country of importance in Europe claims to have a hand. There are even some journalists who go the length of asserting that probably the present Pope is in reality dead, and that the rumours of his granting audiences, transacting business, being visited and prescribed for by his physicians, and so on, are nothing more than courtly fictions with a political significance, invented for the purpose of securing the return of some member of the College whose candidature is favoured by the Jesuits—at all times the real wire-pullers of the venerable men who call themselves the representatives of God on earth, and who inhabit a dreary magnificent palace, so spacious that it might furnish lodgment for a score of crowned heads, instead of the solitary individual upon whose brow Fate and his brother-cardinals place a triple crown.

For our part, we are content to accept the situation as we find it, and to assume that though Pius Nono is more dangerously ill than we have ever known him to be, he is still a living and substantial reality. This admitted, the possibility of his demise within a very short period affords matter for very serious reflection. Without entering into a biographical sketch of his life, it is impossible to avoid the conclusion, that the death of Pius IX. must at the present juncture of European politics have less importance than if it had occurred, say, five or six years ago. It is true that the more enthusiastic members of the Roman Catholic Church are accustomed to regard the fact of Mastai Ferretti having occupied the Papal throne for a longer period than any of his saintly predecessors, with the exception of St Peter himself, as a signal interposition of divine Providence in favour both of the Pope and the Papacy. Length of days is no doubt a privilege granted to but a minority of mankind, and to this extent Pius IX. may fairly be said to have profited. But regarded from a wider point of view, it is extremely doubtful whether his lengthened lease of life, including the exceptionally lengthened occupancy of St Peter's chair, is such an unmixed blessing as the more devout among the faithful would have us to believe. We do not contend that the Papacy is even approaching its end, but it is evident that, like many other earthly institutions, it has entered upon a new phase of existence. Only a few years back the Vatican and its interests formed a centre round which Continental politics gyrated without ever appearing to approach a conclusion. That the occupancy of Rome by King of Italy was a mere question of time was admitted from the

moment that Cavour succeeded in enlisting the sympathies of the late Emperor of the French in the cause of Italian independence. From one point of view, Louis Napoleon was only following out the very recent traditions of the Second French Republic, which, true in its turn to a still older maxim, was careful to give the lie to the so-called liberal principles upon which it was founded, by supporting *vi et armis* the most grinding tyranny which the wit of man had ever devised. We are not concerned with the feminine intrigues which, it is said, from time to time confirmed the late Emperor in the vacillating policy which he persistently pursued towards Italy in the matter of her ancient capital, up to the moment when the sceptre of European arbitration fell from his unnerved hand. But we are decidedly of opinion that had Pius IX. been relieved by the merciful hand of death from the cares of a double sovereignty at the time when he had still a faithful, though possibly selfish, ally in the throne of France, the situation arising from his demise would have been much more complicated than it will prove itself to be when that event takes place, be it far or near.

That the Papacy as a secular power was dead in Italy long since, is beyond dispute. During the reign of the late Emperor, indeed, it breathed through French rather than Italian lungs. There were many reasons why the cause of the Vatican and that of the Tuileries were one, and it is true that the present President of the French Republic was the bitterest opponent of Italian independence, because such independence meant a fresh rival to the overweening ambition of France. We do not suppose that the opinions of M. Thiers on this point have undergone any change. But the situation is greatly altered. The influence of France in the councils of Europe are at present at low-water ebb. Indeed, for her Europe means Prussia, and in that country the power of the Pope, even as a spiritual sovereign, can look for no support. It is customary for the French people ever to inveigh against the ingratitude evinced towards France by a people whom, it must be confessed, she assisted with much blood and treasure in the attainment of their independence. But whether Italy has or has not shown a proper appreciation of the material advantages which she obtained from France in her first great war of independence, it cannot be denied that she owes a still greater debt to that formidable German Power which now occupies in Europe the place so recently held by France. The alliance of France against Austria and the Princes of the Hapsburg and Bourbon houses was purchased with a price—nothing less, indeed, than the cession of Nice and Savoy, Italian provinces. That of Prussia was not altogether disinterested; but the bargain with Bismarck was at least so far advantageous to Italy, that while she obtained the gift of Venice, she was enabled to retire from a war in which she had individually gained anything but credit. The result was that while the Goliath of Rome found himself face to face with the young David of Italian independence, the only friend the former had in Europe threw away the last chance he had of profiting by Italian gratitude. So long as France was powerful, the Papacy existed as a galvanised corpse may be said to exist. When the Empire fell, the Vatican, figuratively speaking, was buried in its ruins.

For all this, however, the spirit of intrigue need not necessarily be said to be dead as regards a successor to Pius IX. That the demise of

the reigning Pontiff will occasion, if not embarrassment, at least matter for solicitude to the Cabinet of Victor Emmanuel, is beyond doubt. Indeed, recent telegrams tell us that the probability of the Pope's death occasions the advisers of the King of Italy considerable uneasiness. As a rival in temporal power, Victor Emmanuel has nothing to fear in the election of a fresh occupant of the Vatican. But if the secular arm of the Papacy is shrivelled and numb, the spiritual arm still maintains all its pristine vigour. Strange to say, in no country in the world is the latter showing the length of its reach more markedly than in Protestant England. While Bismarck is rapidly profiting by the prostration of Rome's former ally to curb the insolence of priestly supremacy in the dominions of his royal master, Great Britain exhibits the strange spectacle of a Prime Minister doing his best, if not to foster the spiritual power of the Papacy, at least to truckle to its pretensions. France is helpless; Spain distracted; in Prussia the ancient spirit of resistance to Papal aggression, which once formed the proudest boast of Protestant Great Britain, is making itself every day more markedly apparent; in the latter country alone the Papacy finds a Ministerial support which would not have disgraced the Court of Austria at a time when she, now convinced of the folly and absurdity of such a policy, attempted to her own serious detriment the propping up the tottering fabric of Papal supremacy over the bodies as well as the souls of her subjects and dependants. The death of Pius IX., when it takes place—as takeplace it must before very long—will occasion regret among those who value and recognise the personal virtues of the venerable old man, who, while he outlived his predecessors in the occupancy of the Papal throne, has been perforce compelled to surrender all the material advantages of his triple crown. But Pius IX. has at least this consolation, that in his closing hours he has been privileged to witness a greater renewal of political sympathy with Rome in the governing power of these islands than has been evinced since the days of James the Second of England. France lost, Austria lukewarm, Prussia decidedly hostile, in Great Britain and its “great Liberal party” the last remnants of Papal supremacy still find a sympathising friend! *—*Edinburgh Courant*.

VIII.—THE LATE MR MAGUIRE, THE POPE, AND THE PRIESTS' PROTECTION SOCIETY.

LETTER IN REPLY TO PIUS IX.

MAY IT PLEASE “YOUR HOLINESS,”—Having seen and read a letter purporting to come from you to the widow of the late Mr Maguire, M.P. for the city of Cork, Ireland, I should be sadly wanting in the discharge of a bounden duty to myself, my fellow-men, and in particular to my fellow-Christians who have abandoned the professions of the Church of Rome, of which you assume to be the head, if I did not notice the deadly and unscriptural doctrines contained therein.

In the first place, you clearly inculcate in your letter the doctrine that

* We fear this is too true; but what makes it doubly sad is, that there is not much ground to hope for a more decided Protestant policy from the other great political party.—ED. BULWARK.

good works can satisfy for sin. This is in palpable opposition to the teaching of the Bible. For good works, done by the Virgin Mary or the saints over and above their several duties and obligations, "cannot be taught without arrogance and impiety; for by them men do declare that they do not only render unto God as much as they are bound to do, but they do more for His sake than of bounden duty is required, whereas Christ saith plainly, when you have done all that are commanded to you, say, We are unprofitable servants" (Art. 14). Such is the true Christian doctrine with respect to good works, as gathered from the Word of God. The system of your Church is wholly opposed to it. Some doctrine of justification that Church must admit, but it has cunningly contrived that while making use of the name, the thing itself should be set aside. Here is the definition of the Council of Trent (Sess. 6, c. 7); "If any shall say that justification which has been received, is not preserved by good works, but that these works are merely the fruits and signs of justification which has been obtained, but not the cause of the increase of it—let him be accursed." Here, then, we see that in the Church of Rome there is no such thing as a full and free pardon of sin. The justification above described is in fact no justification at all. This something which is only begun by baptism, and which grows and increases according to each man's disposition or co-operation. And here of course there can be no spirit of adoption.

The position of the individual is at best no higher than that of an unconverted slave. He is not a pardoned, accepted, and beloved member of God's family. Yea, in the Church of Rome there is no true justification—not even the purest and holiest member of that Church can assure himself, according to her doctrines, that his sins are pardoned and his guilt removed. Now, which of these views is in accordance with Scripture? Need I ask the question, at least of any one who has a saving knowledge of the Word of God? St Paul's description will instantly occur to his mind, "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5). And again, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access into this grace, wherein we stand and rejoice in hope of the glory of God" (Rom. v. 1, 2).

In the concluding part of your letter the following words occur: "Pray that if any stain of earth still clings to him that has passed away from you, it may quickly be wiped away."

Here "your Holiness" evidently alludes to Purgatory, or a place where the souls of the saints are detained and punished for a time on account of their sins. You assume that some such place must exist, because some sins are mortal and others venial. If this distinction be unfounded, the doctrine is untenable. Now it may be shown from the plainest announcements of Scripture that the distinction is unscriptural: "The wages of sin is death" (Rom. vi. 23). "The soul that sinneth it shall die" (Ezekiel xviii. 20). Still more conclusive is St James ii. 10: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." There is no individual who does not offend in one point, and therefore there is no soul, from the rising of the sun to the going down thereof, who is not guilty of mortal sin. It is true, one sin is more

heinous than another, but the wages of all sin is death; and while the greatest sin is not so great that the blood of Jesus cannot cancel it, the least sin is not so little that it will not sink you like an ocean-load to the depths of perdition, unless expiated by the sin-forgiving atonement of the Lamb of God.

I solemnly and respectfully ask "your Holiness," is Purgatory consistent with these glorious truths? What is the great object of the death of Christ? Not to make God love us, but to render it possible for God to save us, in full harmony with His justice and holiness. And to suppose that after Jesus suffered that the world might be redeemed, after heaven heard the triumphant accents "It is finished," and hell became black with dismay as the words reverberated there—after salvation has been completed and a channel opened from heaven to earth, so glorious that heaven's full tide of love may roll down, visit, and refresh the guiltiest; to expect, after Gethsemane and Calvary, that God will still demand the punishment and penalty for sin, as if Christ had never borne it, is to caricature the Eternal, and to invert the whole drift and scope of the truth of God.

We protest against the doctrine of Purgatory, because it presents a picture of the forgiveness of God, miserable, meagre, and comfortless. There is not the least foundation for such a view in the Word of God. It seems, in fact, as if God had exhausted the resources of human language, and the figures and the metaphors of human rhetoric, to set forth the fulness and perfection of His forgiving love in Christ. As we value the Father's pardon, we protest against Purgatory; as we cherish the Spirit's sanctifying influences, we abhor Purgatory; as we love our Christian brethren, we desire to preserve them in these consoling and comforting doctrines; as we love our Roman Catholic brethren and "your Holiness" in particular, we pray God to bring you and them to the liberty and joy of these blessed doctrines from the misery and slavery of a belief in Purgatory.

In conclusion, let us here remark in all faithfulness and affection as "dying men to a dying man," that you would confer a deep and everlasting benefit, both on your own soul as well as on the souls of those under your care, if you would now at the eleventh hour of your day of life come out and separate yourself from the load of superstitions under which the Papacy groans and totters, and heartily embrace and consistently practise the saving truths which the apostles Peter, Paul, and John taught, the primitive fathers adopted and inculcated at the dawn of Christianity.

Praying that you may receive this godly admonition in the same spirit in which we have addressed you, believe us to be your faithful servants in Christ.

Signed on behalf of the Converts of the Priests' Protection Society,

JAMES J. LOFTUS,

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DUBLIN, *St Patrick's Day*, 1873.

—*Church Record, Dublin.*

THE BULWARK;

OR,

REFORMATION JOURNAL.

JUNE 1873.

I.—CHRIST'S FIRST MIRACLE.

(Extracts from a Sermon by the Rev. ROBERT ASKWITH TAYLOR, M.A.,
preached at Norton Malreward Parish Church, on Sunday, May 11,
1873. St John ii. 1-12.)

AFTER descanting on the first specimen or proof which Jesus gave of His power and Godhead in turning water into wine, and the effects of the miracle—viz., the manifestation of His glory, the confirmation of the faith of His disciples—the preacher referred to a letter in the *Times* on Mixed Marriages, by “a Catholic Priest.”

False prophets stole God's Word from their neighbour; what hints they could procure of what had been revealed to true prophets, they published as their own, and they agreed to say all one thing for the better deceiving of the people (Jeremiah xxiii. 30). The Latin teachers calling themselves *Catholic* by false doctrines and fraudulent courses, craftily bereave the people of divine truth, and of proper explications of Scripture; they rob God of His glory, and men of their true and everlasting happiness. - If we read the Fathers accurately, we find that Catholic, though properly signifying *universal*, is commonly used for orthodox, or the faith accepted by the whole Church. The Pope is not an *orthodox* man—not a Catholic, *i.e.*, a believer in what the whole Church received. The Pope is a heretic, *i.e.*, he chooses his own religion. That indefinite entity has been doing something that it ought not to do. The Pope is declared infallible! This new doctrine is the Jesuit's pulley-stock or hoist, which the inventors offer as the best thing in the world for raising the Pope. *Novus sæctorum nascitur ordo.* Mastai Ferretti is raised to a position St Peter never dreamed of—the last capping invention of this enlightened age. The Jesuits have devised new relations between human beings which are to transform life into a something never as yet even conceived by the imagination. There is to be no such thing as rationality; patriotism is to be expelled as uncatholic selfishness. The Church is to be possessed of a dwarf's body, with a giant's head, or a toad-stool with no body comparatively. Our Fathers had their Bibles as the rule of their lives. They had broken down the tyranny of a contemptible superstition. I am addressing the successors of that remote generation who felt it their duty to work uprightly by the light of the Ten Commandments, and to fight with soul and body

against Papal duplicity and spiritual sorcery, which combined to make them slaves. Know the only wise God, the Infallible. Stand by the good cause, and use your time well. The Reformation was worth establishing—is it not worth retaining?

For the man or woman who possesses moral freedom, and whose proper end is the virtue to be worked out thereby, enslavement—whether physical, like that of the negro, or spiritual, like that of the Jesuit—is the most grievous of all wrongs and injuries; and even the master who secures his absolute felicity in such a state of degradation, has still been guilty towards him of “the sum of all villanies.” The Reformers said, “*Quasdam molieres effugere unios viri torum, ut Romanorum sacerdotum fiantorus qui Dominici vel Jesuitæ etiam sunt. Connubi sancti fugæ, clammeri tricitegæ.*”

The Latin priests have craftily changed the meaning of words that they may pollute the fountain of knowledge—the Bible, by a traditional interpretation. Nearly all the peculiar words are coined in the Pope’s mint—made like the words of the Bible as a base coin is like sterling; but as the base coin is made of another metal, so these base words are made to have another meaning. For instance, priest properly in St Peter’s epistle means a private Christian (1 Pet. ii. 5, 9). The apostle addresses saints as a holy and royal priesthood; a company of spiritual priests, washed in Jesus’ blood, sanctified by His Word and Spirit, and all of them kings and priests unto God.

This term is rendered into base coin, and is made to mean the agents of priestcraft. So the term Church, which means all God’s household or people, is turned to mean men with shaven crowns who love bald ceremony—not God’s heritage, but “lords over his heritage.” So the term religious, which properly means one *bound* to the Master—Christ, under obligation to him (*re-ligatus*), is shut up in a cloister—is turned to mean those only who have left their lawful calling to be the bond-servants of bachelor priests, to count beads, and make vain repetitions. A Latin devotee does not understand the meaning of these words. By “the religious,” he means not those who go to work, but those who give up work, which they call leaving the world, and retire into a monastery or nunnery. Now, surely our Lord and His apostles were religious, but they did not live in what are now called “religious houses.” What the Scriptures call “will-worship” (Colos. ii. 23), is in the Papal communion a “religion” of such an order of “religious” as men and women have disappointments in the world. They resolve to turn Capuchins or Dominicans or Franciscans. In like manner the term “chastity” has been defiled by Papal priests to mean a single life—not being married—as if St Peter’s marriage was not true chastity (St Matt. viii. 14). There is no swindling worse than this—to turn truth into falsehood by altering the meaning of terms. According to this Papal falsification our Lord ought not to have been at a marriage feast; for if marriage is not chastity, then is it impiety and sin, and He was a sinner by sanctioning it; if it was chastity, then the priests are deceivers in employing the word to describe a single life. Chastity is either abstinence or continence: abstinence is that of virgins or widows: continence of married persons: chaste marriages are honourable and pleasing to God. A wife, O Bishop of

Rome! Peter had, and if a good wife, she might be a singular help to him in his ministry: as Nazianzen's mother was to her husband, not a companion only, but in some respects a guide to godliness—*ὁ συνεργὸς μόνος ἀλλὰ καὶ ἀρχηγὸς ἐγένετο*.—*Naz.* Ambrose asserts that all the apostles were married men, except John and Paul. And those Pope-holy Hierophants who will not hear of priests' marriage, but hold it far better for them to have and keep at home many harlots than one wife (as that carnal Cardinal Campéius contended), they might hear the contrary from Paphnutius, a famous primitive confessor, who, although himself unmarried, persuaded and prevailed with the Nicene Council that they should not decree anything against priests' marriage, alleging that marriage was honourable in all, and that the bed undefiled was true chastity. They might hear Ignatius, disciple to St John the Evangelist, pronouncing all such as call marriage a defilement to be possessed by that old dragon the devil, the great apostate angel (Ign. Epist. ad Philadelph). But here is a political reason that makes the Pope deaf to whatsoever can be said to them by whomsoever. The legates in Trent Council were blamed for suffering the article of priests' marriage to be disputed as dangerous, because, says the historian of the Council, fol. 680, married priests will turn their affections and love to wife and children, and by consequence to their house and country; so that the strict dependence which the clergymen have upon the Apostolic See would cease; and to grant marriage to priests, would destroy the Ecclesiastical Hierarchy and make the Pope Bishop at Rome only.

From the word "mystery" (Ephes. v. 25-31), symbol, or illustration of the union between the believer and the Saviour, Latin priests have coined another piece for their base currency. Their sacraments are mysteries, so they make their mystery a sacrament, and straightway that marriage, which in priests and nuns is unholy, becomes holy for the laity. It is one of the seven channels of grace: it is a part of religion when THEY perform the ceremony. Marriage is a state of life, a natural and civil contract, but like all other natural things becomes religious to the Christian who fulfils all obligations "as to the Lord and not unto men," as serving the Lord Christ. But now see the mask fall off this hypocrisy! The life of a celibate is called chastity, as if marriage were unholy when talking of priests—they must be so truly good as not to marry, therefore the laity tremble before this supernatural excellence. Whilst for you, oh laity, truly marriage is good, very good—nay, a sacrament, a means of grace, provided *we* marry you; otherwise it is a sacrilege! So Papal teachers make a mock of God's Word by their traditions, whilst in the midst of it all we have this picture of Jesus, with Mary His mother, beginning His miracles at a wedding! If the monks had made the Gospel, the first miracle would have been at the taking of a veil, and Mary the Mother of Jesus would have been there as the Lady Superior of the Convent! But Christ takes her where a mother should be, amongst brides, and bridesmaids, and bridegrooms, not amongst nuns and monks. Thus did the Teacher of Teachers refute and condemn by anticipation the absurdities of Rome, as in His other miracle of healing Peter's wife's mother HE left on record the first Pope—i.e., Holy Father, was a married man. And here in we see the shamelessness

of those Papal Doctors, who alter the meaning of words, making religion mean retirement from life, while Christ made it mean entering into and sanctifying life; making celibacy mean chastity, while with Christ and His apostles chastity meant conjugal fidelity. Now what doth Scripture say at those who thus alter the meaning of words? Read Isaiah v. 13-21, where woe is denounced against such as make that evil which God hath sanctified, and that good which God hath neither commanded nor sanctified.

The Master charged His disciples "*Beware of men*," and charged us to combine prudence with innocence. Beware of Jesuits, who lengthen the creed and shorten the decalogue.

Be these juggling foes no more believed,
That palter with us in a double sense;
That keep the word at promise to our ear,
And break it to our hope.

Jesuits are like to moles, both do all their mischief by working under ground; but if once they be above ground, they are weak and contemptible creatures. Some notable thief did much mischief in Bristol lately. The magistrate used all the means to catch him, but could not do it. "*Quippe qui visus non videbatur, non inveniebatur inventus, deprehensus non capiebatur*," may be said of such thief and Jesuit also.

I call on the Roman priests to demand of the Pope the rights of citizenship and scriptural marriage. Tradition states that the founder of the sub-clan M'Pherson was a priest, and that on the death of his elder brother, the chief of that branch of the Clan Chattan, he obtained a dispensation, married, and had a family, who were thence called "*Sons of the Parson*,"—i.e., M'Phersons. The date is the fourteenth century. On the death of Francis II., Duke of Modena, without issue, in 1694, his uncle, Rinaldo D'Este, succeeded to the dukedom, and obtained leave to resign his cardinal's hat in order that he might marry. From him is descended the ex-Duke Francis V., who is also, through his mother, Victoria Josephine of Sardinia, the heir of him of the Royal House of Stuart. I hope the "*Catholic Priest*" who writes in the *Times* will unite with the Old Catholics and demand Priests' Marriage, and cease to call mixed marriages sinful, and to study 1 Tim. iv. 3, and ask, "Where does godly matrimony find no mercy? Who are they who forbid marriage?" ("*Acts and Monuments*," fol. 1062, *ib.* 790).

II.—THE POPISH DOCTRINE OF MERITS.

BY THE REV. JOHN MONTGOMERY.

Merits of Condignity and Merits of Congruity.

IN a recent number of the *Bulwark* (December 1872) it was shown how completely the Church of Rome has corrupted the doctrine of Justification, and how utterly subversive of that doctrine as taught in Scripture is its doctrine of human merits. The great importance of the subject, however, makes it seem proper to return to it again, and more fully to exhibit what the Church of Rome teaches concerning human works and merits, in contrast with the doctrine of the gospel.

We have seen that Romish theologians are too cautious, when they treat of the subject of Justification—which is very seldom the case, except in controversial works, or works intended for Protestant readers—to set forth, boldly and plainly, a doctrine of self-righteousness, or justification by works; that they are careful not to deny, but rather assert in words, which, considered by themselves, might be deemed sound and evangelical, the salvation of the sinner by Jesus Christ, and his dependence upon the merits of Christ for pardon of sins, the favour of God, and all the blessings of grace: but that when they come to treat of other subjects—such as Penance, Purgatory, Indulgences, and the Invocation of the Saints—the true character of their system of religion at once appears, which is more fully displayed in all its naked deformity in catechisms, and other books of religious instruction intended for Romanists themselves, and in their books of devotion. Here, however, there appears an inconsistency in the Romish system, an inconsistency which is to be found in the decrees of the Council of Trent itself; doctrines stated as equally true and equally necessary to salvation, which are not only quite inharmonious, but of which one absolutely conflicts with the other. It is by no means the only inconsistency of the kind which is to be observed in Romish theology. Perhaps it is by this and other such inconsistencies, more than by anything else, that we may best explain the fact of some truly evangelical and pious men remaining in the Church of Rome, notwithstanding all its corruptions of doctrine and abominable idolatries.

Great, however, have been the efforts made by Romish theologians to explain away the inconsistency of the different parts of their doctrine concerning Justification; of the strong assertion that we owe all to Christ, and the equally strong assertion that we owe much to the *saints*, and to our own good works. Many nice distinctions have they invented, and many quibbling arguments have they used, to make it appear that the one part of their system is in perfect harmony with the other, and that their doctrine of the merits of the saints, and of human merits generally, detracts nothing from the glory of Christ and the excellency of His merits. Foremost among all these, perhaps, ought to be placed the distinction between *Merit of Congruity* and *Merit of Condignity*, with the arguments founded upon it.

Merit of Congruity (*meritum de congruo*) is Merit of Corresponding Fitness, and Merit of Condignity (*meritum de condigno*) Merit of Corresponding Worthiness. Peter Dens tells us that the latter kind is that of “a work whose reward or payment is due according to justice;” and it alone, he says, is merit in the strict sense of the term. We might suppose, therefore, that as the doctrine of “Catholics”—*i.e.*, of Romanists—according to Berrington and Kirk’s “Faith of Catholics,” is, that “the remission or pardon of sin is not attainable otherwise than in and by the sufferings and death of Jesus Christ, who freely purchased our ransom,” and that “it is only through the same merits of Jesus Christ that the just man can obtain either an increase of holiness in this life or eternal happiness in the next,” we would immediately be told that the only merits, in the strict sense of the term, or merits of condignity, are those of Jesus Christ himself. But no: for, as Berrington and Kirk

further declare, in terms extremely guarded, and evidently intended to set forth their doctrine in a manner as little likely as possible to offend and repel Protestants, "the good works of a just man, proceeding from grace and charity, are so far acceptable to God, through His goodness and sacred promises, as to be truly deserving of an eternal reward;" and one of the decrees of the Council of Trent says in plainer language, and yet in language purposely less plain than it might have been, "If any one shall say that the good works of a justified man are in such a sense the gifts of God, that they are not also the good merits of the justified man himself; or that the justified man, by his good works, which are wrought by him through the grace of God and the merit of Jesus Christ, of whom he is a living member, does not truly merit increase of grace, eternal life, and if only he die in a state of grace, the actual reward of eternal life itself, and even an increase of glory, let him be anathema." Accordingly Peter Dens, immediately after the statement just quoted, that merit of condignity is that of a work whose reward or payment is due according to justice, goes on to say, "Thus the acts of a just man working by grace do, of condignity (*de condigno*), merit grace and glory." It seems almost impossible to state the doctrine of human merits more strongly, yet perhaps this has been accomplished by Suarez, Sylvius, Daelman, Dens, and other Romish theologians of high reputation, when they maintain that when God rewards human merits, He does it according to *commutative justice*, which supposes an exact equality of one thing and another, of the work and its recompense. "But what equality can there be," says Stillingfleet, "between the imperfect good works of the best men and the most perfect happiness of another world, especially when that consists in the fruition of the beatifical vision?" To this question it would be vain for any Romanist to attempt to reply. But Romish theologians do not attempt it, nor venture directly to meet the irrefutable argument which it contains. They labour rather to multiply their nice distinctions, which only serve to involve the whole subject in haze and confusion; and of which Owen happily says, "We shall not ere long be able to look through them, so as to discover the things intended, or rightly to understand one another; for as one said of lies, so it may be said of arbitrary distinctions—they must be continually thatched over, or it will rain through." Some of them profess to regard merit in the strictest sense of the term, merit founded on the intrinsic value of actions, as belonging to Jesus Christ alone; "because," says the Abbé Bergier, "He being God, all His actions were of an infinite price, value, and merit." But the real question evidently is not of the degree of merit, nor whether it is infinite or not, but whether or not any merit at all can properly be ascribed to the works of men, merit such as to entitle them to "a reward or payment according to justice," that commutative justice which supposes an exact equality of the work and its recompense.

Romanists make much of those words of the decree of the Council of Trent already quoted, which ascribe the meritorious works of a justified man to "the grace of God and the merit of Jesus Christ," through which they are said to be "wrought in Him;" and Romish controversialists often wax very indignant against Protestants for misrepresenting their doctrine, and charging them with holding that the sinner can merit

the remission of his sins; or making the merit of condignity, which they assert to belong to the works of justified men, to be merit in the highest sense, like the merit of Christ. But all this is mere evasion of the question really at issue, which, as has just been stated, is whether or not the works of man have any merit at all for which a reward is due from God. An attempt is made to cast a veil over the deformity of a doctrine which exalts and glorifies man, by telling us that good works derive all their value from "sanctifying grace, which is within us," which "is the pure gift of God's liberality to us," and which we owe "to the merits of Jesus Christ, and these alone." So we read in Keenan's "Controversial Catechism," a work in high repute amongst the Romanists of this country, as Scheffmacher's Catechism, upon which it is founded, has long been amongst those of the Continent. But all this is a mere juggling with the understandings of men. However they may be referred to sanctifying grace, and so traced back to the merits of Christ, yet it is held that a man has merits of his own; and Mr Keenan himself says that Christ "was not satisfied with meriting heaven for us; He also, by His grace, put us in a condition to merit greater degrees of glory in heaven." Is Christ alone exalted here? Is not the glory evidently divided between Him and the man by whom works of merit are performed? And which part of the doctrine is most likely to dwell in the human mind? which is likely to make the deepest impression on the human heart? Even if the part of this doctrine which ascribes merit to man, and so glorifies man, were not, as it is, absolutely false and contrary to the whole teaching of Scripture, it must be considered that the merit of good works is often greatly extolled in Romish books, and receives great prominence in prayers to the saints, and in other prayers, along with the merit of many works which are not good works at all, but which Rome calls good, and represents as even better and more meritorious than the obedience of God's commandments—such as penances, voluntary austerities, self-inflicted torments, and sufferings unnecessarily endured from the love of suffering, a distinguishing excellence of many Romish saints—when no mention is made of the qualifying part of the doctrine concerning sanctifying grace and the merits of Jesus Christ, which is kept entirely out of view, and seems to be utterly forgotten. But all ascription of merit to man is derogatory to the glory of Christ; it robs Him of that glory which is really His, and His alone, in the salvation of His people; it is a virtual denial and rejection of Him. "And since the word [merit] is never applied to them in Scripture," it has been well said by Dr Cunningham, "what daring presumption is it in Papists to apply to the actions of weak and sinful men the very same word which they apply in the very same sentence, because they can apply no higher, to the perfect righteousness of our Lord Jesus Christ."

The inferior kind of merit—Merit of Congruity (*meritum de congruo*)—is described by Romish theologians as that "to which a reward or retribution is allowed, not according to justice, but according to liberality or condescency." We quote and translate from Peter Dens. This kind, Dens admits, is not merit in the strict sense of the term, and we are disposed, therefore, to wonder why that name should ever be applied to it. But we shall presently see that whatever they may say to this purpose, the idea of merit is sufficiently present to the minds of Romish

theologians, even in regard to merit of congruity; and their notion of it may be more fairly inferred from their giving it the name of *merit*, than from all their curiously-worded explanations. Dens finds a ready instance of it in "the supernatural acts of a penitent sinner meriting grace." The good works of a man, after justification, or, as Romanists say, after the *first* justification, become, according to them, in a higher and stricter sense, meritorious. They have merit of condignity. But even when a sinner has not yet received grace, his endeavours to obtain grace, his acts of penitence, and the like, are represented as "meriting grace," although only by the merit of congruity. It is unnecessary to point out how lamentably this doctrine interferes with, or rather subverts, the doctrine of free grace, which pervades the whole gospel of Jesus Christ. With the merit of congruity, a sinner is represented as meriting even *first* grace, and then he attains to a higher kind of merit, and goes on to merit, according to the Council of Trent, increase of grace, eternal life, and, if he die in a state of grace, greater degrees of glory in heaven. He may possibly not die in a state of grace after all, according to the Romish system; for when we read in Romish books of a man having obtained grace, or of a justified man, we are not to understand the terms in the sense which they bear in our Protestant theology or in the Bible. We must remember that the Romish doctrine of justification is not of justification in the imputed righteousness of Christ, but of becoming just, acquiring righteousness by penitence, faith, piety, and good works of every kind; and grace and righteousness, with all the benefit of merits of congruity and merits of condignity belonging to works already done, may be lost by *mortal sin*.

The high value ascribed by Romanists to merits of congruity very clearly appears when we consider that, in so far as men are taught to depend for any good to themselves upon the merits of the saints—and the Church of Rome teaches that very great dependence is to be placed upon the merits of the saints—their dependence must be entirely upon merits of congruity. For Romish theologians, whilst advancing the glory of human merit so far that a man is held to be capable not only of meriting for himself, but also for others, are careful to point out that merit of condignity can be only upon a man's own account, but merit of congruity may be on account of others. "The prayers and merits of the saints may be the meritorious cause of grace," says Peter Dens, "but subordinate to the merits of Christ, because they are joined to them. Thus, a just man, by the works which he does through grace, may by condignity merit increase of grace for himself, and of congruity first grace for another."

After all, it is very difficult to perceive wherein the essential difference consists between merit of condignity and merit of congruity, although it may be a very convenient subject for discussion when the chief purpose is to raise a cloud of dust, and to hide from view the utter inconsistency of the Romish system with that of the gospel. And it may well be doubted if the distinction of the two kinds of merit is strictly kept in view when prayers are made or directed to be made to the saints, or when the Pope, granting indulgences, draws upon the immense treasures placed at his disposal, and "offers to God," as we are told in Challoner's "Catholic Christian Instructed," "an equivalent for the

punishment due to the divine justice," out of "the merits and satisfactions of Christ and His saints." Are the merits, indeed, not merits in a strict sense—nay, are they essentially different in kind even from the merits of Christ—which the saints have acquired by their works or supererogation, and which are stored up in heaven for the benefit of poor sinners very much in need of them upon the earth, and are conjoined with the merits of Christ, to make up one great fund for the purchase of salvation? Is it of merits not strictly so called that the priest thinks, when at the mass he bows with his hands on the altar, and prays to God, beseeching Him, "by the merits of the saints whose relics are here," to pardon all his sins? Or that prayer is made to God on the Festival of St Nicholas, "that by his merits and prayers we may be delivered from the flames of hell"? It is difficult to think so, notwithstanding the clear statements of the theologians of Rome.

It may be well to mention, in further illustration of the Romish doctrine of merits, that Romanists have found out how merit may be drawn from our liability to sin. St Ignatius Loyola, the founder of the Jesuit order, had two ways of *drawing merit from evil thought, in the matter of mortal sin*; and the Romanists of Ireland are taught in that highly approved and recommended work, which is circulated very largely amongst them, the Most Reverend James Butler's Catechism, that darkness in our understanding, weakness in our will, and a propensity to evil, are still allowed to remain in men, with many other temporal punishments, after original sin is forgiven, "*to serve as an occasion of merit in us*, by resisting our corrupt inclinations, and by bearing patiently the sufferings of this life."

This article may be concluded by mentioning—it will be enough merely to mention—two questions which occupy the minds of Popish theologians in connection with the subject of merits. The first is as to the *quantity* of merit in a man's works, how it is to be determined; which we are told is not to be merely by the amount of charity pertaining to the meritorious work, but also by regard to the dignity of the work—its quantity, its duration, and so forth. The second question is still more curious, and if we did not find it gravely discussed, we might suppose it to be the invention of an enemy, maliciously and irreverently seeking to bring the learned theologians of Rome and their theology to ridicule. It is agreed amongst them that merit of condignity belongs only to works of men wrought in the present state of being, by one who is on his pilgrimage heavenward (*viator*), "living in the body, in mortal condition." But Enoch and Elijah can hardly be said to have lived in this mortal condition. What, then, is to be thought of their works? The reader, no doubt, wishes to know how this question is answered; and may perhaps be astonished to learn that it is thought probable that Enoch and Elijah never *merited* anything for themselves at all. How they got to heaven, without the merits so necessary even for ordinary Romanists, does not appear.

III.—MRS GOULD IN ROME.—A SKETCH OF HER WORK A BRAVE WOMAN.

By HENRY DAY, Esq.

(From the *New York Observer*.)

[This article is one of "A New York Lawyer's Letters from Abroad," which are now appearing weekly in the *New York Observer*. Its subject-matter is so interesting, and withal lies so entirely in the line of the great work of Protestant evangelisation, to which this Magazine is devoted, that we shall need no apology for presenting it entire to our readers. We do this also the more cheerfully, because of a personal acquaintance with Mrs Gould, which enables us to add our own confirmation of all that is here said in regard to her singular self-sacrifice and true Christian heroism in the inauguration and conduct of such a work in the midst of so many difficulties. We hope many and generous remittances will be forwarded, as indicated below, or should our donors prefer to make us the medium for the transmission of their offerings for Mrs Gould's school enterprise, we will gladly accept the trust.—*Ed. Christian World*.]

THE readers of the *Observer* are not entire strangers to Mrs Gould, the wife of Dr J. B. Gould, of Rome. With great tact, without noise, without inveighing against Catholics, exciting as little opposition as possible, removing prejudice by her kind and Christian spirit, she is steadily pursuing her work as the pioneer of Protestant schools in this city. All bluster and pretension and calling hard names she has wisely avoided. She has shown the wisdom of the serpent, and, in the true sense, been all things to all men. Yet, without being in Rome, no one can fully appreciate the importance of her work. Standing here in the capital of Italy, in the centre of the Papal power of the world, with the frightful evidences of its tyranny, its repressing and degrading influence on the minds of a whole nation everywhere before you, you can better understand the value of schools and an open Bible among the young.

Italy is waking up from a sleep of ages; is bursting the chains of superstition and ignorance, which have bound her hand and foot. But still it is a mighty contest. The Church, with its vast army of priests, monks, and supporters, is determined to prevent, or at least to contest, the education of the common people. They mean still to keep the popular mind under priestly influence, to keep them away from the Bible.

Just at this place, then, and at this juncture, every school opened which teaches the Bible, and every Protestant church organised, where the Gospel is preached, has a double influence: First, it is at this capital of Italy and the Papacy an open assertion before all the world, of the sacred right of liberty of conscience and of private judgment, and a protest against all ignorance and priestly tyranny. If we can do this at Rome, it is a step forward in liberty and progress which will never be retraced. Secondly, the personal advantages of such education to these poor people, every one can see. It is beginning the reformation of Italy at the right end. Educate the children of Italy, and give them the Bible to read, and we need fear Popery very little. The influence of the priests over the adult population must remain more or less strong. But the hope of Italy is with her youth.

Mrs Gould, from her long residence in Rome, has appreciated the

importance of this juncture, and has seized this opportunity to begin a great work. While the Pope barred the gates of Rome against the Bible and the school, she began her work of teaching in Florence. To use her own language, she cast her bread on the waters of the Arno, hoping after many days to find it upon the Tiber. As soon as Victor Emmanuel entered Rome, she gathered her school of girls in the Papal capital. The work has grown on her hands. Her first school, established in 1871, soon numbered 130 scholars. The children are taught the elements of arithmetic, natural philosophy, history, geography, and receive every day instructions in the Bible. She says: "My aim is to make my children Christians; to fit them for life's duties, and teach them the life and precepts of Jesus Christ."—They are also taught to sew and use the sewing machine. Industrial classes are formed under the charge of the matron, who is engaged with them from eight in the morning until six in the evening. There are classes in drawing, in English, and in singing. Some are being fitted to become teachers.

Mrs Gould has introduced the Kinder-Garten, much to the admiration of the Italians. There is a Sunday-school also connected with the day-school, which nearly all the children attend, and also the mothers of many of them. No one knows the labour and self-denial with which Mrs Gould has prosecuted this noble work. Daily has she been obliged to be in the schools to direct everything, and though feeble in health, she has pursued it with the most indomitable energy and perseverance. The quarters where she first established her school became overcrowded and unhealthy, and she was obliged to seek better accommodation in another part of the city. This she did after turning over her first school to the care of the church of the Waldensians, which is still sustained by them. She opened a new school last fall in Palazzo del Governo Vecchio. But it was with great difficulty that she could hire rooms. There is a secret society at Rome, composed of all classes of men, women, and monks, called the "Society for the Promotion of Catholic Interests." The secret agents of this society are all over the city, and whenever an application was made for rooms it was found before the contract was signed that the landlord had been intimidated by threats, or that this society offered him more for the rooms than Mrs Gould could pay.

The most outrageous slanders were circulated against her also, and horrible motives in keeping this school of girls were imputed to her. Even the persecution went so far that the Catholic papers took up these stories and circulated them. But these slanders Mrs Gould refuted, and with a courage worthy of her cause, she obliged these papers, on penalty of suit, to publish her refutation, which they did, and since that time they have not molested her. Not only has the personal labour of these schools come upon Mrs Gould, but she has been obliged in every way to seek the means of defraying the expense of them.

She is the correspondent of the *New York Observer*, and when wearied and worn with care, anxiety, and labour, she has been constantly obliged to write to raise funds for the schools. As a visitor at Rome, and having seen her schools, and the great good she is doing, I cannot withhold my admiration of her self-sacrifice, and of her great work and my earnest desire is that she should be sustained by the sympathies and contributions of her friends and the friends of Italy in America. She now lies

sick in bed, and has been there for weeks worn out by her labours, but she is still unconquerable. [The gratifying news of her restoration to health has since been received.—*Ed. Christian World.*]

She is writing, planning, and directing her work. She has recently obtained the services of Miss Ellis, the former preceptress of Mount Holyoke Seminary, Massachusetts, who is now here, and who will assist in the management of her schools. Mrs Gould has determined to open another school in another quarter of the city, into which she intends to gather children of a higher grade than those she has heretofore taught. Her present school, however, is to be kept up. This will make two large schools which she will have under her charge. Her new school will be divided into different departments, and for its use she has engaged large rooms at an expensive rent. Mrs Gould has also, in connection with her school, what may be called the beginning of an orphan asylum. Her statement to me is as follows:—

"I expect to keep the two establishments in different parts of the city; to have in each day and Sunday schools, and in one industrial classes, to which others than the members of the day schools will be admitted. I shall have a Sunday-school for teaching reading and writing to adults, and if 50,000 francs are raised, I shall have an evening school for adults several evenings of the week. If possible, I should open this in a third quarter of the city, and after a little, if things seemed promising, I would start an inexpensive day-school in the same place, which would of course bring about another Sunday-school for children.—With this sum the maintenance of my little home is also included. I have at present but four children in it, but I shall double the number as soon as we remove to our new quarters."

Other teachers will be required. All this means work, but it also takes money. Mrs Gould tells me her treasury is utterly exhausted, but she believes that God and her friends will not forsake her, and I hope sincerely all Christians in America who have an interest in the regeneration of this beautiful land will aid her. If they could stand here and see the courage, the self-sacrifice, the faith and success of this feeble woman, they would not leave her to fight this battle alone against priestly tyranny.

She has her admirers here. The Duke of Sermonetta, who is second only to the King in rank, is one of her subscribers and earnest supporters. The Minister of Public Instruction recently called on her to express his approbation of her course, and the Princess Margareta, wife of the Crown Prince, recently invited Mrs Gould to call on her. The Roman municipality also subscribes to her schools. This, however, expresses only the feelings of the liberal Catholics, who believe the Bible can do no harm. The Jesuits are alarmed at her success, and they have determined to thwart her plans. They have found that slander and opposition do not intimidate the little American woman, and so they are now to attack her with her own weapons and on her own ground.

The irrepressible conflict has commenced between light and darkness, truth and error. The leaven of truth has begun to work.

The following article, just published in the *Swiss Times*, of Rome, shows what is the form this contest is taking:—

"THE PROTESTANT FREE SCHOOLS.—The strongest evidence the friends of this movement can desire in proof of the good results of their work, may be seen in the establishment of opposition schools by the Catholic Church in

the immediate vicinity of Protestant schools. The Society of S. Francesco Saverio has been established in order to place a Roman Catholic institution in close proximity to each Protestant school established in Rome. The Marchioness Genoveffia Patrizi has accepted the position of President, and will, we are informed, devote her time personally to the control of the school to be opened in opposition to that of Mrs. J. B. Gould. The Chapter of St. Peter's has voted the Marchioness three hundred lire per month towards the maintenance of her free school, and she intends giving the children a dinner every day as an inducement to prevent their attendance at Mrs Gould's school. Now is the time for the friends of Protestantism to give substantial aid to the work of education in Rome."

When the Catholics, in self-defence, are obliged to open schools, enlist the first ladies of the city and the Pope in the work of education, to save their children from our schools, we may congratulate ourselves that the battle is half fought. But shall this brave woman now be left to fight this battle alone? Instead of yielding, she has determined to enlarge her school. Her expenses are many thousand dollars per annum, and much greater than last year. I have examined her estimates for the coming year, and I can testify to the economy with which all funds are expended, and to the great good she is doing, and I earnestly hope her countrymen will not allow the enemies of truth and education to triumph over her, and her enterprise to fail for want of means. Her schools are undenominational, and Christians of all classes can consistently aid her.

IV.—NOTES AND FACTS FROM ONE OF OUR WORKERS.

(From the "*Banner of the Truth in Ireland.*")

I.

ABOUT three weeks ago, a woman of respectable appearance, and very intelligent, called on me at my own house, and stated that she was a Roman Catholic, and wished to have some conversation with me. I found out that she had been employed in a convent for a long time, and was very much displeased with the conduct of the "sisters," as she called the nuns. She said they made a very high profession, and acted in a very different way. She said while in the convent she was led to doubt whether she was safe in the Roman Catholic religion, and that she wanted to know what the Protestants believed, as all she ever heard about them was that they held doctrines that were soul-destroying. I asked her if she had ever read the New Testament. She said she had not. I gave her one, and marked several texts for her, such as John iii. 16, John xiv. 6, Acts iv. 12, and 1 John i. 7. I then spoke to her on the Gospel plan of salvation, and sent her away. She came back again in a few days, and told me that she was greatly pleased, and hoped that light had dawned upon her soul, and that she wanted to know more. I then spoke to her on confession, and priestly absolution; taught her the point from Liguori about true contrition, how it gets pardon direct from God; and I also told her that if she had not the right disposition the priest could not pardon her: therefore the priest is of no avail at all, even according to the teaching of a Doctor of the Church of Rome. She said, "I see that now; it is God that does it all,

and the Protestants are right, for they go to God straight, and look only to Him for salvation." I asked her to go to church on the following Lord's-day, and to Sunday School. She said she would, and did so. She was much pleased. She came back to me a third time, and I showed her, from "The Glories of Mary," the horrible things the Church of Rome teaches about the Virgin. She was shocked. I then told her what the Virgin believed herself, and what we believe about the Virgin. She was much pleased and deeply interested, and said she would never confess to a priest again, nor put her foot inside a chapel.

II.

A convert, whom I have known for the last year and a half, came to see me to-day, and to tell me that she is going to a situation. She is a young woman and a widow, with one child. Her husband was a Roman Catholic, and a drunkard. Six months before his death she was induced to come to the Sunday School. She was struck with something she heard said about confession. At that time she was a dark bigoted Roman Catholic, and came, as she said herself, to see the place and please the other woman, but the notion got hold of her that God could forgive her her sins, and the priest could not. She said she noticed that Roman Catholics went to confession, got the old score "wiped off," came home, and went on the same old way; that, in fact, there was no amendment of life visible in them, while the lives of many Protestant persons known to herself were such as a Christian's should be. She continued to go to the church, and had many conversations with some of the Readers. She got a good deal of opposition up to the time of her husband's death. At one time I missed her from church and school. I thought she had gone away, but going one day into an hospital, I found her there registered a Protestant. After she got well, she came back again, and up to the present she has been constant in attendance at church and school. So pleased with her has her teacher been, that she has got her a situation with her own sister, who is a very excellent person, and a Christian woman. She said to me to-day: "I will miss the church, and be lonely on Sunday. It was there I first learned to know Jesus; it was there my heart was first opened to receive Him; it was there I learned the way of salvation; there I learned that a priest could not forgive me; and it was there I learned that Jesus could and would."

III.

In one of the hospitals I visited a convert, who left the Church of Rome about the time the Mission Church was first opened. Ever since her conversion she has led the life of a Christian, and has done everything as for Jesus. She was very ill when I visited her, with inflammation of the chest. She had been cupped, and had just had six leeches taken off her chest. She was in great pain; still she was calm and contented, and before all in the ward she bore her testimony for Jesus. She said, "I am prepared to live or die, just as the Lord sees fit. I am not afraid to go before God, though I am a sinner. Jesus died for me, and washed me, and made me clean like wool, and whiter than snow. Glory to His holy name! I was a dark ignorant Roman Catholic, seeking to be

saved by my own works, when He met me, opened my eyes, and saved me just as I was." She then repeated the hymn—"Not all the blood of beasts," and said, "I love this part best: 'But Christ, the Heavenly Lamb, takes all my sins away.'"

V.—ALL MEN BORN PAPISTS.

WE all have, by nature, very orthodoxly Popish hearts, and we need regeneration as the only possible means of ceasing to be so. We must be born again; and we must learn that our salvation is altogether of grace, through the redemption that is in Christ Jesus, and that we are no longer "under the law." Then only do we know the liberty wherewith Christ makes His people free; then only are we placed beyond the power of priests and priestcraft. But then we are free indeed! Salvation in Jesus by grace alone, through faith, salvation in Him, known and realized in blessed peace and power, lifts its possessor clean out of the world of superstition and delusion! It puts its happy subject clean beyond the reach of priests and meritmongers. The One High Priest does all the proper priestly work for such an one. A thousand bonds are snapped asunder in a moment, when the soul of a poor sinner finds its full rest in Jesus Christ. You need not spend breath to prove to him that pains and penalties and pilgrimages, that purgatorial fires and priestly indulgences and absolutions, that grand high masses, and little beads and crosses, are all empty, vain, and needless. No! the vital principle of all these has been nailed already to the true cross. The principle of them no longer triumphs in his heart. Grace reigns there now. Popery in him has had a sword thrust through its heart, and the days of its life within that happy soul are numbered. If the man stands fast in the liberty wherewith he is made free, the priest need call on him no more. The true Priest—the Great High Priest—hath cut short his labour. The snare is broken, and the captive hath escaped. This is the only way to meet and to defeat the Romanists. We hear of Protestant discussions; but justification, which should be the grand question of all, is often omitted from them. This is a portentous omission. Romanists will argue for ever on other points, if you will only let the Gospel alone.—*Extracted from a Lecture delivered in York.*

VI.—A ROMISH VICTORY.

AN American journal furnishes an instructive account of a Romish victory in New York, which is well worthy of attention. Five years ago, we are told, the public schools there were vigorous and flourishing; but the Romish priesthood, feeling that these schools exercised an influence antagonistic to their own, resolved to bring about a different state of things. Accordingly, they brought all the power they could to bear upon the scheme upon which they had decided, and set to work in their peculiarly stealthy way. First, the Romish press attacked the public schools; the system was described as a "social cancer." Romanists were told that the children of Protestants were unfit to mix

with theirs, and every calumny that could be devised was pressed into the service. Under such circumstances it might be imagined that the priests would adopt the course open to all, the establishment of schools of their own. But that plan was not in the programme. Notwithstanding the fact that the Legislature had forbidden all grants of money for purposes of sectarian education; the priests resolved to have their schools carried on at the public expense, and a course of bribery, intimidation, and persuasion was commenced, the object being to secure the election of Roman Catholics to all, or as many as possible of the important offices in the city. Aldermen, councilmen, supervisors, and officials of all classes were nominated by the priests and other friends who worked so hard and so efficiently as "wire-pullers," that, not only were these persons returned, but at the Board of Education, and in the matter of school-trusteeships, a Roman Catholic majority was obtained. Before long the priests felt themselves sufficiently strong to carry out their object; and, after doing all they could to lower the character of the public schools, they procured the passing of an Act for granting large sums of money for the purposes of denominational education. Within a month from the passing of that Act the foundations of Roman Catholic schools were laid in various parts of the city; and at the present time these institutions flourish at the cost of the community, vast sums of money having been drawn from the city treasury for the purpose. The manner in which all this has been accomplished renders the warning conveyed by the statement one of peculiar value and impressiveness. Let us beware how we are led astray by fine words about liberality and equality; let us be especially careful to whom we entrust the charge of our public schools of all kinds; and especially let us be active in labouring for the principles which are so dear to us.—*The Rock*.

VII.—I BELIEVE IN GOD.

By THOMAS ADAMS (1612).

THE first thing in the order of every building is to lay the foundation sure; no architect intends to leave there, but he is no good architect that doth not begin there. First, let us be thoroughly grounded in the truth of religion; and then not be determined and shut up in the rudiments, but grow on in knowledge. The end of our ministerial function is not to give satisfaction to curious hearers, but to breed devotion, and bring salvation to humble souls. This age is strangely transported with an humorous appetite to novelties, and rather affecteth variety of toys than a constancy of plain and sober truth. The contrivers of the policy of the Romish Church knew too well how the people would be carried with imagination. Therefore they devised such change of ceremonies, their poetical metamorphoses, transubstantiation, masses like masks, elevations like interludes, processions like the measures of a dance; their friars of so many colours, like a painter's apron; their legends of saints, like the tales of the knight of the sun, or the queen of the fairies, all to please imagination. Their churches like theatres, their images like motionless actors—a histrionic religion, yet pleasing to the eye, and taking the fancy. Their antipodes, the

novelists, take the same course. The wholesome doctrine of the text, as too familiar to common preachers, they often quite forsake, and pick out crotchets, paradoxes, strange and improper conclusions, as the only way to their own credit and profit, by fomenting the imagination. Yea, such is the wantonness of our auditories, the green sickness of the people's humour, that sound food is vilipended, and they must have quirks to please imagination. From hence it comes that so many crudities oppress their souls, that so many fumes and giddy vapours fly up into their heads, that so many hot spirits, like over-laden cannons, recoil against discipline, break out into factions, and with the splinters of their cracked opinions, do more mischief than deliberate doctrine or discipline can easily cure. But is this the way to be saved? Will the flashes of a luxurious wit build men up to the kingdom of heaven?

To the foundation, then. Without which groundwork, errors will be admitted for truth, and the pride of supposed knowledge fortify the heart against knowledge. I know not whether, through the frequency of preaching, or rareness of catechising, this latter is grown into contempt. He that is but a little turned of eight in the morning, past a child, thinks himself too high for this form. To be examined the reason of his faith he is ashamed, as if the doctrine of grace were a disgrace, and men were ashamed of nothing so much as to learn. It would not be thus.

I believe in God.—There be some perambulatory things that I will but salute, as, first, the name of the creed, which it seems to take from the first word, *credo*, as the Lord's prayer, from the two first words, is called the *pater-noster*. In other languages, *symbolum*, which may signify a *shot*, which is, when every man pays his part of the reckoning, the sum of all, or a *badge*, as a soldier is known by his colours to what captain he belongs. This distinguisheth Christians from unbelievers or mis-believers. Or a *ring*, the metal whereof is digged out of the golden mines of the gospel, and (as we receive it) formed by the blessed apostles. Many are curious, some superstitious, in keeping their nuptial ring. To lose that they hold ominous. But look to thy faith; for if that be cracked by misliving, or lost by misbelieving, thou lovest thy interest in Jesus Christ. Secondly, the authors, the apostles; because it is theirs for the matter, though not for the manner. So it is the word of God, though not the Scripture of God—not sovereign, but subordinate—not protocanonical scripture, yet the key of the holy Scripture. The abridgment of that gospel which Christ taught the apostles, the apostles taught the Church, and the Church in all ages hath taught us. The plain and absolute sum of holy faith, so comprising the doctrine of the new covenant, that it may be familiar to the weakest capacity, and retainable by the frailest memory. Not long, not obscure, *ne dem instruat mentem oneret memoriam*.

There be two main things; first, the act, which is to believe; the other, the object to be believed, which are all the ensuing articles concerning both God and the Church. Therefore *credo* must be applied to every article; for *fides est tota copulativa*, he that looks for good by any, must hold all.

Faith is generally an acknowledgment and assent to the truth, James ii. 19. It is either common to all; such is an historical faith, which is

in the devils themselves, and temporary faith, that will always keep the warm side of the hedge, never windward. Christ is little beholden to that faith, and that faith shall be little beholden to Christ. Or peculiar to the elect, which is a supernatural gift of God, whereby we apprehend the promise of life, and are persuaded of our own salvation by Christ. First, a gift of God, not brought with us, but wrought in us. Let none be so sottish as to think the faith whereby they shall be saved was bred and born in them, for it is the fair gift of God. "I was born in sin," saith David, Ps. li. 5; in sin, not in faith. Sin is hereditary, not faith. That I cannot but have from my earthly parents; this I cannot have but from my heavenly Father. Secondly, supernatural; not only above that nature wherein we were born, but even above that nature wherein our first parents were made. Above corrupted nature, yea, above created nature. The state of innocence neither had, nor had need of, faith in Christ. But so soon as man was fallen, he wanted a Redeemer, and to obtain redemption he must have faith. So it belongs not to generation but to regeneration. It is a new grace taught in the new covenant of grace. Other graces, in our conversion, are but renewed; our knowledge, love, obedience, all renewed; but this faith is not renewed, but in our conversion takes its first being. Thirdly, whereby we apprehend. This is properly an action of the hand, and faith is the spiritual hand of a Christian. Fourthly, the promise of life; for if there were no promise there could be no faith. Fifthly, and are persuaded of our own salvation by Christ. This is no opinion, no affection, but a persuasion, not of others' salvation (the devils believe that God will save some), but of our own, and that only by Jesus Christ.

I believe.—*I, not we.* First, because every one best knows his own heart, and therefore can make best confession of his own faith. Secondly, no man can be saved by another's faith, but by his own only, Hab. ii. 4. Charity is of a great latitude, embracing all; faith looks to a man's self. I must put all men in my *paternoster*, only myself in my creed. Pray I must for others, believe for myself. In my believing, I plead mine own cause; in my praying, I plead also the cause of all my brethren. So no man's faith can do me good, but mine own. I may be the better of another man's charity; the magistrate's justice may do me right; the knowledge of the learned may instruct me; but none of all their faiths can save me. Am I the fatter for the meat another eats? Or refreshed by his sleep, when rest leaves me? Can another's soul animate my body, when its own forsakes it? Shine the sun never so clear, if we be blind we are still in darkness. The Lord of life conversed with the Jews, yet were they still dead, through want of faith. The alms is bountiful, but what if we have no hand to receive it? The fountain of Christ's blood is open, but faith is the friend that must put us in, or we perish.

In God.—There be three degrees or differences in believing, *credere Deum, Deo, in Deum*. First, to believe there is a God; and no man possibly can thrust this faith out of his heart. Secondly, to believe God; that is, to acknowledge his word for truth. Thus far go even reprobates, but this faith cannot save them. Not that it is *fides facta* (1 Tim. i. 5), by way of similitude: as a histrionical king is called a king,

or the picture of a man, a man; for this is a true faith, but not sufficient to save. Nor that it is *fides informis*, because it wants charity, which the Romanists would have to be the form of faith. Nor that it is *extorta et coacta*, enforced from the clear evidence of things; for all faith is voluntary, if we believe St. Augustine. But a defective faith, because it applies not the merits of Christ to a man's self. Thirdly, To believe in God, or on God, or into God; to acknowledge Him our God, and to place our whole confidence in Him. We say, *credimus Paulo*, but not in *Paulum*; but *credimus Deo*, *et in Deum*. I believe he is, I believe he is good, I believe he is good to me. Faith is a kind of thing *infra scientiam, supra opinionem: scientia habet cognitionem, opinio dubitationem; inter has duas fides est media*. Faith is neither a certain science, nor a doubtful opinion; but a middle nature between them, admitting neither of demonstration nor hesitation.

For better declaration of this heavenly grace, faith, I refer you to that lively expression of St. Paul, "I am crucified with Christ, nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me," Gal. ii. 20. Of which words, admit this short paraphrase, "I am crucified with Christ." But Christ was crucified with two malefactors, Paul was none of them. He was at the foot of Gamaliel, not at the foot of the cross on Mount Calvary. Had he been there, he would rather have helped to crucify Christ than yielded to be crucified with Christ. How, then, is he crucified with Christ. Not as a man consisting of body and soul, but as a sinner carrying about him the body of death. To understand this, consider two things: *First*, That Christ on the cross was not a private, but a public, person; what He did and suffered there, we did and suffered in Him. As the first Adam did not sin only for himself, but for all that should come from him; so the second Adam did not die at all for Himself, but for all that should come unto Him. *Secondly*, There is a real donation of Christ to us, and a spiritual union of us to Christ, whereby He is made as indissolubly ours as if we had been crucified in our own persons. Such is the power of faith, that we who were the causes of His death shall be made partakers of His life.

"Nevertheless I live." I am not abolished as a creature, but only crucified as a sinful creature. This is not an annihilation of my being, but a reformation of my former being. I am not what I was, nor whose I was. Not what I was: I was Saul a persecutor, I am Paul a professor; I was a sin-lover, I am a sin-hater; I am not what I was from my natural mother, but a new thing from my supernatural Father. Not whose I was: I was Satan's kennel, I am Christ's temple; I am crucified and dead to what I was, I live to what I was not; but now death and life are opposites, and there is no passing from one to the other but by a medium, and that is faith. Three things bring death to the soul by sin: *First*, its guilt, which makes us liable to condemnation. *Secondly*, its filth, which makes both our persons and all our actions odious. *Thirdly*, its punishment, which is death, in the extent of body and soul, and that for ever. With this three-forked sceptre did sin reign over all the sons of men. The tree of life affords us a threefold antidote against this threefold death. *First*, the life of justification; the righteousness

of Christ cancelling the obligation of the law, and acquitting us from the sentence of condemnation. Secondly, the life of sanctification, regenerating every part and faculty of us by a supernatural virtue derived from Christ, infusing new principles. Thirdly, the life of joy and cheerfulness, which made Job exult and Paul insult over all calamities, as more than conquerors. So that we are dead to those sins which did kill us, and we live to that glory which shall crown us.

"And yet not I." Not I? who then? what contradictions be these? First, I speak, and move, and write, yet I am dead. Can a dead man perform these actions? For a man to be dead, and to tell others he is so, implies a contradiction. But grant him dead, and there is an end; for death is the end of all. Nay, but hear him again, "Nevertheless I live." This is a short death, that is so soon turned to life. Or is he both at once alive and dead, dead and alive at the same instant? Yes, Paul is dead, and Paul lives; peccant Paul is dead, believing Paul lives. Dead *quatenus subditus peccato*, alive, *quatenus insitus Christo*. Well, then, let his last word stand, he lives. "Yet not I." Here is another contradiction. Is not a man that he is, himself? Can he be made strong by the strength of another? or rich by the wealth his neighbour possesseth? or can another's honour ennoble him? No; yet he may live by the life of another. No soul can animate this body but mine own, yet neither body nor soul can live but in and by God. Thus doth he annihilate himself, that he may omnify his Master, that Christ may be all in all. So it follows:—

"But Christ liveth in me." Christ is the fountain and root of all spiritual life, having it so superabundant in Himself, that He conveys it to all His members. He is *Princeps vitæ* (Acts iii. 15); yea, *Principium vitæ*. He that begins not to take life from Christ shall never live; he that doth shall never die. Now, He lives in us by virtue of His union with us, which is both a spiritual and a substantial union, whereby the person of the believer is made one with the person of the Saviour. Neither is this incredible to reason; for if, by virtue of a civil contract, the husband and wife be one flesh, though sundered by many miles, the one being in this land, the other beyond sea, yet still they are *caro una*, why may not Christ and the believer be one spirit, though He be in heaven and we on earth? He lives in us as the root lives in the branches, as the head lives in the members. The soul doth not more properly enliven the body, than He doth quicken both body and soul. Take away the soul from the flesh, earth becomes earth; sever Christ from the soul, it is but a dead carrion. According to the nearness or remoteness of the sun, elementary bodies be either light or dark; hot or cold. Christ is that "Sun of Righteousness" to our souls; His absence leaves us dead, His presence revives us. The believer can never perish, unless life itself could die.

"Christ lives in me." But can we all say, Christ lives in us? Neither speak I of gross sinners, not grafted into Christ; but even to those that applaud themselves in their holy portion, and look to be saved. Why do they suck on the breasts of this world, and seek to solace themselves in vanities? Is not the life of Christ in us above all sweetness? Are not the grapes of Canaan satisfying enough, but we must long for the onions of Egypt? Why should we look unto Pharphar, that have Jordan?

He that hath the living waters of Jesus flowing in his heart, is mad if he stoop to the puddles of vanity, or seek content in the world. Yea, such a one will scarce descend to lawful pleasures, but for God's allowance, and nature's necessity; and then but as the eagle, who lives aloft, and stoops not to the earth but for her prey; or as Gideon's soldiers, to sup his handful, not to swill his bellyful. I deny not oil, and wine, and recreation; but we must not live by these, but by Christ. He that is come to man's estate, throws away rattles and babies: the philosopher could be merry without a fiddle; as one of them told the musicians, offering their service, that philosophers could dine and sup without them. How much more may the Christian rejoice without a playfellow? He hath holy meditations of the forgiveness of his sins, peace and reconciliation with God; and to break off this for the entertainment of vanity, is more absurd than for a husband to leave his fair and chaste wife, peerless for beauty and innocency, for the embraces of a black and stigmatical strumpet. We have generous and noble delights, angelical pleasures; what should discomfot us? "Jesus Christ lives in us."

VIII.—REFORMATION IN ROME—LETTER FROM GAVAZZI.

ROMA, VIA DELLA STAMPESIA 13, *March 20, 1873.*

MY VERY DEAR GOOD FRIEND,—You asked me some details about my visit to America last year. As the subject is rather too old just now, leaky as an article of bygone days, so I shall be brief in my remarks. The visit was a successful one. My companion and I, Rev. Dr Thompson, were most enthusiastically received everywhere, except the Southern States. We went almost through the whole of America, notwithstanding the intolerable heat of the season. It astonished me to find audiences in all parts with such a burning atmosphere; and I owe the fact to the interest felt by the Americans in the proceedings of our Free Church. At any rate they gave credence of their sympathies to our schemes, by contributing liberally to the collections made after our speeches on behalf of the Italian Evangelisation.

I have also reason to hope that my appeal for a theological seminary for the training of our evangelists was not entirely lost; at any rate, we obtained the formation of a first-rate committee for the purpose, and some funds were already secured even before we left the United States. Dr Thompson is now pressing this scheme among his fellow-countrymen, and I trust successfully. I repeat here what I told you long ago, that without such a college it is useless to speak of evangelising Italy. We want men, and men fit for the work, and we cannot expect them unless we prepare them in such an institution, and under a proper guidance, extemporised ministers, as somebody does, and generally in introducing the work. Call and grace on one side, prudence, wisdom, and training on the other, will in due time give to our Church the means to cultivate and even enlarge the sphere of its labours in Italy.

Since I wrote my last, we had in Rome the extraordinary occurrence of our annual Bible meeting. From the papers I send, you will easily perceive that it was not merely a success, but a triumph. Of course you

must take our circumstances into the account, and then you will rightly appreciate the grandeur of the issue. We are in Rome, the Rome still of the Papacy, as far as Hierarchy is concerned. We have still here, Pope, cardinals, prelates, Jesuits, monks and priests of all kinds; and, moreover, theological students from all parts of the world, and Catholic deputations, called international, frantically and impudently addressing the so-called Vicar of Christ against the new heretics and their preachings. And yet, we crowded to suffocation in the largest theatre of Rome, we presented to the Romans six of our speakers, we elicited the most enthusiastic applause to all the best references to the Word of God. It is not a change; it is now a triumph.

I approach the closing of my Roman mission, as the time comes when I shall have to journey for the Church as her deputy again, both in England and America, although I hope it shall be the last one, as I need a little rest for some publications. However, before my departure I tried a mission to the soldiers twice a-week, and in the opening services we had already some thirty of them very attentive to the Word. I hope we shall be able to continue even in this line, as the one which promises the best results.

In all other respects I am thankful to God for this assistance to our works and our schools, all of which are in a very flourishing condition. On my departure another evangelist will supply my place here, and our committee have chosen Signor Berxa, from Brescia.

Let our Christian friends then pray for us, to obtain more and more blessings from our heavenly Father.—Believe me, your affectionate Friend,

ALESSANDRO GAVAZZI.

Church Record, Dublin.

IX.—AN ULTRAMONTANE STRATEGY.

(To the Editor of the Bulwark.)

SIR,—The truthfulness of the following story is said to be vouched for by a Basle paper:—The Catholic pastor of a parish in the Porrentruy district, and possessing strongly Ultramontane views, was one of the first to give up the civil register in his keeping to the authorities. Immediately after this surrender of the parish books, the pastor disappeared, and the rumour got abroad that he was dead. But it soon turned out that he was not dead, but simply ill, and from the following cause: It appears that after having very unwillingly given up the register, it suddenly occurred to him that there was a tolerably large provision of consecrated wafers, which, if he were supplanted by an unbelieving Old Catholic, would be desecrated. The poor man could think of no other means to prevent the misfortune than to go privately into the church and swallow the entire stock of wafers, which gave him such a fit of indigestion as to confine him to his bed.

What will our Roman Catholic friends think of the above story? Fancy the poor priest devouring all the gods that he had himself made, lest they should fall into the profane hands of the "Old Catholics"! We are not informed whether or not he felt himself constrained also

to swallow all the consecrated wine ; but judging from the consequences, one would be led to suppose so. Fancy further, if you can, how it is possible for any intelligent man or woman to believe in such absurdities as the Roman Catholic Church teaches regarding the doctrine of transubstantiation.—Yours, &c., * *

X.—NOTICES OF BOOKS.

*The Legends and Commemorative Celebrations of St Kentigern, his Friends and Disciples.**

WE have been favoured with a sight of a work printed for private circulation, but well deserving of public notice—"The Legends and Commemorative Celebrations of St Kentigern, his Friends and Disciples: Translated from the Aberdeen Breviary and the Arbuthnott Missal." For this valuable contribution to our knowledge of the Middle Ages and the Church of the Middle Ages in Scotland, we believe we are indebted to Dr Stevenson, an antiquary of high reputation, although in the present instance he withholds his name. The work, however, is in every way worthy of the highest praise which can be bestowed upon any work of the kind. It exhibits in an English translation, but in the original form, the services used in the Roman Catholic Church of Scotland on the festival of St Kentigern or St Mungo, and of some other saints—St Thenew (St Kentigern's mother), St Sylvanus, St Columba, St Baldred, St Asaph, St Conwal, and St Palladius. From what absurdity and folly we have been delivered by the Reformation we may here clearly see. It is melancholy to read such devotional services as the following, with which the services of St Kentigern's Day begin:—

"At the special vespers, where a church has been dedicated to him, may be said, &c.—

Ana. Let children praise the Lord ; a child like them,
With saints in heaven has won eternal fame.

Ps. Sing praises, ye children.

Ana. All nations, tongues, and people, lift your voices,
For holy Serf to rear our saint rejoices.

Ps. Praise ye the Lord.

Ana. O Kentigern ! praise God, thou spirit blest,
Thy country's patron saint by His behest.

Ps. Praise the Lord, O my soul."

And so on to "*Cpm.* Behold a great priest ;" and then there is a hymn in praise of St Kentigern, recounting his royal ancestry, and calling on the whole Scottish nation, and specially Glasgow, to rejoice under his protection. Then follow such versicles as this:—

Invit. Be now one true God, in three persons, praised,
Who to Himself in heaven St Mungo raised ;"

and lessons or lections, recounting the history of the saint, as we have afterwards of the other saints already named. We give a specimen, and one is enough. It is the second lesson in the service of St Kentigern:—

* Translated from the Aberdeen Breviary and the Arbuthnott Missal ; with an illustrative Appendix. Edinburgh : Printed for private circulation.

"But the blessed Serf, knowing through evangelical revelation that the boy had been prevented by the grace of God, educated him honourably at Culross, and instructed him in the virtues and the learning of the Christian faith, so that while he was still a boy, he was already greatly distinguished by the miracles which he performed. For when a certain little bird, which is called a redbreast, was accidentally killed in the refectory of St Serf by Kentigern, while he was yet merely a little boy, he took the body of the bird, along with its head, and joining the head to the body, began to fit and arrange them together. When this was done, the bird directly returned to life, and flew to St Serf, caroling its song."

Let us imagine this read in a church instead of a chapter of the Epistle to the Romans, and we have Scotland before the Reformation contrasted with the Scotland of the present day. We are much indebted to the editor and translator of the Aberdeen Breviary for making us acquainted with its contents. His appendix is very valuable, rich in antiquarian information of the most curious kind. In it also we find "The Legend of St Thenew"—St Kentigern's mother—in good English verse; an amusing poem, somewhat in the style of the Ingoldsby Legends, and not such as we might expect to find in an antiquarian book. But the book is one which we are glad to see—an important contribution to the history of Scotland in the Middle Ages, an addition to the materials from which historians may draw.—*Edinburgh Courant*, 18th Feb. 1873.

Letter of an Irish Priest to A. M. Sullivan, Esq. Buenos Ayres, 1869.

Letter of an Irish Priest to His Eminence Cardinal Cullen. Buenos Ayres, 1872.

Two small pamphlets, interesting from the very place of their publication, one of the last in the world from which we would have expected them to emanate, and still more from their contents. We learn from them that the author, Mr Michael MacCartan, was at one time a priest of the Romish Church in Ireland, but has now discovered that the Romish system is contrary to Scripture, and is in fact the great Apostasy predicted by the Apostle Paul. This he proves by some of the arguments commonly used for the same purpose by Protestants; and he calls upon Cardinal Cullen and the other Romish prelates of Ireland to renounce their worldly pomp and their places of rank and power in that ecclesiastical Empire which has the Pope for its head—the *Beast* of the Apocalypse—and to restore the equality which Christ appointed to exist among the ministers of His gospel, with the primitive purity of religion. He argues also very strongly against the enforced celibacy of the clergy; and condemns, as antichristian, the worship of angels, the invocation of saints, the doctrine of the mediatorship of the Virgin, the worship of images, and the doctrine of Transubstantiation. His arguments will probably prevail little with Cardinal Cullen and his brother prelates, but the circulation of these pamphlets in Ireland might perhaps be useful,—all the more that the political views and feelings agree with those prevalent amongst his Romish fellow-countrymen; and we commend them to the notice of such of our readers as may have opportunity of perusing them.

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